SODALITY of OUR LADY

STUDIED IN THE DOCUMENTS

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THE
SODALITY OF OUR LADY
STUDIED IN THE DOCUMENTS

BY

FATHER ELDER MULLAN S. J.

THIRD EDITION

(FIRST IN ENGLISH)

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PREFACE

The book herewith presented to the public was first published in Italian as an enlargement and rearrangement of *De Congregationibus Marianis Documenta et Leges,* a work written by Father Francis Beringer, S. J. The intention was to publish the English edition as the joint production of Father Beringer and the present writer, but the sickness of the former and his death in January, 1909, rendered the plan impossible, and even deprived the book of his keen and accurate revision. Much, however, of what is here written had been thoroughly discussed with Father Beringer in the course of preparation of the Latin work.

The book consists of two Parts. The second contains the Documents utilized. These are reprinted in full when they contain distinctively Sodality pronouncements of general application. Sections in other Documents, too, that treat of the Sodality by name are given without abbreviation. Of the rest, however, only so much is found here as was necessary for the use made of them in Part 1. The Documents are in all cases faithfully reproduced in the original language from authentic sources, catalogued at the beginning of Part 2, and are accompanied by explanatory headings and rubrics in the vernacular.

Part 1 is a treatise on the Sodality. This has been drawn from the Documents, each statement being supported by the appropriate citation, or even passage, or passages, done into English.

The Documents reproduced are of two kinds. Some of them, by far the larger part, emanated from the Holy See and possess the highest authority, as constituting the organic law of the Sodality. Of the second class, those deriving from the Father General of the Society of Jesus, a portion were issued by him with the authority over Jesuit Sodalities vested in him by the Sovereign Pontiffs; the rest form a body of suggestions and directions meant

to help Sodalists and their Directors. Neither of the divisions of this second class has binding force on non-Jesuit Sodalities, but all the Documents in question are nevertheless printed in this book, as likely to help every one concerned in making Sodalities what they ought to be.

Part 1 of the present work, besides the above-mentioned Documents, contains a large amount of historical matter drawn from sources not reproduced in Part 2. In keeping with the title chosen for the book, the aim has constantly been to admit nothing of this kind which could not claim to rest on authentic evidence, which is carefully cited. Such historical items, culled from the great mass of data which is already available in print and is constantly growing, have been put to use merely for the sake of illustration and must not be considered an essential element in the treatment. It is needless to say that there has been no intention whatever of writing the history of the Sodality, and quite as needless to add that the details selected by no means exhaust the material at hand.

The author has the pleasant duty of recording his obligations, besides his good friend Father Beringer, to the Director, the Head Sacristan and the Beadle of the *Prima-Primaria* for their courtesy in facilitating work in its Archives, to Father Achilles Gerste, S. J., for assistance in finding and rating documents, and especially to Fathers Joseph Hilgers, Antony Rota, Gomar Schuurmanns, and Peter Vidal, S. J., who most kindly read the book in manuscript before it received its final form.

It is hoped that this may be found a trustworthy presentation of the Church law and decisions on the Sodality of Our Lady and, as such, may help to promote acquaintance with so admirable an institution and to encourage those charged with the care of Sodalities to cherish and foster them and to direct them more and more to the greater glory of God and the honor of Our *Queen and Advocate and Mother*.

ELDER MULLAN, S. J.

German College, Rome,
Feast of Our Lady Immaculate, 1911.

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PART 1

THE SODALITY OF OUR LADY

CHAPTER I

GENERAL NOTE

1. Many of the acts of the Holy See which are reproduced in this book were executed in favor of the Sodality in connection with the Society of Jesus before its Suppression by the Brief *Dominus ac Redemptor* of Clement XIV, 21 July, 1773. After the Suppression, the continuance of the *Prima-Primaria* Sodality and the power to aggregate others were provided for, as will be seen, by special Indults of the Holy See. Besides this, the grants to the Society of Jesus as regards the Sodality previous to the Suppression were put beyond dispute by the Decree of Leo XIII confirming, in 1886, all the faculties hitherto granted to the Society. This is, therefore, given here once for all.

> "By these letters we confirm and secure with Apostolic authority and grant anew each and everything, directly or by communication with other Regular Orders, bestowed on the same Society, provided it be not against the said Society or in part or wholly abrogated and revoked by the Council of Trent or by other Constitutions ot the Apostolic See — privileges, immunities, exemptions and indults.... Notwithstanding the Apostolic Letters of Pope Clement XIV, *Dominus ac Redemptor*, issued in the form of a Brief, 21 July, 1773."[1]

CHAPTER II

HISTORICAL INTRODUCTION

2. There is question in this book of the Head Sodality of Our Lady canonically erected in the Roman College of the Society of Jesus by the Bull *Omnipotentis Dei* of Gregory XIII, dated 5 December, 1584, and of all the Sodalities aggregated to it.

[1] *Dolemus inter*, 13 July, 1886 (Documents, 1798, f).

The head Sodality was founded by a young Jesuit Father of the name of John Leunis. He was born in the diocese of Liège in 1535 or 1536, and entered the Novitiate in the Professed House at Rome to become a member of the Society of Jesus, 8 June, 1556. During his noviceship, le was sent to help as teacher in the Colleges of Perugia and Montepulciano. From the former city, in 1557, he begged to be sent on the Indian Mission; the petition was refused. Leunis taught the lowest class in the Roman College in 1560-61 and until 1564. He appears to have made his studies privately, probably because of his headaches. He was ordained Priest before Nov., 1562. In the following year, he founded the Sodality of the Roman College. In 1564, he was sent to Perugia again and remained there as teacher and Minister until 1568. In 1572 he was in Paris, with orders from the Father General to establish the Sodality there. He died in Turin, 19 Nov., 1584, beloved and esteemed by the people, who considered his death a loss for the whole city.[1]

3. The Primary[2] Sodality, on that day solemnly created — as is written on the door of its rooms in the Church of St. Ignatius at Rome — " Mother and Head of all Sodalities throughout the world," was later composed of three bodies, called First, Second and Third Primary. These were canonically one body, and for this reason all bore the name of Primary. They held their meetings separately because of lack of space in the chapels and because of difference in the age of the members. The younger boys — up to 14 years of age — formed the Third Primary; the youths from 14 to 21, the Second; those over 21, the First. Of these divisions of the Primary, the second ceased to exist in 1667,[3] when the age of transfer from the Third to the First was changed to 16. The Third Primary, with this modification, continued in existence until the Suppression of the Society of Jesus, in July, 1773, when it also ceased to exist.[4] The meetings of the First Primary were interrupted at the same time, but only for some months during vacation.[5] The First Primary alone concerns us here.

It is interesting to note that a similar division of one and the same Sodality into sections is found in the case of the Citizen's Sodality of Cologne, of which, in 1610, the unmarried members formed a separate body, though they often met their fellow members of the General Society, and realised that they were one with them canonically. On mar-

[1] Van Meurs and Huonder, in *Sodal. Corr.*, 1897, pp. 61, ff. — [2] The name " Primary " was adopted 1 Jan., 1588 (Arch. P. P., *Notizie istoriche*, 1725, p. 267). In 1583, the Sodality had been divided into " Senior " and " Junior " (Ibidem, p. 266, and *Officiales*, p. 42). — [3] *Notizie istoriche*, 1725, p. 133. — [4] Arch. P. P., *Memorie*, 1773, p. 4. — [5] Ibidem.

riage, the members passed from the younger to the older section.[1] Other instances of the same division in our times are the Junior Sodality of the Seminary of Obermünster, which, until 1892, was a subdivision of the Senior Sodality; then it procured a separate Diploma;[2] and the Men's Sodality at Mangalore, composed of two sections, of which we read: " Once a year, the members of section 1 who have borne themselves well, and only these, go up to section 2. "[3]

4. From the body which has thus been blessed with 325 years of vigorous life, " there issued, in the seventeenth century, 80 Cardinals, 7 of whom were raised to the highest dignity on earth, that of the Apostolic See — Urban VIII, Alexander VII, Clement IX, Clement X, Innocent X, Innocent XI, Clement XI."[4] To these must be added the names of Innocent XIII, Benedict XIV, Clement XIII and Pius VI, all members of the Sodality of Nobles at the Gesù, Rome,[5] and of Pius IX, admitted into the *Prima-Primaria* 25 March, 1815, and Leo XIII, 8 Dec., 1829.[6] Clement X and Clement XI were also members of the *Prima-Primaria*. The latter was admitted 8 Dec., 1663.[7] " The Nuncios Apostolic joined the Sodality of Our Lady at Vienna, Prague and Cologne.... At Naples, the Sodality took its rise from the piety of the Nuncio Apostolic, three Bishops, two Princes, the Admiral of the Fleet, two Dukes and other great nobles. It would take too long to record the names of those in other countries who were remarkable for the same devotion. But we must not pass over in silence Sigismund III, King of Poland and Sweden, Philip and Ferdinand, Princes of Bavaria, and the Duke of Savoy, who with his three sons begged admission into the Sodality in the year 1602. At Cologne, in 1639, Maximilian Henry, Duke of Bavaria, suffered himself to be elected Prefect of the Sodality. Ladislas IV, King of Poland, entered in Louvain.... His brother, John Casimir, himself King of Poland and Sweden, sought admission at Warsaw. This prince wished to be declared defender of these pious bodies, and he and his brother Ferdinand were elected Prefect in alternate years of the Sodality at Warsaw, which they greatly edified by their faith and piety. It was a custom of the Archdukes of Austria to be members of the Sodality and bear the title of Sodalists. The Emperor Ferdinand II wished to be entered on the roll of the Sodality."[8] On the roll of the Sodality at Gratz, in 1714, appear

[1] Müller, p. 26. — [2] *Sodal. Corr.*, 1900, p. 140. — [3] *Sodal. Corr.*, 1901, p. 30. — [4] Documents, 1591. — [5] *Statuti*, 1824, p. 17. — [6] Arch. P. P., Register of Members. — [7] *Notizie istoriche*, 1725, p. 228 and p. 237. — [8] Documents, 1591, ff.

the names of 32 of the highest nobility, among them 3 Emperors, 8 Archdukes, 1 Empress and 9 Archduchesses of Austria.[1]

" France and Spain give numberless instances of great nobles of this kind. Henry of Bourbon, in the year 1621, consecrated himself to Our Lady in the Sodality at Paris. Following his example, his brother Antony became its Prefect. Two other Princes of the blood, Louis and Armand, were esteemed as Sodalists for their remarkable piety. Their example was followed by twelve illustrious Princes, not to speak of the zealous pulpit orators whose names are recorded among the Paris Sodalists, nor of the very many Princes, Dukes, Ministers, Magistrates and high Officers of the Army who dedicated themselves to the Sodality.

" In Spain, not to mention numerous other cases, one may be recorded which is equivalent to many. The Chief Council of Castile, a body most illustrious in Spain, was admitted into the Sodality, and gave itself wholly to the service of the Mother of Our Saviour....

" Portugal has deserved a like renown, glorying as it does in the devotion of John IV to Our Lady. In the year 1643, he desired the existence, in his royal palace, of a Sodality composed of young men of the Court. He was its Prefect and not seldom addressed the noble youths on pious subjects.[2]

" So much for the number of Sodalists in high station. Far more precious are the fruits which grow in these bodies under the guardianship and protection of Our Blessed Mother....

" Hardly a land can be named in which the erection of Sodalities of whatever order has not been of incalculable importance for public and private piety.... Sodalities were erected for Nobles, for Priests, for men of the middle classes, for workingmen, for country people: the success, surpassing all hope, which crowned the efforts made gave the spur to the foundation of other and other Sodalities....

5. " St. Alphonsus Liguori affirms that one man who does not go to a Sodality is liable to have more sins than are twenty who are often present at the meetings."[3]

The beneficial effects of Sodality influence are seen most clearly in the Saints, Blessed and Venerable Servants of God whom the

[1] *Sodal.-Corr.*, 1896, p. 81. — [2] To the above list may be added, for Austria and Hungary, that contained in Niederegger, *Studentenbund*, pp. 55 to 62: for Lucerne, the lists in *Die Grosse Lateinische Congregation*, pp. 53, f. — [3] Documents, 1598, ff.

Sodality trained in holiness. Among them we may mention the following:

St. Francis de Sales, Sodalist in the College of Clermont, Paris;[1]

St. Francis Hieronymo, Director in the Gesù Nuovo at Naples;[2]

St. John Baptist de Rossi, Sodalist of the *Scaletta* in the Roman College;[3].

St. John Berchmans, Sodalist in the College of Malines;[4]

St. John Francis Regis, Sodalist in the College of Béziers, received in 1612;[5]

St. Leonard of Port Maurice, one of the *Twelve Apostles* in the Roman College;[6]

St. Peter Claver, Sodalist, most probably, in the College of Barcelona;[7]

St. Peter Fourier, Sodalist;[8]

B. Andrew Bobola, Director at Wilna for 10 years;[9]

B. Antony Baldinucci, Sodalist at Florence in 1680, Founder and Director at Frascati;[10]

B. Bernardine Realino, Founder and Director at Lecce;[11]

B. Charles Spinola, Director in the College of Brera during four years;[12]

B. Edmund Campion, Director and Founder at Prague;[13]

B. Gabriel of Our Lady of Sorrows, Sodalist in the College of Spoleto;[14]

B. Gaspar del Bufalo, Member of the Sodality *of the Garden*, Roman College;[15]

B. Gregory Barbarigo, Member of the Sodality of Nobles at the Gesù, Rome;[16]

B. John Eudes, Sodalist in the Jesuit College, received about 1618;[17]

B. John Ogilvie, Director in the College of Olmütz in 1610 and 1611;[18]

B. John Sarcander, Member of the Sodality of the Assumption at Olmütz, 1596, and of the Sodality of the Annunciation in the *Ferdinandeum* at Gratz;[19]

B. Louis Mary Grignon de Montfort, Sodalist in the College of Rennes;[20].

B. Mark Crisinus, entered the Sodality of the *Ferdinandeum*, 26 Aug., 1607;[21]

[1] Hamon, *Vie*, 1883, I, p. 38. — [2] Degli Oddi, *Vita*, 1839, p. 16. — [3] *Vita*, 1881, p. 5. — [4] Cepari, *Vita*, I, 3 (1882, p. 39). — [5] Cros, *Vie*, 1894, p. 42. — [6] P. Giuseppe Maria da Masserano, *Vita*, 1867, p. 6. — [7] Sola, *Vida*, 1888, pp. 546, ff. — [8] Petits Bollandistes, VIII, p. 138. — [9] Monaci, *Vita*, 1855, p. 15. — [10] Richa, *Chiese Fiorentine*, V, p. 156, and Vannucci, *Vita*, 1893, pp. 12, 236, 237. — [11] Venturi, *Storia della Vita*, 1895, pp. 208, 166. — [12] Broeckaert, *Life*, 1869, p. 65. — [13] Kröss, *Böhmische Provinz*, I, pp. 545, 546. — [14] P. Germano a S. Stanislao, *Vita*, 1908, p. 15. — [15] Sardi, *Vita*, 1904, p. 39. — [16] *Statuti*, p. 17. — [17] *Memorial*, quoted in Boulay, *Vita*, 1909, p. 19. — [18] Forbes, *Martyre*, Paris, 1885, p. 8. — [19] *Vita*, 1859, pp. 2, 3. — [20] Persiani, *Vita*, 1887, p. 7. — [21] Angelini, *I Beati*, ecc., 1904, p. 27.

B. Peter Canisius, Founder at Friburg in 1581 ;[1]

B. Rudolf Aquaviva, Director in the German College about 1574;[2]

Ven. Claude de la Colombière, Director of two Sodalities in the College of the Holy Trinity, Lyons, 1670-71 ;[3]

Ven. Innocent XI, Member of the Sodality of Nobles at the Gesù, Rome ;[4]

Ven. James Rem, Founder and Director of the Sodality in the College of Dillingen ;[5]

Ven. James Sales, Sodalist in the College of Billom in 1568 and received into the Sodality in Paris in 1572 ;[6]

Ven. John Francis Tenderini, Member of the Sodality of Nobles at the Gesù, Rome ;[7]

Ven. Joseph Mary Pignatelli, Prefect of the Sodality in the College of Saragossa ;[8]

Ven. Louis la Nuza, Sodalist in the College of Palermo and Founder of Sodalities ;[9]

To these must be added countless holy souls whom the providence of God has not selected for the honors of the altar, but who are reigning with Him in eternal glory.

6. According to a computation lately made from the Registers of Aggregations, the Sodalities throughout the world aggregated to the *Prima-Primaria* up to 1 Jan., 1909, numbered no fewer than 40,000 in all. If two-thirds of these bodies were still in existence at that time and if each had a membership of 125 — both quite moderate suppositions — the Sodality of Our Lady, at the beginning of its 325th. year, could boast of three millions of members. It may be added that the average of aggregations during the period between the Definition of the Immaculate Conception and its golden jubilee was over 450 a year — a number much increased since 1904, rising, in fact, to 1132 in the year 1910.[10]

7. Neither is the remarkable growth of the Sodality of Our Lady, nor even the splendor of its roll, and its record of good done, its only claim to honor. It has received the encomiums of numberless able judges of goodness and has been particularly commended by the words and the acts of the Sovereign Pontiffs. Among the Popes who have deigned to praise the Sodality of Our Lady we single out Benedict XIV, Leo XIII and Pius X.

The first, in the Brief *Praeclaris Romanorum*, 24 April, 1748, extols the Sodality's " distinguished works of piety and exerci-

[1] Boero, *Vita*, 1864, p. 379. — [2] Angelini, *Istoria*, 1893, p. 26. — [3] Charrier, *Vie*, quoting Catalogues of the Province, I, 310, 312. — [4] *Statuti*, p. 17. — [5] Hattler, *Der Ehrwürdige P. Jacob Rem*, 1881, p. 68. — [6] *Vita*, 1910, pp. 13, 18. — [7] *Statuti*, p. 18. — [8] Nonell, *Vida*, 1893, I, pp. 41, 42. — [9] La Spina, *L'Apostolo*, 1904 pp. 12, 13, 60. — [10] *Elenco delle Congregazioni Mariane aggregate*.

ses;"[1] in the Golden Bull *Gloriosae Dominae*, 27 September, 1748, praises its being "peculiarly devoted to the service of the Most Holy Virgin Mother of God" and its "striving towards the heights of Christian perfection under her almost personal guidance;" tells how "from this praiseworthy pious institution, provided as it is with holy and wise laws, various as the members are various, and managed with prudence and skill by special Directors, great benefits have accrued to all classes of people;" and declares it his duty "to foster and advance with liberality, by his Apostolic authority, these associations of solid piety, by which Christian virtue is promoted and the salvation of souls very greatly assisted."[2]

Leo XIII, in the Brief *Nihil Adeo,* 8 January, 1886, lauded the Sodality as "a glorious school of Christian devotion and a most secure safeguard for the innocence of youth."[3]

Finally, Pius X, in his address to the Italian Sodality Congress, 7 September, 1904, commended Sodalists as "having no other aim but that of sanctifying themselves by the observance of the Divine laws," and added: "I congratulate you all — children, boys, workingmen, students, men — who have given your names to the Sodality of Our Lady; because I feel I see in you the chosen band of true Catholics; Catholics fervent, disposed for any sacrifice with the protection of Our Lady and under the shield of the Divine Omnipotence."[4]

Such have been the words of the Sovereign Pontiffs: their acts touching the Sodality of Our Lady will be set forth in the following pages.

CHAPTER III

WHAT THE SODALITY IS

A Confraternity

8. *Congregatio* is the usual Latin name given to the Sodality of Our Lady. It is represented in most of the European languages by some form of the same word, but in English by the word *Sodality*, as *Congregation* is applied to the faithful who form a parish, or to those present at a Church function.

[1] Documents, 989. — [2] Documents, 1017, 1029. — [3] Documents, 1796. — [4] Documents, 1905, 1909.

9. On the difference, in the technical language of the Church, between the words *Confraternitas* and *Congregatio,* a discussion was held at the meeting of the Sacred Congregation of Indulgences, 2 July, 1897. No clear distinction was established, and all the Canonists agreed in the end that the terms are used, to a large extent, promiscuously, and that up to the present a pronouncement in Church law as to a difference between *Confraternitas* and *Congregatio* does not exist.[1] This was in 1897, and no decision has since been rendered on the question.[2]

10. It is no wonder, then, that the Sodality of Our Lady is occasionally called a Confraternity, as in the documents noted below,[3] and this is, besides, quite proper, as it verifies all the elements of the definition. A Confraternity, namely, " is a body composed of the faithful — especially of those who are not members of a Religious Order or Congregation — canonically erected, governed by a competent ecclesiastical Superior, and aiming at fostering Catholic life by the exercise of certain special works connected with the divine worship or of charity to the neighbor. "[4]

Each of these details will be discussed in the course of the present book.

In the broad sense

11. The Sodality of Our Lady is, therefore, a Confraternity; but it is such in the broad, and not in the strict sense of the term. The following may be taken as the main points of difference.

Like Confraternities strictly so called, the Sodality meets for exercises in common and, in some places, its members bear even some external mark of their being Sodalists, such as a medal, or a ribbon, or both. Besides, it is canonically erected and is subject to ecclesiastical authority.

But the Sodality of Our Lady is distinguished from Confraternities strictly so called, by its members having no particular dress, by the private character of its functions, by the less stringent bond of its members among themselves, and by its greater freedom of action and expansion.

[1] Report, p. 5. — [2] On the difference between *Confraternitas* and *Congregatio* see also Müller, Köln, pp. 3, f.; and between the Sodality of Our Lady and other Confraternities, etc., see the Memoir presented at the Congress of Valencia (*Congreso*, pp. 75, ff.). — [3] Documents, 541, 806, 1108, 1811, ff. — [4] Wernz, *Jus Decretalium*, III, II, 416.

Not a mere Pious Union

12. On the other hand, the Sodality of Our Lady is not simply a Pious Union, because bodies of this class are established without canonical erection and merely to help some work of devotion or of charity. Canonical erection is essential in Our Lady's Sodality, if the body is to be aggregated to the *Prima-Primaria*, and Sodalists have a much wider aim than that mentioned — one, indeed, which embraces the whole man.

> "Good Catholics sincerely bent on sanctifying themselves each in his state of life."[1]

End and Means

13. The main purpose of the Sodality of Our Lady is the practice of devotion to Our Lady. This is clear from the official name, *Sodality of Our Lady*, and from the Common Rules, the first thing urged in them all being devotion to Our Lady.

> "The Sodality of Our Lady is a religious body which aims at fostering in its members an ardent devotion, reverence and filial love towards the Blessed Virgin Mary."[2]

14. Devotion to Our Lady is practised in two ways in the Sodality: namely, by striving after personal perfection and by apostolic work. That the first of these means is employed by the Sodality is evident from those portions of the Rules which prescribe the acts of the supernatural life of the Sodalist.[3] That the second means is in use is clear from the good works proposed.[4]

CHAPTER IV

WHERE THE SODALITY CAN BE ESTABLISHED

Jesuit Colleges, Churches, Houses, Seminaries and Residences

15. The Sodality of Our Lady was first canonically erected in the Church of the Roman College of the Society of Jesus, as a body composed of students and those not engaged in study.

[1] Rules of 1910 (Documents, 2052). Cf. the Rules of 1587 and 1855, and the General Statutes of 1885 (606, 1297, 1729). — [2] Rules of 1910 (Documents, 2052. Cf. 598, 1291, 1729). — [3] Below, 334, ff. — [4] 347, ff., and 471, ff.

"We therefore do, by Apostolic authority, erect and establish in perpetuity, under the title of the Annunciation of Our Lady, in the same Church" of the Roman College "one Primary Sodality of day scholars of Our said College and also of others of the faithful devoted to the same Society."[1]

16. In the same Bull, powers were conferred in perpetuity on the General or Vicar General of the Society to erect like Sodalities in Jesuit Colleges, or their Churches, anywhere out of Rome.

"Moreover, by the same Apostolic authority and by these same presents, we grant in perpetuity to the same General, or to the Vicar General of the time being, power to erect and establish, with Our authority, in any other College of the said Society, erected or to be erected anywhere in the world outside Rome. . . . or in its Church, whatever other Sodalities of students there engaged in the study of letters, and of others of the faithful devoted to the Society."[2]

17. A little over two years later, powers were granted to erect Sodalities, one or many, in any Jesuit Church, House, or College whatever.

"Power to erect and establish by Our authority in perpetuity, in any Church, or House and College of the same Society, erected or to be erected and established, in Rome and outside Rome, anywhere throughout the world, any other Sodality, one or more, in each place or Church, according to the number or kind of persons, and this whether of students only, or of others only of the faithful, or of both together."[3]

18. Doubt having arisen whether the last mentioned faculty included institutions which did not belong to the Society but yet were under its care, Sixtus V, in the same year, extended the grant to include these also.

"Desiring to remove all grounds for doubt any way arising as to the above, We grant in perpetuity, with the aforesaid Apostolic authority, all manner of licence and faculties to the same Claude" Aquaviva "and the General or Vicar General of the time being of the said Society, to erect and establish. . . . in the way mentioned, any Sodalities, one or many, of the said persons, in each College, House, or Seminary, or place under the direction, administration, or instruction of the Society of Jesus itself, or of members of it, or depending on it."[4]

19. In 1602, further powers were given providing for the aggregation to the *Prima-Primaria* of Sodalities in Jesuit Residences also, that is at Houses of the Society which were neither Colleges nor Professed Houses.

[1] Gregory XIII, *Omnipotentis Dei,* 5 Dec., 1584 (Documents, 513). — [2] Ibidem, 531. — [3] Sixtus V, *Superna dispositione,* 5 Jan., 1587 (Documents, 553, ff.). — [4] Sixtus V, *Romanum decet,* 29 Sept., 1587 (Documents, 589).

"By Apostolic authority, We grant and impart to you" (Father General Aquaviva) "the power to aggregate to the aforesaid Primary Sodality of the Roman College the above-mentioned Sodality of the Island of Chios and any other like Sodalities at any Residence of Priests of your said Society, whether the Residence be already erected or be erected in the future."[1]

20. Up to the time of the Suppression of the Society of Jesus, no extension of the powers here recorded was either asked or granted. Hence, up to that time, all Sodalities of Our Lady that enjoyed aggregation to the *Prima-Primaria* were confined to Jesuit establishments, and so the following decisions were justified:

"Sodalities erected in places where we have no College or Residence cannot be aggregated to the Roman Sodality."[2]

"The Oratory of the Sodality cannot be built outside the College grounds, because if it were so separate that it could not be considered a part of the College, its members could not gain the Indulgences."[3]

On the other hand, if the place of meeting was one not belonging to the Society of Jesus, but only used by it or lent to it, "the same answer appears proper which was given not long ago about Churches the use of which has been given" the Society.[4] This refers to p. 468 of the *Responsa Romana*, where it is said that if such Churches are in the hands of the Society so far as to be called Jesuit Churches, the Indulgences granted for visiting Jesuit Churches can be gained in them. The conclusion is that Father Vitelleschi was of opinion that Sodalities erected in them could be aggregated to the *Prima-Primaria*.

It was not forbidden, however, to give exhortations, etc. to Sodalities not belonging to the Society.[5]

21. When the Society of Jesus was suppressed by Pope Clement XIV, 21 July, 1773, many of the Sodalities already erected must have ceased to exist, either immediately or gradually, in the several localities where the Brief was executed. It must not be supposed, however, that this was a consequence of the incorporation of these bodies in the Houses of the Society. It was, indeed, a principle recognized in the Society and formally stated on at least two different occasions — once in 1606 by Father General Aquaviva[6] and again by Pope Benedict XIV in the Brief *Laudabile Ro-*

[1] Clement VIII, *Cum sicut nobis*, 30 Aug., 1602 (Documents, 760). — [2] Fr. Gen. Vitelleschi, 7 March, 1628; 16 Aug., 1636 (Documents, 856. Cf. 857, 858, 859). Because there was no house of the Society at Breden, a Sodality there in 1625, though fully organized with Officers, etc., had all its Sodalists members of the Münster Sodality, of which it thus became a kind of section (*Sodal.-Corr.*, 1898, p. 142). — [3] Fr. Gen. Vitelleschi, 17 Aug., 1631 (Documents, 864). — [4] Fr. Gen. Vitelleschi, 18 Aug., 1640 (Documents, 861). — [5] Fr. Gen. Aquaviva, 1584, 1600 (Documents, 862). — [6] Documents, 805.

manorum in 1758[1] — that the Sodality was regarded as included in the respective Houses, Colleges or Churches, and so was looked on as part and parcel, in a way, of the Society of Jesus itself. But the documents cited show that the incorporation was only meant as regards the property of the Sodalities, not as regards their moral entity. This was not touched by the Brief of Suppression nor by any subsequent act. The various Sodalities, thesefore, continued in existence. The property which had been theirs but was incorporated in the Jesuit Houses became, of course, when the Houses ceased to exist, property of the respective Sodalities.

22. In order to leave no room whatever for doubt on so important a matter as its existence, the *Prima-Primaria* petitioned for a formal declaration, and on November 14 of the year of Suppression of the Society of Jesus was " confirmed and approved and, as far as there might be need, its privileges, etc., were granted anew " by the Sovereign Pontiff Clement XIV.[2]

In a similar way, the Cardinal Prince Bishop of Constance secured for the Sodalities in his Diocese the continuance of the Indulgences and privileges granted by the Holy See.[3]

Non-Jesuit Educational Institutions, Pious Places and Convents of Nuns

23. Before the Suppression ot the Society of Jesus, there were a certain number of Sodalities of Our Lady in places not under the government of Jesuits. In the year 1617, Father Mutius Vitelleschi petitioned the Holy See for power to grant the *Prima-Primaria* Indulgences to Sodalities of this kind in Cashel and Waterford[4] and the petition was granted *vivae vocis oraculo*. On Oct. 28th., 1619, the same favor was conferred on Sodalities in Clonmel, Limerick, Cork, Clogher ad Carrick.[5] The concessions were made in favor of even females. But there is question of nothing but the Indulgences: union with the *Prima-Primaria* is not mentioned and one will look in vain for the record of these Sodalities in the Registers of Aggregation.

24. It is true, therefore, as is usually stated, that, previous to the Suppression, Sodalities connected with the *Prima-Primaria* could exist only in Jesuit establishments. The first change from this rule came two years after the Suppression, when faculties

[1] Documents, 1119. — [2] Documents, 1134. — [3] *Die Grosse Lateinische Congregation zu Luzern*, p. III. — [4] Arch. P. P., Prot. XIV, *Esposizione*, sect. 3. — [5] Ibidem.

were granted to the Cardinal Vicar of Rome to aggregate to the *Prima-Primaria* any Sodality in any place.

The *Prima-Primaria* humbly begs "power to aggregate other Sodalities to it in any place.... His Holiness has conferred on the Cardinal Vicar of Rome, present and of any future time being, all necessary and proper faculties, to the effect also of signing the Diplomas of Aggregation."[1]

Through some difficulty made by the Under-Secretary of the Sacred Congregation of Indulgences, who claimed that the concession of 2 May was invalid,[2] these powers were, a few months later, recorded in an official document as limited to educational institutions.

"His Holiness Pius VI has granted to His Eminence the Cardinal Vicar of Rome of the time being the power to aggregate to the above-mentioned *Prima-Primaria* Sodality each and every Sodality anywhere existing under a title of Our Lady in Colleges, Seminaries, Universities and other places, provided these be devoted to study and the liberal arts."[3]

25. During the period between 1775 and 1798, aggregations other than those mentioned in the passage last quoted were reserved to the Sacred Congregation of Indulgences. In 1798, however, faculties were conferred on the Director of the *Prima-Primaria* for the aggregation of Sodalities in any place.

"After the Suppression of the said Society, the power of the said" *Prima-Primaria* "Sodality was limited to the aggregation of Sodalities erected under a title of the Blessed Virgin and composed of those engaged in study, the Diploma of Aggregation being executed in the Secretariate of the Cardinal Vicar and signed by his hand: the faculty for all the other aggregations that were without these conditions being reserved to the Congregation of Indulgences. The aforesaid Sodality now petitions to have these faculties granted to it, as they were formerly enjoyed by the General of the Society of Jesus.... By special Apostolic authority, the petition is left to the discretion of the Director of the herein-mentioned Sodality."[4]

The Director thereupon executed a document conferring these powers on the Director of the time being.[5]

26. From 1798, then, until 1824, the Director of the *Prima-Primaria* was in possession of the power to aggregate to it Sodalities of either sex, and of any class of Sodalists, and anywhere existing, under any title whatsoever. This faculty was withdrawn in 1824 by the restoration to the Jesuit General of his powers touch-

[1] Card. Vicar, 2 May, 1775 (Documents, 1138, f.). — [2] Arch. P. P., *Memorie*, 1773, p. 34. — [3] S. C. Indulg., 23 Sept., 1775 (Documents, 1141). — [4] Sec. Memor., 5 May, 1798 (Documents, 1195, ff.). — [5] Documents, 1198.

ing the *Prima-Primaria*, as the Director's faculty was but provisional and therefore ceased when the Father General was again enabled to act in his former capacity.

27. In 1824, the Roman College was given back to the Society of Jesus — which had been restored throughout the world in 1814 — and the powers formerly vested in the General or Vicar General of the Society of Jesus of aggregating to the *Prima-Primaria* were declared to be still fully in existence.[1]

28. It will be remembered that the powers so declared to exist did not include any Sodality in a non-Jesuit establishment. In the year 1825, Pope Leo XII extended them to Sodalities of this kind.

> " At present, the number of Sodalities directed by the same " Society of Jesus " is very limited and, on the other hand, there are various petitions of foreign Sodalities not depending on the Society, which ask aggregation to the *Prima-Primaria*. For this reason, Louis Fortis, actual General of the Society.... prays your Holiness to deign to vest in him opportune and necessary powers to aggregate to the *Prima-Primaria* all the other Sodalities which are not directed by the Society and ask the favor.... His Holiness left the petition to the discretion of the same petitioner, the General of the Society of Jesus, giving him all the necessary and opportune faculties."[2]

29. From the documents so far quoted it might seem that after 7 March, 1825, there was no becoming place in which a Sodality of Our Lady could not be erected. There was doubt, however, as to the houses of Religious women, as a Decree of the Sacred Congregation of Bishops and Regulars, 9 Nov., 1595, and another of the Sacred Congregation of Indulgences, 29 Feb., 1864, discountenanced the establishment of lay Confraternities in them. The case was, therefore, finally laid before the Sacred Congregation of Bishops and Regulars for decision, and the answer was as follows:

> "There is nothing to hinder Pious Associations composed of women only from being erected, with due observance of the law, in the aforesaid Churches " of Religious women with solemn or with simple vows. " But if there is a question of erecting a Pious Association of both sexes, the matter is left to the prudence and conscience of the Ordinaries."[3]
>
> The number of Convent Sodalities aggregated to the *Prima-Primaria* is exceedingly large. The first recorded in the Registers is of the year 1823 (No. 2897), Providence Convent, Charleville, France. There are Convent Sodalities of very many Orders. We may instance the Daughters of Wisdom (2995, 3692, etc.), the Ursulines (3066, 3159,

[1] Below, 143. — [2] S. C. Indulg., 7 March, 1825 (Documents, 1220, ff.). — [3] S. C. Bish. and Reg., 18 Jan., 1907 (Documents, 1932, ff.).

3161, etc.), the Mercy Sisters (3116, etc.), the Notre Dame Nuns (3130, 3131, 3133, 3162, etc., etc.), the Sisters of Charity (3147, 3163, etc.), the Visitation Nuns, 3178, 3233, 3234, etc.) the Religious of the Sacred Heart (3491, 3748, etc.). These and many others are all in the years before 1838. In 1910 there were no fewer than 72 Convent Sodalities of 50 different Orders aggregated to the *Prima-Primaria*.

The Precise Seat of the Sodality

30. Many Confraternities are attached to a certain altar. This has never been the custom in the Sodality of Our Lady and no mention of such a Sodality altar is made in any of the approved forms of Diploma used in erecting or aggregating.[1] In the erection of a Sodality, however, a given Church, Chapel, Oratory or becoming place is assigned as its seat. In any such place a Sodality can be erected and have its home, as is clear from the passages quoted in the present Chapter.

If the Sodality Church is taken from an Order, profaned, or destroyed

31. If a Sodality exists in a Church of an Order and the Church is withdrawn from the Order, or even profaned, the Indulgences are not lost: that is, no new erection is necessary when the Church is restored to the Order or to Divine worship.

In a Carmelite church at Ratisbon, a Confraternity of St. Joseph had been in canonical existence. The Church was expropriated and profaned, but was afterwards given back and reconciled. The Prior then put the question: " Whether by the profanation of the Church, which took place during the time of their expulsion from the Convent, the right to the aforesaid " Indulgences of the Confraternity " was entirely lost.... The Sacred Congregation of Indulgences answered: No."[2]

32. Not even if the Church is destroyed and is afterwards rebuilt, does the Sodality need a new erection, provided the new Church retains the old title and is put up on the spot where the former building stood. A new erection or a legitimate transfer by the Ordinary would, however, be necessary if the new Church were built elsewhere.

"1. Does the Indulgence of the Confraternity of the Holy Rosary, or do other Indulgences, cease, if the new Church is built almost in the

[1] Documents, 1178, ff., 1199, ff., 1936, ff., 2024, ff. — [2] 18 Sept., 1862 (Documents, 1489, ff.).

place where the old one stood? — No, provided it is built under the same title.

2. Does the Indulgence cease if the new Church is built in the cemetery, and not in the place where the old Church was? — Yes.

3. Does the Indulgence cease if the new Church is built in another place and not in the cemetery of the old Church? — As in No. 2."[1]

The following opinion rendered by the Father General touches the same matter: " If a Sodality, not changed in any important detail, is transferred by the authority of the Bishop from one Church to another, it does not have to be erected and aggregated again, and it retains all its rights and privileges."[2]

If the Sodality is transferred to a new place

33. We have seen that Sodalities are not attached to any altar, though they are to a given place.[3] This as to the place to which the Sodality properly belongs and in which its meetings are usually held. There is nothing, however, to prevent meetings sometimes being held elsewhere, if the Director wishes. But it is at least doubtful if the Sodality Indulgences connected with its Oratory can be gained in any place different from that of erection. It is for this reason that, when the French persecution of Religious, early in the 20th. century, deprived them of their Houses and Churches, the Provincial Superiors of the Society of Jesus in France explicitly petitioned that " gathering the Sodalists in other places — for example a hall or private apartment " — might not interfere with their " gaining all the Indulgences and enjoying all the privileges granted to the Primary Sodality." The Sacred Congregation acceded to this request, " if the consent of the Ordinary should be obtained."[4]

34. It is possible to transfer the Sodality to another permanent home, with the authorization of the Ordinary in the case of Sodalities that are not in Jesuit Houses, Colleges or Churches. For this no new formal erection and no new aggregation are necessary.

" For gaining the Indulgences in a new place or Oratory, is it regularly sufficient for persons canonically professed in one place that the new place or Oratory is assigned by the Ordinary, who transfers the Confraternity there? .... Yes."[5]

But note the following recommendation. If a Sodality becomes so large as to necessitate division into two, it is better that the new section which goes to another place, should " ask a Diploma of its own."[6]

[1] S. C. Indulg., 9 Aug., 1843 (Documents, 1257, ff.). — [2] Documents, 1962. — [3] Above, 30. — [4] S. C. Indulg., 11 Nov., 1903 (Documents, 1898, ff.). — [5] S. C. Indulg., 15 March, 1852 (Documents, 1280, f.). — [6] Fr. Gen. Vitelleschi, 12 Jan., 1636 Documents, 852).

35. Should a Sodality, however, move into another Diocese, either a new canonical erection and aggregation are to be sought, or recourse must be had to the Holy See. This is clear from the very nature of erection by the Ordinary, which, being an act of the Ordinary as such,[1] is limited to his territory. The same is shown also by the fact that special provision has been made for Sodalities which canonically existed in Religious Houses and were transferred with the Houses to other countries, the Holy See having intervened to confirm, in the case of certain French Houses, the canonical existence of such bodies.

"After a number of Convents or Houses of Religious of both sexes, because of the persecution raging, had been transferred with their boarding pupils from France to other countries, some of their Superiors practically acted as if they considered that the Sodalities of Our Lady canonically erected in their former Houses or Convents and aggregated to the Roman *Prima-Primaria* Sodality, continued to exist in their new homes and to retain the privileges of the aforesaid aggregation. In order that the defects incurred by this way of acting may be remedied and that provision may be made for similar cases in the future, the aforesaid petitioner humbly begs that, provided the Bishop of the place to which such transfer has taken place approves the Sodalities, such bodies, whether those already transferred or those that will be transferred later, may continue to be considered legitimately erected and aggregated. . . . The Sacred Congregation of Indulgences and Sacred Relics, in virtue of faculties from His Holiness Pius X, graciously acceded to the petition, for the next seven years only, on condition that the other regulations be observed."[2]

CHAPTER V

TITLE BORNE BY THE SEVERAL SODALITIES

Primary Title

36. The title under which the *Prima-Primaria* Sodality was erected was that of "Our Lady of the Annunciation."[3]

This title was derived from the little Church of the Annunciation, begun in 1562 and finished in 1567,[4] in which the meetings were held.

[1] See 131, ff. — [2] S. C. Indulg., 1 April, 1908 (Documents, 1948, ff.). — [3] See above, 15. — [4] *Origini del Collegio Romano e suoi progressi*, quoted in *Stella Mat.*, 1906, p. 149.

37. Sodalities which wished to be erected and aggregated in other Colleges outside Rome were at first obliged to have likewise the title of "Our Lady of the Annunciation."[1]

38. Sixtus V, however, allowed Sodalities to be erected "whether under the same title of Our Lady of the Annunciation, or under any other title and invocation."[2]

This was undoubtedly done so as not to exclude Sodalities with other titles from the benefits of aggregation. As a matter of fact, some Sodalities had titles different from Our Lady before the year 1584: for instance, one at Gratz was a "Sodality of the Holy Ghost," one at Vienna was called the "Sodality of St. Barbara," others had "St. Ann" or "the Blessed Sacrament" for titular.[3]

After 1584 and before 1748, no fewer than fifteen Sodalities are found in the Registers of Aggregation without any title of Our Blessed Lady. They are the following numbers: 493, 1233, 1404, 1483, 1485, 1598, 1603, 1608, 1617, 1650, 1652, 1655, 1858, 1909, 1911. The first is of the year 1618, the last of 1698. There were probably many more, as the Registers are very incomplete. Nevertheless, when no title of Our Lady had been presented, the *Prima-Primaria* often added one itself, "because the faculty to aggregate has not been granted unless the Sodalities are designated by a title of the ever Blessed Virgin."[4] On the contrary, it does not follow this course sometimes, as, for instance, in writing to "the illustrious Sodality of Venice under the title of the Most Holy Crucifix."[5]

39. But Benedict XIV decreed that Sodalities in Jesuit establishments that had as patronal title any other than that of the Blessed Virgin Mary, should, to enjoy the privileges of the *Prima-Primaria,* take Our Lady also as Patron and titular under some mystery or feast of hers.

"We decree and ordain that, if there be any Sodality, at the Churches, Houses, Colleges or Residences of the Priests of the Society of Jesus, whose titular is not the Blessed Virgin Mary but either some Saint or something else, it shall choose the Most Blessed Virgin Mary also as Patron, and shall assume and keep some mystery or feast of hers as title.... Without, this they cannot have and enjoy in future the Indulgences and favors which have been or may hereafter be granted by the Apostolic See to the above mentioned Primary Sodality, to which they wish to be or have already been aggregated."[6]

In obedience to this Decree, the Superiors of the Society of Jesus

[1] Gregory XIII, *Omnipotentis Dei,* 5 Dec., 1584 (Documents, 531). — [2] *Superna dispositione,* 5 Jan., 1587 (Documents, 556). — [3] Duhr, *Geschichte,* I, p. 367. — [4] Arch. P. P., *Risposte,* p. 93 [1655]. See also p. 151 [1663]; p. 153 [1663]; p. 210 [1665]. — [5] *Risposte,* p. 230 [1666]. — [6] *Gloriosae Dominae,* 27 Sept., 1748 (Documents, 1032, ff.).

were charged to have some title of Our Lady chosen by Sodalities erected before the date of the Bull.[1]

40. In 1798, the faculties granted the Director of the *Prima-Primaria* gave him power to aggregate both Sodalities which had and those which had not Our Lady as titular.

The petition presented begged for "the faculties named." These were: 1. those since 1775 in the hands of the Cardinal Vicar of Rome, and 2. those reserved to the Sacred Congregation of Indulgences. The former included only "the power to aggregate Sodalities of students and under the title of the Blessed Virgin, and no other"; the latter was "the faculty for all other aggregations wanting in such requirements." The petition was granted.[2]

In consequence of these ample faculties, twenty-four Sodalities without any title of Our Blessed Lady were aggregated between the years 1806 and 1824.[3]

41. The Brief *Cum multa* of Leo XII, 17 May, 1824, confirmed to the Father General of the Society of Jesus the faculties touching the aggregation of Sodalities which had been enjoyed by his predecessors in office. These, as we have seen, were limited to Sodalities that had "some mystery or feast" of Our Lady as title.[4]

42. In the subsequent grant, 7 March, 1825, by which Pope Leo XII gave the Father General power to aggregate non-Jesuit Sodalities, no mention is made of the Primary Title.[5] This, no doubt, was because the extension of faculties was naturally understood according to the terms of preceding grants.

43. But notwithstanding this view of the matter, even after the faculty to aggregate had been restored to the Father General, the Registers show a number of aggregations without any title of Our Blessed Lady. For instance, ten are found between the years 1835 and 1842. It may possibly be that this was not due to the Father General himself, but to some other person to whom blank Diplomas were sent.[6] This explanation is probable for some of the aggregations, but not for all, as the original document is in some cases signed by Father General Roothaan.[7] Perhaps there existed at the time an opinion that the powers granted in 1825 included all those enjoyed after 1798 by the Director of the *Prima-Primaria*, not excepting that of aggregating Sodalities with no title of Our Lady. In any case, if there was any error in this, it was fully sanated by Leo XIII in 1885.[8]

[1] *Institutum S. J.*, 1757 (Documents, 1100). — [2] Sec. Memor., 5 May, 1798 (Documents, 1195, ff.). — [3] Register of Aggregations. — [4] Above, 39. — [5] Documents, 1219, ff. — [6] See 180 — [7] Numbers 3553, 3768, 3798. — [8] Documents, 1642.

44. At the present time, no Sodality is ever erected by the Father General or aggregated that has not Our Lady as titular, and the very name given the Sodality in official documents, ("Congregatio," or "Sodalitas Mariana,") indicates the disposition of those in authority to observe as to all Sodalities, non-Jesuit as well as Jesuit, the prescriptions of the Bull *Gloriosae Dominae*. This is further evident from the explicit regulations in the *Directions* presented to those interested in establishing Sodalities of Our Lady.

> " All Sodalities that wish to be aggregated to the Roman *Prima-Primaria* are to take some feast or mystery of the Blessed Virgin Mary for their title."[1]
>
> The titles of Our Lady used by Sodalities are very numerous. The commonest is Our Lady Immaculate (816 out of 1132 in 1910). Examples of others taken from one year (1838) of the Registers are: The Virgin Mary (3846), the Assumption (3848), the Immaculate Heart of Mary (3854), the Holy Name of Mary (3880), Our Lady of Mercy (3886), Help of Christians (3898), Our Lady of Perpetual Help (3946), Our Lady's Birthday (3951), Our Lady of the Snow (3955), Our Lady of Sorrows (3966), Queen of Angels, (3969), Mother of Purity (3971), the Presentation (3975), Our Lady of the Visitation (3982), Mother of Mercy (3988), the Holy Rosary (3999).

Secondary Title

45. Benedict XIV, in the Bull *Gloriosae Dominae*, allowed, indeed, but did not require, a Secondary Title for Sodalities in Jesuit establishments. It was, besides, left to their own choice what Secondary Patron to elect.

> The Sodalities in question " shall take and keep some mystery or feast of hers as title, together with some other Patron or title which they have already chosen or will hereafter choose.... or, if such Secondary Patron or Title, for some cause, does not exist...."[2]

46. In Jesuit Sodalities, the power to choose a Secondary Title, or at least to carry on the public celebration of the feast, is not left to the Sodality, unless with the permission of the Superiors.

> " It will belong to them " (Superiors) " to allow the use of the faculty regarding the public feast of the Secondary Title."[3]

In non-Jesuit Sodalities, it would appear natural that the Ordinary's leave should be asked for the same effect. This last item, however, is not mentioned in the Documents, as they were issued before non-Jesuit Sodalities were provided for.

[1] Documents, 1752. — [2] 27 Sept., 1748 (Documents, 1034, 1037). — [3] Documents, 1100.

47. The faculties mentioned above as granted to the Director of the *Prima-Primaria* in 1798 make no mention of any Secondary Patron or Title at all.[1] The same is true of the Brief *Cum multa* of Leo XII and of the grant of 1825.[2] It follows, therefore, that a Sodality of Our Lady can still, as under Benedict XIV, be erected and aggregated without any Secondary Patron or Title.

48. On the contrary, Sodalities are occasionally aggregated with two or even more Secondary Patrons. In these cases, it must be remembered that the plenary Indulgence[3] is granted for but one Secondary Feast, the singular number being everywhere employed in this connection. It would be simpler to propose but one Secondary Patron, or at least not to have several unless their Feast comes on the same day — as in the *Prima-Primaria*, whose Secondary Patronal Feast is that of Sts. Peter and Paul, June 29. To have two or more Secondary Patrons with different days renders the day of the Indulgence uncertain. There is, however, no reason why a Sodality with one secondary titular Feast may not celebrate other special Feasts with particular devotion and ceremonies; but the Sodalists should know that the plenary Indulgence can be gained on but one secondary titular Feast.

The *Prima-Primaria*, besides its primary and secondary titular Feasts — celebrated with great devotion and no little splendor every year — honors in a special way the day assigned to the four Martyrs whose bodies (since 1667) repose beneath the altar,[4] as also (since 1623) the Feast of the Invention of the Holy Cross,[5] St. Aloysius[6] and the Sacred Heart of Jesus,[7] not to speak of the Assumption, the Immaculate Conception, etc.

The favorite Secondary Title is St. Aloysius. Between 1584 and 1904, 3696 Sodalities chose him for Patron.[8] Others, in 1838, were: St. Ignatius (3865), St. Philomena (3868), St. Joseph (3896), St. Alphonsus de Liguori (3901), St. Raphael (3950), St. John Baptist (3952), St. Philip Neri (3953), St. George (3962), St. Nicolas of Bari (3964), St. Paul (3967), the Holy Guardian Angels (3970), St. Germanus (3972), St. Catharine (3979), St. Blandina (3982), St. Gregory (3993). Very many Sodalities have no Secondary Title at all. This is true of all periods, but especially of that extending from 1584 to 1748, in which no more than 16 Sodalities are found with Secondary Titles (176, 270, 427, 1404, 1418, 1461, 1468, 1569, 1572, 1573, 1575, 1593, 1600, 1831, 2107, 2115) in the extant Registers of Aggregations.[9]

[1] Documents, 1193, ff. — [2] Documents, 1210, ff., 1219, ff. — [3] See Documents, 2004. — [4] *Notizie istoriche*, 1725, p. 65; Calendars, passim. — [5] Ibidem, p. 220, and Calendars. — [6] Arch. P. P., Conti, 1781, and Calendars. — [7] Prot. IV, 1800, and Calendars. — [8] *Brevi Notizie storiche*, p. 3. — [9] A Sodality of Our Lady should not be called by the name of its Secondary Patron only. "Aloysians," for instance, is a defective title. The celebrated Father Fiter used to insist much on this point

CHAPTER VI

RULES OF THE SODALITY

In Jesuit Establishments

49. In the Bull erecting the Primary Sodality, Pope Gregory XIII impowered the General or Vicar General of the Society of Jesus to make, examine, change, correct or modify the Rules binding on the Primary and all aggregated Sodalities in Jesuit Colleges.

> " We grant and give, by the same Apostolic authority," to the General or Vicar General of the Society of Jesus " power to publish," in the case of the Primary Sodality as of each and all of the Sodalities that will be aggregated to it, " for their happy estate, government and direction, any statutes, constitutions and decrees, provided they be lawful and good and not opposed to the Sacred Canons nor to the Decrees of the Council of Trent, and provided — if they be made by another or others of the said deputies " (suitable Priests of the same Society) -- " they be examined and approved by the General, or Vicar, himself; and power, after they are published, freely and lawfully to change, correct, modify and reform them, or to make others wholly new, whenever it seems expedient to him, considering the statutes, the circumstances of the times, or anything else. We decree, too, that such statutes, constitutions and decrees, after they have been published, changed, corrected, modified, reformed and made, ought inviolably to be observed by all the said Sodalists."[1]

50. This control of the Rules, along with other powers, was extended by Sixtus V in January, 1587, to the Sodalities erected in all Jesuit Churches, Houses and Colleges, and later in the same year to all Sodalities in institutions under Jesuit direction.

and finally succeeded in getting Spanish Aloysian Sodalities to call themselves by their full title, as for instance, the " Sodality of Our Lady Immaculate and St. Aloysius." The Sodality Diploma of Aggregations printed in 1910 acknowledges the justice of his contention and contains the full, double, title of the *Prima-Primaria:* " Sodality of Our Lady of the Annunciation and Sts. Peter and Paul." On the disuse of the term " Aloysians " (Luises) see the resolution passed at the Sodality Congress of Palma (*Secundo Congreso*, p. 190). This particular term is specially unfortunate, as being applicable also to the non-Marian " Sodality of St. Aloysius " erected in the Church of St. Ignatius at Rome. Another unfortunate custom in this regard is that of speaking of a Society as " the Sodality of Our Lady under the patronage " of such and such a Saint. This supposes that the Saint in question is at least the principal patron of the body; which is quite incorrect. — [1] *Omnipotentis Dei,* 5 Dec., 1584 (Documents, 536).

" We likewise extend in perpetuity the letters, immunities, exemptions and faculties, privileges and indults of the same Gregory and every thing contained in them touching the said Sodalities and touching the said General or Vicar General of the time being of the said Society, to the above-mentioned Sodalities of students and non-students, and even of any of the faithful, whether the Sodalities be already erected or will hereafter, as has been said, be erected, established and aggregated."[1]

" Moreover, by the above-mentioned authority and by these presents, We in everything extend and enlarge, in perpetuity also, each of the letters mentioned and everything contained in them to include Sodalities in the said Seminaries, Houses or Colleges and other places, under the direction, government, administration or instruction of the same Society, or of members of it, or in any way depending on them."[2]

51. When the faculties to erect and aggregate were extended to include Residences of the Society, Gregory XV ordered as to them also, that " the terms of the aforesaid letters " of Gregory XIII and Sixtus V " should be kept in all details."[3]

52. In 1748, the prescriptions of Gregory XIII, Sixtus V, and Gregory XV were expressly confirmed by Benedict XIV.[4] Three years later, the same Sovereign Pontiff impowered the Father General to aggregate Sodalities of both sexes in Jesuit Houses or Churches,[5] and then, in 1758, forbade Sodalities to make their own Rules, and empasized the powers of the Father General in this matter. The following words, therefore, applied and apply to all the Sodalities of Our Lady for whose aggregation faculties had been granted up to 1758 inclusively, that is to all Sodalities of either sex in establishments which belonged, or should ever belong, to the Society of Jesus, or were, or should ever be, under its care.

" And it shall never at any time be lawful for the said Sodalists to make, establish, prescribe and issue decrees, statutes, rules and constitutions; but the power to make, issue, prescribe, establish and publish rules, constitutions, statutes and decrees shall belong by law and be held and considered to belong, and of right, to the General or Vicar General of the said Society. He, in pursuance of faculties, as has been said, conferred on him, can alter and change such statutes, decrees, rules and constitutions at his will, without asking and obtaining consent of the said Sodalists."[6]

53. The ample faculties thus conferred on the Father General are not communicated to his subjects, but are reserved to himself.

[1] *Superna dispositione,* 5 Jan., 1587 (Documents, 564). — [2] *Romanum decet,* 29 Sept., 1587 (Documents, 592). — [3] Documents, 832. — [4] Documents, 1031. — [5] See 136. — [6] *Laudabile Romanorum,* 15 Feb., 1758 (Documents, 1122, ff.)

" The faculty to make and alter their " (the Sodality's) " statutes is reserved to the General."[1]

54. Once the Father General had exercised this power by the formal approval of the Rules of 1587, we find a decision of the Father General, in the early days, requiring that the Rules of the Sodalities aggregated should be the same as those of the Roman *Primaria*.

" Sodalities with other Rules cannot be aggregated to the Roman Sodality, unless they are first broken up and then reorganized on the lines of the Roman Sodality."[2]

Even before the year 1587, Father General Aquaviva had exacted the same uniformity in the Sodalities of the Roman Province.

" The Rules of the Sodalities of Our Blessed Lady must be none other than those of the Roman *Primaria*."[3]

55. Up to the date of the Rules of 1910, no explicit provision was made for additions to the approved Rules. But Father General Wernz in them leaves to the Provincials and Superiors of Missions the approval of Rules additional to those sanctioned by the Father General, but without conceding to them any power to approve of Rules contrary to those established by him. On this matter, see below. [4]

56. So much for the part assigned to Jesuit Superiors as regards the approval of the Sodality Rules in a Jesuit institution. We must add that for these Sodalities the Ordinary's consent is not required.

In the case of Confraternities erected in the Church of a Regular Order, " is the Ordinary's consent requisite for the approbation of the statutes, for aggregation and for the publication of the Indulgences? — No, if it is question of Confraternities broadly so called that are proper to the Orders "... The above decree " is to be understood only of Confraternities whose erection is reserved to the respective Orders " (as is the case in Jesuit Houses), " provided they be not Confraternities established as organized bodies, even though they use no habit."[5]

In non-Jesuit Establishments

57. Sodalities not in Jesuit Houses nor Churches, nor in institutions under their care, are subject to the Ordinary of the Diocese. To him belongs the right to approve their Rules, as well as to erect the Sodalities.

[1] *Institutum S. J.* (Documents, 1857). — [2] Fr. Gen. Vitelleschi, 1620 (Documents 851). See the similar regulation regarding the Rules of 1855 in Documents, 1713. — [3] Documents, 850. — [4] Part I, 100. — [5] S. C. Indulg., 15 Nov., 1905 (Documents, 1914, ff.).

"No one is allowed, without consulting the Bishop, to erect and establish Confraternities in his Diocese, or to approve their statutes. All this belongs to the Bishop alone in his Diocese, to the exclusion of others."[1]

58. The Vicar General, though he represents the Ordinary, has no power, however, by his ordinary authority, to approve the Rules of a Sodality.

"Can the Vicar General approve the Rules of Confraternities?.... No."[2]

59. But as the Ordinary can[3] subdelegate to his Vicar General – or to other Ecclesiastics – even faculties which he has only as delegated to himself by the Holy See, we must conclude that he can specially delegate him for the approval of the Rules of Confraternities, and this in general as well as in particular cases.

60. The Vicar Capitular, however, is not to give the canonical approbation to the Rules of a Sodality.

"Can a Vicar Capitular approve the Statutes of Confraternities?.... Their Eminences replied: Let the Vicar Capitular refrain."[4]

61. To the Ordinary alone, therefore, belongs the right to give official approbation to the Rules of a Sodality in his Diocese. It is for this reason that in the petition sent to Rome for the establishment of a Sodality, the applicant is required to state "whether the Bishop has approved whatever special Rules there may be" among those proposed, and in the petition for the erection of the Sodality, the Ordinary is begged "to approve its Rules."[5]

62. There are, however, two restrictions, or rather one restriction and one proviso, as to the exercise by the Ordinary of his control of the Rules.

63. The restriction is, that the Bishop is not at liberty to modify any Rule which proposes to the Sodalists a good work that has been indulgenced by the Holy See.

"But if some articles of the statutes propose to the members the performance of works which by Pontifical grants have been enriched with Indulgences, these articles are to be considered essential, so as not to be subject to any modification."[6]

Items of this nature in the Sodality Rules are given in detail below.[7]

64. The proviso is that the Bishop's modification of the Rules shall meet the approval ot the Jesuit General. The Ordinary can, indeed, erect a Sodality of Our Lady with any Rules he pleases, because erection is an act which depends on him alone. But

[1] S. C. of Rites, 7 Oct., 1617 (Documents, 814). — [2] S. C. Indulg., 18 Aug., 1868 (Documents, 1543, f.) — [3] See. 127. — [4] S. C. Indulg., 23 Nov., 1878 (Documents, 1564, f.). — [5] Fr. Vic. Gen. Anderledy, 31 Aug., 1885, and *Directions*, 1885-1907 (Documents, 1692, 1759). — [6] S. C. Indulg., 12 May, 1843 (Documents, 1256). — [7] Part I, 97.

the establishment of a Sodality of Our Lady, besides erection, requires aggregation to the *Prima-Primaria* Sodality at Rome. Now, this aggregation is the act of the General, and he can, of course, deny it, if the Rules proposed do not conform to the requirements. There have, in consequence, been cases in which aggregation was not granded, because of failure to fulfil this condition. Such cases, however, have always been very rare, as the Ordinary usually agrees to the Rules already approved by the Father General, and neither adds any new nor changes any old one. Two benefits arise from this. One is the keeping of all Sodalities of Our Lady uniform in aim and in general working throughout the world. The other is the advantage which comes of having Rules which have been thorougly tried for centuries and under many different circumstances.

65. Doubtless for the same end of securing uniformity in Sodalities, as missionaries are likely to be requested to found or revive Sodalities, a special prohibition is found in the Institute of the Society of Jesus against their "making Rules for any Confraternity or Sodality, old or new, without permission of the Superiors."[1]

Rules Common to all Sodalities of Our Lady

66. The powers bestowed on the Jesuit General have been exercised on various occasions by his approving Rules for individual Sodalities, and three times in the Sodality's history by his approving Rules for general use.

Common Rules of 1587

67. The first occasion of such exercise was shortly after the date of the Bull of Gregory XIII establishing the Head Sodality. On 1 Nov., 1587, were formally promulgated in the *Prima-Primaria* the first Common Rules approved for all Sodalities. It will be remembered that, at this date, Sodalities were mostly confined to educational institutions, though not to students. This item of history is reflected in the Rules of 1587.

Father General Aquaviva, having previously submitted the first Common Rules "to certain Fathers to be examined,"[2] published them formally in the *Prima-Primaria*, as "made with the authority of the Most Reverend Father General" and as "anulling all the others."[3]

The aim of Father Aquaviva in forming Common Rules is clearly

[1] *Institutum S. J.* (Documents, 507). — [2] Letter to Fr. Manaré, 30 Nov., 1586 (Duhr, *Geschichte*, I, p. 366). — [3] Documents, 750.

expressed in a letter to a Father in Cologne, written while the Rules were under consideration: "All Sodalities are, so to speak, bound together in a common body. It is, therefore, desiderable that they should be infused with the same spirit and should wear one and the same outward appearance."[1]

Another letter of Father Aquaviva, written in 1586 to Father Manaré in Germany, throws still more light on his purpose; "Gregory XIII has determined that all Sodalities hitherto erected should be erected anew and aggregated to the Sodality here in Rome, in order to enjoy its Indulgences and privileges. Nowithstanding the Pontifical approval previously granted to some Sodalities, this seemed the best course. Uniformity now reigns in the Sodalities." Later in the same year, Father Manaré complained that "in the Colleges there are several, sometimes as many as three, Sodalities with Rules and customs entirely different. This appears to me not to be good."[2]

68. The first chapter of the document referred to contains what are called "The Fourteen Rules," which can be read in full in the second part of this book.[3]

69. The Common Rules of 1587 continued in force until the Suppression of the Society of Jesus. As all the Sodalities up to that time had been erected in the Houses or Churches of the Jesuits, there was no question of Rules for non-Jesuit Sodalities.

70. At the Suppression of the Society, and while the faculties to aggregate were being put in order, the *Prima-Primaria*, forced by a petition made to it by a new Sodality[4] and by the fact that "the old Rules had been abolished,"[5] drew up "Common Rules for all the Sodalities." They are to be found in the *Memorie*.[6] These Rules do not differ from the "Fourteen Rules" — all the others are wanting — of Father Aquaviva, except that they omit all mention of the Society of Jesus. They were invalid, however, as some one has justly remarked in writing on the margin of the *Memorie*,[7] "for to reform the Rules belongs only to the General of the Jesuits, and now, in his stead, in Rome to the Cardinals deputed, according to the respective matters; in other places, to the Ordinaries."

71. In the year 1797, new Rules were "examined and corrected by the Father Director," and "were then examined by the deputies of the Sodality."[8] These Rules were printed in the year 1804, that the copies might be distributed to "the Sodalities which were

[1] Duhr, *Geschichte*, I, p. 366. — [2] Quoted in Duhr, *Geschichte*, I, p. 365. Father Manaré is speaking, of course, of Rules entirely different: every Sodality has some special Rules of its own, differing from those of other Sodalities. — [3] Documents 598, ff. — [4] Arch. P. P., *Memorie*, 1773, p. 63. — [5] P. 66. — [6] P. 66. — [7] P. 73. — [8] Arch. P. P., *Memorie*, 1803, p. 69.

to be aggregated."[1] It is not clear that the *Prima-Primaria* had any authority to impose these Rules upon the new Sodalities, but it is very probable that the said bodies adopted them faithfully without any further concern.

75. We find no further mention of Common Rules till the year 1824, when a book was published, called " Explanation of the Rules and Privileges of the *Prima-Primaria* Sodality " — a copy of which is in the Archives of the *Prima-Primaria.*[2] There is no indication that the *Prima-Primaria* sent this " Explanation, " as containing the Common Rules, to the affiliated Sodalities. If it did so, there is no sign that it was done with any authority.

73. In the year 1831, a study of the Rules common to all the Sodalities was begun, in order to reform them.[3] The study was carried on with much diligence by the Director and Council of the *Prima-Primaria* at that time and afterwards, till the year 1846,[4] and resulted in certain Rules proper to the *Prima-Primaria*, and others common to all other Sodalities, which were written in Italian[5] and translated into Latin in only nine numbers.[6] The Rules so composed point out the obligation of having the approbation of the immediate Superior " before modifying or changing the statutes of a Sodality, or introducing new Rules and customs affecting its substantial form,"[7] but they suppose that all Sodalities are under the necessity of accepting or following the new Rules set forth in the nine numbers. Perhaps the authors of the proposed general statutes understood this necessity in the sense that, if they were not accepted, the desired aggregation would not be conceded. It is probable that the Revolution of 1848 caused the reform thus laboriously prepared to be forgotten.

Common Rules of 1855

74. The second time that Rules were established for general use was in 1855, when Father General Beckx " by authority granted " him, " approved and confirmed " the Rules of Father Parthenius, " made on the lines of ancient customs."[8]

Father Joseph Mariano Mazzolari, who took the name of " Parthenius " out of devotion to Our Blessed Lady, was born in 1712. He entered the Society of Jesus in 1733, taught literature for twenty years, sixteen of them in the Roman College, was Prefect of the lower schools in the same College in the year 1765, and died in the house of the Gesù in 1786. He was a man deeply versed in classical learning. Judging

[1] *Memorie*, 1804, pp. 74, 75. — [2] Prot. III. 15. — [3] Arch. P. P., Prot. I. 2. D., p. 9. — [4] Prot. I. 2. L., p. 69. — [5] Prot. I. 4. C., p. 83. — [6] Prot. I. 4. E., p. 33. — [7] No. 6. — [8] Documents, 1290.

from an addition made by him to the Rules of 1587, an addition which apparently was occasioned by the *Laudabile Romanorum* of Benedict XIV, he composed his Rules after the year 1758. Father Parthenius was the Director of the *Scaletta* Sodality of the Roman College in the years from 1752 to 1773.[1]

The present writer is in possession of the photograph of a manuscript copy of Rules with corrections in a hand judged by experts to be that of Father Parthenius. There seems little doubt that this Manuscript contains the Rules as Father Parthenius left them. The editor who prepared from it the Common Rules of 1855 has made considerable changes, notably in two details: he has omitted mention of the Society of Jesus and of Sodalities of the young. It was chiefly for Jesuit College Sodalities that Father Parthenius wrote his Rules, as is clear from the following words in his Preface: "We have made certain additions, which we judged well adapted to the training in piety of Jesuit students."[2] These words were reproduced by the editor[3] without either "Jesuit" or "students." Again, Father Parthenius entitled his Rules "Leges et Statuta Sodalitatum Beatae Virginis Quae in Collegiis et Domibus Societatis Jesu institutae," etc. The words from "Quae" on are omitted by the editor.[4] Besides, the editor makes Father Parthenius claim a more complete agreement between his Rules and those of Father Aquaviva than the author asserted, substituting the words "geminae profecto" for "geminae propemodum."[5] Some other divergences between Parthenius and his editor will be noted as we proceed.[6]

75. From a concordance of the first two Common Rules, made for the purpose of a comparative study of them, we have noted that sixty marginal numbers of the documents in Part 2 of this book are found in the Rules of 1587, but are wanting in those of 1855, while eighty of those of 1855 are wanting in 1587, there being only one hundred and fifteen more or less common to both the Rules. There are twenty-three differences of some moment. The more important details are mentioned below.

76. The approbation given by Father Beckx to the Common Rules of 1855 is general, and makes no distinction between the Jesuit Sodalities and others.

77. In 1885, Father Vicar General Anderledy introduced a change.

1. He declared the Common Rules of Father Beckx to be obligatory in the Jesuit Sodalities. In the "Directions for the Jesuits" he forbade them to change anything of moment in the old

[1] Catal. Prov. Rom. — [2] Mss. *Leges et Statuta*, p. 6. — [3] Printed *Leges et Statuta*, 1855, p. 6. — [4] Documents, 1291. — [5] Ibidem. — [6] From various indications it seems likely that the editor in question was Father Joseph Boero.

approved Rules, or to introduce new Rules "unless they were first submitted to the General and were approved by him."[1]

2. For non-Jesuit Sodalities, he proposed a compendium or nucleus of Rules, precisely as the compilers of the above-mentioned general statutes of 1845 had done, requiring that in each Sodality "the Particular Rules should be made in conformity with the original statutes given above" (the General Statutes of 1885), "as far as the conditions of time and place permit."[2]

The particular Rules of each separate non-Jesuit Sodality being drawn up, they are to be submitted to the Ordinary for his approval.[3] After receiving this, in order to obtain from the Father General the erection of the new Sodality and its aggregation to the *Prima-Primaria*, it is necessary to assure him: 1. That the Rules of the new Sodality are approved by the Ordinary,[4] and 2. "If any change has been introduced into the statutes, and of what sort it has been."[5] The first of these clauses refers to the right of the Ordinary to approve the Rules of Sodalities in his Diocese; the second secures the right of the General to refuse aggregation to a Sodality which has departed from the normal course determined upon.

General Statutes of 1885

78. The General Statutes just referred to were sent to the houses of the Society of Jesus, with a letter from Father Anderledy dated 31 August, 1885,[6] and were published again in each of the editions of the "Directions."[7] The official character of their publication might give rise to the belief that they form a third set of Common Rules, and in fact they have been accepted by some writers in that sense. But this view is incorrect, and it is necessary to remember that in proposing the General Statutes there was no intention of doing more than present the necessary nucleus for the Rules of Sodalities existing outside the Jesuit Houses and Churches.

79. Comparing the General Statutes with the two Common Rules already examined, not a few differences are found. They will be noted below.

[1] Documents, 1713. — [2] Documents, 1756. — [3] Documents, 1757, 1759. — [4] Documents, 1762. — [5] Documents, 1692. — [6] Documents, 1684, ff. — [7] Documents, 1729, ff.

Common Rules of 1910

80. The third time that the Father General of the Society of Jesus approved Common Rules for the Sodalities of Our Lady was in 1910.

81. The basis of the new Rules were the Spanish Rules of 1905. They were drawn up in compliance with the vote of a Directors' meeting, held in Madrid in 1904. They were composed from the two preceding series of Common Rules, and were the work of Father Cajetan Puig, S. J., Director of the famous Barcelona Sodality of Our Lady Immaculate and St. Aloysius Gonzaga, aided by several Sodalists. As soon as they were completed, they were submitted to the judgment of the Fathers Directors of the most important of the Spanish Sodalities, and finally sent by Father Puig to Father General Martin, whose approval was given to them 22 Sept., 1905.

82. The approbation asked for having been granted only for the Houses and Churches of the Society in Spain, a new examination of the Rules and customs of the Sodalities of Our Lady in ancient and modern times was made in Rome in the years 1909 and 1910. The most recent books were consulted, as well as the acts of the various Sodality Congresses, and after no less than six different forms of Common Rules had been composed, with the advice of fourteen Fathers of the Society belonging to nine different countries, a definite form was chosen as the result of the study and was proposed to Father General Wernz in the month of June, 1910. The new form was based upon the above-mentioned Rules approved for Spain. It proposed apposite additions, derived chiefly from the Decrees of the Holy See, and from circumstances which had arisen since the year 1905. The form thus drawn up was again examined by seven Fathers of the Society and was finally considered, corrected and completed by the Very Rev. Father General in person, and by him officially approved on the Feast of Our Lady Immaculate, 1910.

83. Comparing the Common Rules of 1910 with the two preceding Rules, we find, in general:

1. That everything of importance contained in the preceding Rules, is also contained in this third Rule;

2. That many small particulars and regulations of the two others are omitted in those of 1910, leaving greater liberty to the Directors;

3. That the words used are fewer in number, and are of a more clear and precise character.

4. That the order is more logical, and the matter is arranged as in a body of laws.

In the first chapter, the order of the Rules of 1855 is somewhat different from that of 1587 and is also considerably at variance with that of the Parthenius manuscript.

84. We may now proceed to analyse the Common Rules of 1910, with a view to the points in which they agree with those of 1587 and of 1855, or with both, and the points in which they differ from them. In this study we will follow the order of the Rules of 1910.

Article I

85. The first article states the nature and aim of Sodalities, tells who has power to establish them and sets forth the regulations about titular Patrons and the division of the faithful in sodalities according to classes.

Rule 1. Devotion to Our Lady is, indeed, common to all the Rules and has the first place in all, as well as in the General Statutes.[1] It was not, however, so explicitly laid down in 1587 and in 1855, nor in 1885, as it was in 1910, that this devotion is the principle or motive, so to speak, of the Sodalities of Our Lady, nor were the results which that devotion should have in a better Christian life and in the Sodality works of zeal brought out with equal clearness. Thus Rule 1 of 1910 gives an idea no less complete than definite of what a Sodality of Our Lady ought to be.

All the Rules propose the sanctification of the Sodalists' souls as the chief object of the Sodality,[2] but the Rule of 1910 alone draws attention to the need of doing this in a manner suitable to the state in life of the individual.

The earliest Rules placed "progress in study" alongside of "the acquirement of virtue" as the end of the Sodality. The Rules of 1855 omit the phrase, as do those of 1910. But progress in study is earnestly provided for in the last named Rules, in the section on Academies, and is of course included in the general sanctification of the individual, should study happen to belong to his state of life at the time [3]

Zeal for the souls of others is not omitted in the Rules of 1587 and of 1855 [4]; but it is much more insisted upon in those of 1910, which reflect in this way the remarkable development in this detail of Sodality ideals during the last twenty years; and put apostolic work on a par with personal sanctification in the Sodality program as a main object to

[1] Documents, 598, 1291, 1729. — [2] Documents, 599, 1291; cf. 1729. — [3] Documents, 606, 1297. The Parthenius Manuscript simply repeats the rule of 1587 (Rule 3). — [4] Documents, 606, 1297; cf. 1742.

be aimed at. The defence of Holy Church, however, as forming part of the apostolate recommended, is found only in the Rules of 1910.[1]

Rule 2 is not found in the older Rules, but is derived from the Canon Law relating to the Sodalities of Our Lady and reported below.[2]

Rule 3. Our Lady is the chief Patroness in all the Rules.[3]

No Secondary Patron is mentioned in the Rules of 1587, and there are but 16 instances of a Secondary Patron down to 1748.[4] The omission is not remarkable, as the Secondary Patron is not mentioned in the Pontifical decrees until 1748. But it is curious that the Rules of 1855, though they speak of Feasts of the Sodality, make no mention of that of the Secondary Titular. It must be remembered that these Rules were written after the *Golden Bull*, in which so much is said of this Patron.[5]

Rule 4 is new among the Rules, but it expresses a very ancient provision, and in fact is implied in the words, " according to the number or quality of the persons " of Sixtus V,[6] and " according to the different condition of the Sodalists ", of Benedict XIV,[7] and is highly commended in the letters of Father General Retz,[8] of Father Vicar General Anderledy,[9] and of Father General Wernz.[10] It is besides recommended in the *Directions* of 1885-1907[11] and by the constant practice of three centuries, as may be seen in the Registers of Aggregations, in which the class of persons forming the Sodalities established is, in almost each case, strictly defined as " workingmen " (n. 174) " youths " (n. 176) " young students " (n. 427) " country people " (n. 1029) " poor people " (n. 1255) " Canons and Priests " (n. 1513), and so on.

Article 2

86. Having outlined the purpose and nature and the constituent elements of the Sodality, the Rules proceed, in the second Article, to regulate the general gatherings of the Members.

Rule 5 is substantially the same in all the Rules.[12] The first two, however, call absolutely for a meeting on every Holy Day of obligation, a point recommended, indeed, but not exacted, in 1910.

No special provision is made for the summer in the earlier Rules,

[1] The General Statutes also proposed this department explicitly, along with the apostolic zeal for heretics and sinners (Documents, 1742, f.). — [2] See Chapter 7. — [3] Documents, 598, 1291, 2054; cf. 1729. — [4] See above, 48. — [5] The General Statutes of 1885 also neglect this Patron, but the *Directions*, in which they are found, mention it (Documents, 1753). — [6] Documents, 557. — [7] Documents, 1018. — [8] Documents, 1061. — [9] Documents, 1612. — [10] Documents, 1975. — [11] Documents, 1751. — [12] Documents, 611, 1301. The General Statutes of 1885 lowered the standard somewhat by requiring a meeting only " once a week, as a general thing " (Documents, 1731).

as it is in those of 1910, which in this regard are not only more exact but also more in keeping with actual conditions.

Rule 6. The amount of time to be given to the ordinary meetings is not defined in 1910. The Rules of 1855 lay down "about an hour and a half" for the morning meeting, as against the one hour of 1587. This, however, may be only an apparent difference, because Holy Mass is included in 1855 and is not mentioned in 1587.[1]

The Rule of 1910 re-establishes the invocation of the Holy Ghost as it stood in the Rules of 1587, though it was omitted in those of 1855.[2] This omission is not due to Parthenius, who repeats the rule of 1587.

It maintains the reading of a spiritual book, allowed in 1587 and prescribed in 1855, though the object is not the same as it was in 1587, namely "to make spiritual conferences upon the reading."[3]

The third point, that is the announcement of the Saints and the dispositions of the Church for the ensuing week, is new.

The Office of Our Lady is not set down among the exercises in 1587, but it is in 1855. The Rule of 1910 defines the Office more explicitly.[4]

The Director's exhortation is not required in 1587, a conference among the Members — of which the later Rules do not speak — being allowed in its place. The Rules of 1855 and 1910 agree in prescribing the exhortation,[5] omitting the spiritual conference among the Members, though it is found in Parthenius.[6]

The recitation of the Litany of Loreto is set down in the Common Rules of 1855, but not in those of 1587.[7]

The Rules of 1587 prescribed a meeting on Saturdays for the recitation of the Litany.[8] This practice is not found in the other Rules.

The Rules of 1910 are the only ones which speak of prayers to the Secondary Patron.

To the above exercises, the General Statutes[9] add meditation as an exercise for the meetings. This is not mentioned in any of the Common Rules, but is found in the Particular Rules of the *Prima-Primaria* of 1865.[10]

Rule 8. The General Communions are prescribed in the first Rules, but not in the second, except at the end of the Retreat.[11] The number is reduced in the Rules of 1910, and the way of conducting this exercise is laid down explicitly, making it the chief feature of the day's meeting.

Rule 9. The Retreat is not mentioned in the Rules until 1855.

[1] Documents, 611, 1301. — [2] Documents, 614. — [3] Documents, 611, 1302; cf. 1731. — [4] Documents, 1303. — [5] Documents, 611, 1305; cf. 1731. — [6] Rule 6. — [7] Documents, 1306. — [8] Documents, 621. — [9] Documents, 1731. — [10] Rule 6. — [11] Documents, 608, 1327; cf. 1733. The General Statutes, however, alone single out the feasts of Our Lady for this exercise. The omission of the General Communions every month in the Rules of 1855 is not due to Parthenius, who, on the contrary, recommends, that "no one should easily go to Holy Communion outside the odality" (Rule 7).

The suggestions in the Rules of 1910 for making the Exercises well are new and the minute details of 1855 are not given.[1]

Rule 10. The celebration of Feasts is an old custom found in all three Common Rules.[2] The Novena, however, is only spoken of in those of 1855. The Rules of 1910 expressly speak of the principal Feast and of that of the Secondary Patron: which had not been hitherto done.

The custom of making the Six Sundays of St. Aloysius was mentioned first in the General Statutes of 1885.[3]

Rule 11 is found with hardly any change in the other Rules.[4] There is, however, this difference between the Rule of 1587 and the later ones, that the former require the approval of the Rector for incurring expenses, while the latter do not.[5]

Article 3

87. Article 2 having regulated the acts of piety of the Sodality as a body, Article 3 proceeds to deal with the Sodality's apostolic work, whether for the benefit of the neighbor or for the good of the Members. This consists of works of mercy and of the Sodality's mental and moral education of the Sodalists; both furthered by distributing them into Sections.

Rule 12 first states, a second time, the double aim of the Sodality and then records the good works specially dear to Sodalists. The latter are recommended in all three Rules,[6] but those of 1910 are wider in their scope. Curiously enough, the Rules of 1855 omit all mention of the teaching of Catechism.[7]

Rule 13. All that is said here of Sections for good works is new in the Rules, which here recognize and approve of a means of promoting goodness of life and charity which has been much in use during the last few years.

Rule 14. Nothing is said of Academies in the Common Rules of 1587 or of 1855. The rule is taken from the earliest custom of the *Prima-Primaria*.[8]

Article 4

88. The Sodality's activity as a body having been regulated in the preceding Articles, the Rules of 1910 next describe the duties and rights of the governing body.

Rule 15 is not in the earlier Rules, but is derived from the Bull *Omnipotentis Dei* of Gregory XIII.

[1] Documents, 1317; cf. 1732. — [2] Documents, 625, 726, 1310, 1335. — [3] Documents, 1734. — [4] Documents, 625, 1335. — [5] Documents, 625. — [6] Documents, 621, 1346; cf. 1744, but the General Statutes do not descend to details. — [7] In this again the Rules of 1855 are at variance with Parthenius (Rule 17). — [8] See below, Chapter 18.

Rule 16 defines the rights of the Director more clearly than did its source, the Constitution of Benedict XIV, cited in it. It is not found in the Rules of 1587 or of 1855.

Rule 17 is also new, being taken from the Circular of Father Vicar General Anderledy of 31 Aug., 1885.[1]

Rule 18. The list of Officers given here is found in the Common Rules of 1587 and 1855, though in a different order. But the rule of 1910 gives a seat in the Council to the Instructor of Candidates and to the Treasurer, which was not done in 1587, nor in 1855,[2] although by the Rules of 1587[3] other Sodalists were allowed, for special reasons, to be present at Consultations.

The Secretary, in 1587, is not necessarily one of the 6 or 12 Consultors: in 1855, he is. The 1910 rule returns in this to the first Rule.[4]

The permission to create substitutes for the Offices of the Council is found in the 1587 Rules in the case of the Secretary.[5] But before the present rule of 1910 was made, the Father Director was not given power to create new Officers in the Council.

Rule 19. All the Common Rules[6] allow the individual Sodalities to have as many Minor Officers as they wish and of whatever kind they wish, but the character of the duties belonging to these ("purely executive") is not expressed in the rules of 1587 and 1855.

Rule 20. The elections are differently managed in the different Common Rules. The details are too minute for this place, but will be found futher on.

There is no solemn installation in 1587; there is in 1855.[7]

Rule 21. The frequent changing of the Officers is an old custom, but formerly it happened oftener,[8] three or four times a year in 1587, once or twice in 1855.

The mode of filling up vacant posts is more simple than it was in 1587, but is the same as in 1855.[9]

Rule 22. The absolute dependence of all the charges directly upon the Father Director is new.

Article 5

89. The Rules go on next to regulate the Sodality life of the individual Members. First comes the subject of admission and exclusion and this is treated of in Article 5.

All this Article is simpler, more definite and clearer than the corresponding chapters in the other Common Rules.[10] The prescriptions as to what is required of the applicant for admission, as to the Candidate's obligation of fulfilling all the duties of the Sodalists during the

[1] Documents, 1689, 1690. — [2] Documents, 603, 1294. — [3] Documents, 684. — [4] Documents, 603, 1294. — [5] Documents, 740. — [6] Documents, 748, 1466. — [7] Documents, 1389, ff. — [8] Documents, 644, 1381. — [9] Documents, 676, 1393. — [10] Documents, 635, ff., 1366, ff.

time of probation, his reception on the titular Feasts of the Sodality, the indication of the Officers who take part in the ceremony of reception, the mention of the medal, the omission of formalities in certain cases these points are new.

In the other Common Rules,[1] mention is made of those leaving the place where their Sodality exists to go elsewhere, and of the letters they receive to be admitted into a Sodality in their new abode, but the present rule 24 is more explicit and clear on this point.

Rule 26. Touching the admission and reception of Candidates, the Common Rules of 1855 insist more strongly than those of 1587 on the rights of the Director, and those of 1910 more strongly still. In the Rules of 1587, it would seem that the final acceptance is an act of the Prefect, or at least that his authority in the matter is equal to the Director's.[2]

Rule 27. The ceremonial of reception is considerably more detailed than it was in the older Rules.[3] Especially noteworthy are the first of the Acts of Consecration and the two other formulas, which are now for the first time inserted in the Rules. The Act of Consecration of St. Francis de Sales is found also in the Rules of 1855,[4] but not in those of 1587.

The Rule about the enrolment of the new Members in the Sodality Book is new, being taken from the *Directions*.[5]

Rule 28 is also new, the second part coming from the same source.[6] The first part is based on the Decree of the Sacred Congregation of Indulgences, 26 Nov., 1880.[7]

Rule 29 and Rule 30 are new, containing decisions rendered in 1910.[8]

Rule 31. The motives for dismissal from the Sodality were not so explicitly assigned in the older Rules.[9]

Article 6

90. Once admitted, the new Member becomes responsible for the performance of certain acts as an individual which are involved in his being a Sodalist. These are contained in Article 6.

Rule 32. The other Common Rules insist upon the observance of the Rules,[10] but not so clearly and distinctly as do those of 1910. The weighty reason adduced should be noted.

Rule 33 is new.

Rule 34. The rules regarding private exercises of devotion are found also in the old Common Rules,[11] but in the new they are mentioned in fewer words and with greater definiteness.

[1] Documents, 628, 1353. — [2] Documents, 641, f., 1366, ff. — [3] Documents, 6423 1374, ff. — [4] Documents, 1376. — [5] Documents, 1778. — [6] Documents, 1777. — [7] Documents, 1576. — [8] Documents, 1977, ff. — [9] Documents, 624, 718, 1332, 141: — [10] Documents, 634, 1363. — [11] Documents, 614, ff., 1337, ff.

The suggestion regarding the gaining of Indulgences is entirely new.

The Rules of 1855, and those of 1910 after them, urge daily meditation more than did the Rules of 1587.[1]

The Common Rules of 1855 add private spiritual reading to the other exercises of piety. This was not done in 1587, but is implied in the Librarian's Rule of 1910.[2]

The Rules of 1587 insist more on the daily hearing of Mass than do the two later Rules.[3]

Rule 35 contains the recommendation to avoid bad reading, scandal and disedification; of all which there is no word in the old Rules.[4]

Rule 36 is the same as that of 1855,[5] slightly retouched with the words, " a learned and prodent man. " The Rule of 1587 required a Jesuit Confessor, nominated by the Rector of the College,[6] but had no special exhortation to follow his direction.

Rule 37 insists on General Confession on entrance into the Sodality more strongly than do the Common Rules of 1855,[7] returning to the Rules of 1587 on this point.[8]

Rule 38 is not found in the other Common Rules, but is in the General Statutes of 1885.[9] There are, however, several most useful additions in the rule of 1910.

Rule 39 is entirely new. The last words are from the Decree *Sacra Tridentina Synodus* of 1905.

Rule 40 is found in all the Rules, as is natural in a Sodality of Our Lady, but in 1910 fewer words are used than elsewhere.[10]

Rule 41. The obligation of assisting at the meetings is urgently inculcated also in the Rules of 1587 and of 1855.[11] The manner of noting the attendance adds a new detail; namely that of the lists to be employed. The excuse to be sent in for absence is also an old regulation.

Rule 42 is new.

Rule 43. The first part is from the Common Rules of 1587 and 1855;[12] but the recommendation to attract new Candidates for the Sodality is new.

[1] Documents, 621, 1338. The General Statutes of 1885 allow a choice between meditation and reading (1738). — [2] Documents, 1315, f.; cf. 1738. — [3] Documents, 616, 1339, cf. 1739. The General Statutes of 1885 are on the same plane in this as the Rules of 1855 and 1910. The change from the earlier rule is due to the editor of Parthenius, for the latter retains the Rule of 1587 (Rule 7). — [4] Documents, 632, 1361. — [5] Documents, 1300. — [6] Documents, 610. Parthenius also required as Confessor, " one of the Fathers of the Society of Jesus, as far as possible," but did not leave the choice to the Rector (Rule 4). — [7] Documents, 1297. Parthenius, however, had left this Rule as he found it in the Rules of 1587. — [8] Documents, 607. — [9] Documents, 1741. — [10] Documents, 598, 1291, 1309. To the other rules touching the personal sanctification of the Members, the General Statutes of 1885 add one regarding the special virtues recommended to Sodalists. They are piety, purity, humility, modesty, diligence and assiduity. There is nothing of all this in the Common Rules (Documents, 1746). — [11] Documents, 623, 1331. — [12] Documents, 622, 1348.

Rule 44. Obedience is warmly recommended in all the Common Rules,[1] and almost in the same words used here.

Rule 45. This Rule also is old,[2] with a slight difference in the details of the prayers to be said for the dead.

Rule 46 is more precise than the old rules, which do not directly mention the making of any contribution, at least in the Common Rules.[3]

Rule 47 is old[4] in its first and third parts. The second part rests upon a decision of 1910.[5]

Article 7

91. Article 7 outlines the duties of the Councillors of the Sodality.

Rule 48 is old.[6]

Rule 49 obliges the Major Officers to visit the Director in order to give him information relating to their offices, and to receive his directions, etc., and is new.

Rule 50. This rule expresses briefly and clearly all the essential elements of what the corresponding earlier Common Rules expressed in several paragraphs.[7]

It may be remarked here that the *Congregationis Consultum* or general meeting of the Sodality for consultation, is mentioned in no other Rules but those ot 1587.[8]

The Director has more power over consultations assigned to him in 1855,[9] and móre still in 1910, than in the rules of 1587. This change is probably due to the *Laudabile Romanorum* of Benedict XIV.[10]

Another difference between the Rules is that, in 1587,[11] the Rector's approval was necessary to the validity of the Council's decisions in things of moment. There is nothing of this later, though such approval is reserved to the Provincial or Mission Superior in the case of permanent additions to the Rules.[12]

Rules 51 and 52 are more or less in both the older Common Rules.[13]

Rule 53 is not new, except in the wording.[14]

Rule 54 is the same in all the Common Rules.[15]

Rule 55 also is not new.[16] The requiring of three books for the Secretary is to be noted, being new.

Rule 56 contains no change from the earlier Common Rules.[17] It adds, however, a most important point, namely that of thoroughly know-

[1] Documents, 604, 1295. — [2] Documents, 627, 629, 1351, 1357; cf. 1745. — [3] Documents, 625, 1335, 1436. — [4] Documents, 623, 628, 1331, 1353. — [5] Documents, 1981. — [6] Documents, 609, 1299, and, in the Rules of the Officers, 697, 722, 1398, 1417, 1427. — [7] Documents, 679, ff., 1394, ff. — [8] Documents, 686, ff. — [9] Documents, 679, ff., 1394, ff. — [10] Documents, 1124. — [11] Documents, 692. — [12] Documents, 2173. — [13] Documents, 695, 682, 1397, 1426, 1396. — [14] Documents, 697, 1398. — [15] Documents, 720, ff. 1414, ff. — [16] Documents, 730, ff., 1418, ff. — [17] Documents, 743, 1423.

ing the Sodalists, and things relating to the Sodality. Something similar may be understood, in the Common Rules of 1587, from the distribution of the Sodalists among the Assistants and Consultors,[1] but it has not the same extension. The present Rule adds also the point regarding the character of Consultors which they have outside the Consultations.

Rules 57 and 58 are equivalent in wording with the other Common Rules but more explicit and business-like.[2]

In the Rules of 1587, it is the Assistants who instruct the Candidates.[3]

Article 8

92. Next follow the particular regulations touching the Minor Officers.

Rule 59 repeats in regard to the Minor Officers, the two things prescribed for the Major Officers, namely that they should be distinguished for their piety and love of the Sodality, and that they must visit the Father Director to receive his orders, etc. The first of these points is found to a certain extent in the Common Rules of 1855.[4] The second is new.

In the Rules that follow, as far as Rule 65, there is nothing new, except that the Officers mentioned are hardly spoken of in the Common Rules of 1587,[5] while much is said of them in those of 1855.[6] The last sentence of Rule 65, which clearly reserves to the Father Director the full right of instituting new official charges, is new, and corresponds with what is said above.

Article 9

93. Article 9 treats of the communication among Sodalities and is all new.

Rule 66 rests upon several letters of the Fathers General.[7]

Rule 67 is also drawn from a letter of the Father General.[8]

Rule 68 had its origin in a resolution of the Sodality Congress of Barcelona.

Article 10

94. The last Article of the Rules regulates changes in the Rules and additions to them.

As far regards changes, this article is founded upon the *Directions*.[9] The arrangement about additions to the Rule is new.

[1] Documents, 724, 746. — [2] Documents, 639, 709, 1428, ff., 1433, ff. — [3] Documents, 723, ff. — [4] Documents, 1387. — [5] Documents, 748. — [6] Documents, 1437, ff. — [7] Documents, 1957, 1959, 1960, 2042. — [8] Documents, 1955. — [9] Documents, 1713.

95. The Common Rules of 1910 carry a general approbation for the Houses and Churches of the Society of Jesus, where they succeed the others approved by Father Beckx, as his Rules succeeded the Common Rules of Father Aquaviva.

96. Even outside the Houses and Churches of the Jesuits, the Common Rules of 1910 are not without authority, such, namely, as attaches to any regulation or counsel given to the Sodality of Our Lady by one who speaks with profound knowledge of the subject, and especially after such diligent examination as was made for the drawing up of these Rules. For this reason alone, it would not be surprising if the Sodalities already existing should willingly accept these Rules for themselves, with the gladly given approbation of the Ordinaries. As for the new Sodalities in process of formation, they could not be more certain to secure their aggregation to the *Prima-Primaria* than by presenting these Rules to the Father General, adding to them, when necessary, in a few points; always with the approval of the Ordinaries. The places where changes or additions might be made for the purpose are seen in the footnotes to the Rules as printed below.[1]

"Essential" Elements of the Rules

97. It will be remembered that the articles of a Confraternity's Rules which treat of works enriched with Indulgences by the Holy See are "essential, so that they are not subject to any modification" on the part of the Bishops.[2] Comparing, therefore, the Common Rules of 1910 with the new Summary of Indulgences, it appears that such elements in the Rules of the Sodality of Our Lady are:

Devotion to Our Blessed Lady.[3]
The Secondary Patron.[4]
The continuance of membership in the Sodality.[5]
The weekly meetings.[6]
The General Communion.[7]
The annual Retreat.[8]
The celebration of certain Feasts with Holy Communion.[9]
The titular Feasts.[10]
The use of the Acts of Consecration.[11]
Attendance at Mass every day.[12]
The Examination of Conscience.[13]

[1] Documents, 2052, ff. — [2] See 63. — [3] Documents, 2052, 2127, 2004. — [4] 2054, 2004. — [5] 2111, 2020. — [6] 2056, 1987. — [7] 2066, 1988. — [8] 2068, 1989. — [9] 2126, 1985, 2004. — [10] 2071, 2004. — [11] 2102, 2001. — [12] 2118, 1993. — [13] 2120, 1994.

The frequentation of the Sacraments.[1]
The use of the medal of the Sodality.[2]
The following works of mercy:
Visits to the poor, to the sick and to prisoners.[3]
Prayers for the sick and the dead.[4]
Attendance at funerals.[5]
The reconciling of enemies.[6]
The Office of the dead recited for the deceased.[7]
The having of Mass said for the deceased.[8]
The visit of the Father Director to the sick.[9]
The right and obligation of a Sodalist to join a Sodality in the place where he lives.[10]

98. The reason for the resolution of the Sacred Congregation indicated above is that a Bishop cannot annul what has been done by the Holy see. As is clear, this reason holds good for the items found in other documents of the Holy See regarding the Sodality of Our Lady, whether they are in the Common Rules or not. In this sense, the following " essential " points may be added to the list:

The General Confession.[11]
The Eucharistic Section.[12]
Fraternal charity.[13]
Obedience to the Father Director.[14]
The subjection of the Sodalities established in Jesuit Houses and Churches, to the Society of Jesus.[15]

Additional Rules

99. The Common Rules of 1587 allowed the formation of special additional Rules by each Sodality as they were needed " according to the diversity of countries and persons. " Such regulations, in College Sodalities, required " the approbation of the Rector of the College in which the Sodality existed, and of the Father in charge of it, " with the proviso, however, that they should not be contrary to the Common Rules.[16] The permission in question is granted in more general terms in the Rules of 1855: " It is permitted to each Sodality to have, besides these " (Common Rules), " certain rules of its own, such, namely, as shall be thought suitable to it, having regard to the place and persons. " Nothing is said of any approbation for the additional rules.[17]

[1] 2124, 2126, 1985, etc. — [2] 2104, 2003. — [3] 2076, 1997. — [4] 2135, 1999. — [5] 2136, 2000. — [6] 2133, 1998. — [7] 2136, 1996. — [8] 2136, 2016. — [9] 2167, 1990. — [10] 2139, 2021. — [11] Documents, 2123, 2125, 1049. — [12] 2126, 2077, 2047. — [13] 2135, 1051. — [14] 2134, 1046. — [15] 2079, 1124. — [16] Documents, 601. — [17] Documents, 1293.

100. The formation of additional rules and decrees is a very simple matter in the Common Rules of 1910. The whole subject is left to the Father Director, who can draw up "particular rules, statutes and decrees as, in his prudence, he shall judge opportunes,"[1] but on condition that these rules, "if they are to be permanent, must be submitted to the approval of the Provincial or the Superior of the Mission,"[2] for the Houses and Churches of the Jesuits, and of the Ordinary for other Sodalities.[3] Besides, a Jesuit Director remains always subject to his immediate and mediate Superiors and can therefore make no important move without the proper leave. In a similar way, non-Jesuit Directors would do well to take counsel with the Ordinary before proceeding in things of moment.

Necessity of having and of following Rules

101. The existence in each Sodality of proper Rules is a prudent and, indeed, altogether necessary means for securing the continuance and fruitful work of the Sodality, and the Ordinary and the Father General do well to see to it diligently in the case of each and every body which applies for Sodality erection and aggregation.

102. Rules will not be kept unless they are well known. Hence the Common Rules of 1587 prescribed that those of the Sodality should "be read publicly every three months" and urged all to observe them and also the "particular customs of the Sodality." "Officers are to read the Rules of their offices more often." The Common Rules of 1855 defined more accurately the occasion on which the Rules were to be read in public, namely "as often as a new Prefect and other Officers are chosen." This, as the Rules say further on, would be once or twice a year, according to the number of elections held. The other prescriptions of the Common Rules of 1855 are the same as those of 1587.[4]

103. The reading of the Rules is of the highest importance in those Sodalities where they are not in constant use. But where the Rules are printed and distributed to all the Members, it is often useless to take up the time of the meetings in this way. For this reason, the Common Rules of 1910 do not require the public reading of the Rules, leaving it rather to each one's private devotion.

104. But even the reading and the possession of printed copies of the Rules will fail to secure their observance unless they be

[1] Documents, 2080. — [2] Documents, 2173. — [3] See above, 61. — [4] Documents, 634, 1363, 1381.

explained from time to time. It is, therefore, strongly to be recommended that they be taken up at least once a year in the Conferences.

105. Neither is it sufficient merely that good Rules should exist and be known: they must be accurately observed, if the management of the Sodality is to result in the great good to souls which is expected.

106. Still, it must not be thought that to have Rules or to observe them is absolutely required for the validity of erection or aggregation. It has, indeed, been decided by the competent authority at Rome that no Rules are necessary to make the erection valid, and even those which a Sodality has adopted and which have been approved, can be quite neglected without the Sodality's thereby losing the Indulgences — provided, of course, the good works beperformed for which the Indulgences were granted.

"Does the non-existence of Rules or of Officials in the said Confraternities, or the use in them of pious works or peculiar customs not in conformity with those employed in the Archconfraternities at Rome interfere with the validity of the erection or the communication of the Indulgences?... No, provided the works be performed to which the Indulgences are annexed."[1]

"Provided Sodalities are canonically erected, and the Members perform the works enjoined by the Sovereign Pontiffs for gaining the Indulgences connected with their respective Confraternity, and provided the Members have been legitimately received into the Confraternity, the non-observance, partial or total, of the Rules does not interfere with the gaining of the Indulgences, the Rules being given rather for the government and proper administration of the Sodality, and not as works enjoined for gaining the Indulgences."[2]

What is here said is true in general, but is, of course, subject to exception. Thus the Administrator of Münster required all the Sodalities which the Holy Father, in 1846, declared validly erected[3] to return to the original Rules, under pain of not gaining the Indulgences; and this "according to the contents of the Rescript as well as the previous Pontifical Constitutions."[4]

107. Needless to add, the Rules of the Sodality contain no obligation under pain of sin.[5] The Rules of most religious Orders carry with them no such sanction.

[1] S. C. Indulg., 22 Aug., 1842 (Documents, 1240, 1242). — [2] S. C. Indulg., 25 Jan., 1842 (Documents, 1237). — [3] See 146. — [4] *Sodal.-Corr.*, 1897, p. 88. — [5] Documents, 2114.

CHAPTER VII

ESTABLISHMENT OF THE SODALITY

Canonical Erection

108. The Sodality of Our Lady, like other canonical corporations, does not require, before erection, that there shall be any members. It exists, and therefore begins to exist, as a moral entity, quite independently of any actual Sodalists. Indeed, actual members are impossible until the Sodality is canonically established, as no one can belong to what does not exist.

109. On the other hand, however, a body already existing may be erected into a Sodality of Our Lady, and not a few Sodalities of those recorded in history went through a formative or trial period before asking for canonical erection.[1]

110. Before the Sodality as such can begin to be, it must be canonically erected. For "the canonical erection of a Confraternity is a legitimate act of a competent ecclesiastical Superior, by which the Confraternity is constituted a juridical person as a canonical corporation."[2]

111. Canonical erection is an essential condition for aggregation to the *Prima-Primaria,* and consequently for the enjoyment of the Sodality privileges and Indulgences. This is clear from the whole tenor of the documents which follow in this Chapter, and is expressly noted in the official *Directions* for members of the Society of Jesus.

> "The aggregation of no Sodality can take place unless its canonical erection has gone before: for it must first exist before it can be aggregated."[3]

112. There is no need, however, of either erection or aggregation in the case of Sodalities once legally established in Churches that have afterwards been profaned or that have passed from the hands of an Order to which they belonged, or even have been destroyed but rebuilt in the same place,[4] and we shall call attention below to the fact that a Sodality does not lapse from mere lack of members[5] and therefore needs no reërection to begin again.

[1] So in Madagascar (*Fahne Mariens*, 1907, p. 22). The Young Workingmen's Sodality of Lucerne was not aggregated to the *Prima-Primaria* until 1635, ten years after its inauguration (*Grosse Lateinische Congregation*, p. 22). — [2] Wernz, *Jus Decretalium*, 1908, III. II. p. 418. — [3] *Directions*, 1885-1907 (Documents, 1696). — [4] See 31. — [5] See 440.

Jesuit Houses and Churches

113. The *Prima-Primaria* Sodality was erected by Gregory XIII, 5 December, 1584, in the Roman College of the Society of Jesus.

"By Apostolic authority, We erect and establish in perpetuity... in the same Church" of the Roman College "one Primary Sodality."[1]

114. The same Sovereign Pontiff conferred on the General or Vicar General of the Society of Jesus the power to erect in Colleges of the Society out of Rome other Sodalities of the kind.

"We grant to the same General, or to the Vicar General of the time being, power to erect and establish, with Our authority, in any other College of the said Society.... or in its Church, whatever other Sodalities."[2]

115. Sixtus V extended these faculties, 1. to include all the Churches and institutions which belonged to or were under the care of the Society, and 2. to allow of several Sodalities in the same place, in or outside of Rome.

"We grant in perpetuity.... to the General or Vicar General of the Society of the time being, power to erect in any Church, or House and College of the same Society in Rome or outside Rome.... any other Sodality, one or more in each place or Church."[3]

"We grant all manner of licence and faculties to the General or Vicar General of the time being of the said Society, to erect.... any Sodality, one or many, in each College, House or Seminary or place under the direction, government, administration or instruction of the Society of Jesus itself, or of members of it, or depending on it."[4]

116. To the powers so far granted, Gregory XV added that of erecting Sodalities at Jesuit Residences, for whose aggregation to the *Prima-Primaria* provision had been made by Clement VIII.

"With the said authority, by these presents, We concede and impart to the same Mutius" Vitelleschi, "the actual General, and to the General or Vicar General of the time being of the said Society, power to erect and establish with the same authority, in perpetuity, in any Residence of the same Society or in its Church, anywhere throughout the world, Sodalities of the kind, as he has power to do in the other Churches or Houses and Colleges of the said Society."[5]

117. At the Suppression of the Society of Jesus in 1773, its General's "all and every authority," and therefore that of erecting Sodalities, was declared "forever cancelled and entirely extinct."[6]

[1] *Omnipotentis Dei* (Documents, 513, f.). — [2] Ibidem (Documents, 531). — [3] *Superna dispositione*, 5 Jan., 1587 (Documents, 553, ff.). — [4] *Romanum decet*, 29 Sept., 1587 (Documents, 589). — [5] *Alias pro parte*, 15 Apr., 1621 (Documents, 829). — [6] Documents, 1131.

118. From the date of the Suppression until 1824, the power of erecting Sodalities of Our Lady was recognized to belong to the Ordinaries of the Dioceses.[1]

119. After the Restoration of the Society, the powers of the Father General regarding the Sodality of Our Lady were secured to him by Leo XII.

> " We decree, moreover, that the rights and privileges of the Roman College, and those especially.... which gave faculties to aggregate to the Sodality, called *Prima-Primaria*, of Our Lady of the Annunciation, remain entire."[2]

120. For a short time during the Italian Revolution of 1848, Father General Roothaan, forced to leave by the pressure of the times, was absent from Rome. He continued, however, in exile to exercise his power to erect and aggregate Sodalities of Our Lady. Nevertheless, the *Prima-Primaria,* which was evidently unaware of the fact, and was naturally desirous of preventing the interruption of these powers, petitioned Pius IX to allow its Director — an excellent secular priest at the time — to exercise them. This was granted.

> " Now, therefore, in the state of dispersion of the Society of Jesus, as it is necessary that some one should take up the office of the Rev. Father General, who is hindered from performing its duties, though the Society continues in full existence, the Sodality humbly begs your Holiness that to the Director of the time being be communicated the faculties, spiritual and temporal, which the abovenamed Rev. Father General cannot exercise.... His Holiness has in all details granted the petition as made."[3]

Of course, on the return of the Father General to Rome, the Director of the *Prima-Primaria* ceased to exercise his extraordinary but provisional faculties.

Consent of the Ordinary

121. For the Father General to erect a Sodality in a Jesuit institution, no consent of the Bishop of the Diocese is requisite, or rather such consent was considered given when the Bishop allowed the erection in his Diocese of the House of the Order.

> For the erection in the House of an Order of a Confraternity depending on the Order, " provision enough is made by the Ordinary's consent to the erection in the Diocese of the House of the Order."[4]

Previous to this decision of the Sacred Congregation, the *Directions* for Jesuits[5] recommended that the approval of the Ordinary should

[1] See 158. — [2] *Cum multa,* 17 May, 1824 (Documents, 1214). — [3] Card. Vicar, 8 July, 1848 (Documents, 1273, 1275). — [4] S. C. Indulg., 25 Aug., 1897 (Documents 1873). — [5] Documents, 1715.

be asked before establishing Sodalities in any Jesuit Church or House, except a boarding school, though not, of course, as if this approval were an essential preliminary. The *Directions* of 1907 omit the recommendation.

Non-Jesuit institutions

The Ordinary or his Delegate

122. The act of canonical erection, in Churches, Colleges, Houses and Residences which do not belong to the Society of Jesus and are not under its care, and which are not subject to an exempt Order, belongs of right to the Bishop of the Diocese, for it is one of his ordinary powers to erect Confraternities.

"No one is allowed, without consulting the Bishop, to erect and establish Confraternities in his Diocese, or to approve their Rules. All this belongs, in his Diocese, to the Bishop alone."[1]

123. Neither is any further act on the part of the Holy See necessary to confirm the Bishop's act of erection.

"1. Can the erection of the said Confraternity, executed by the authority of the Bishop alone, be said to be canonical?.... Yes. — 2. Should the Apostolic confirmation be got?.... There is no need."[2]

124. The Vicar General of the Diocese, unless delegated for that purpose by the Ordinary, cannot erect Sodalities.

" Can the Vicar General, on his own ordinary authority, erect Confraternities without being delegated by the Bishop, so that the erection so executed shall be canonical?.... No."[3]

125. If, however, the Vicar General is delegated in his faculties to execute even special business of the Ordinary, he needs no further commission to erect Sodalities of Our Lady.

"The Sacred Congregation of Indulgences decreed that Vicars General need special delegation by the Bishop to validly erect Confraternities. The question is asked if this special delegation is necessary, when, by the terms of the Letters appointing the Vicar, the Vicar General is deputed to execute not only general but also special acts in place of the Bishop.... The Sacred Congregation answered in the negative, provided, however, the question is not that of erecting Confraternities with their respective Indulgences."[4]

126. The proviso in the rescript just quoted does not apply to the ordinary erection of a Sodality of Our Lady, as such erection does not communicate any Indulgence. It does apply, though, to the erection of a Sodality in virtue of the special faculties granted

[1] S. C. Rit., 7 Oct., 1617 (Documents, 814). — [2] S. C. Indulg., 28 Aug., 1752 (Documents, 1087, ff.). — [3] S. C. Indulg., 18 Aug., 1868 (Documents, 1541, 1544). [4] S. C. Indulg., 16 Nov., 1888 (Documents, 1839, ff.)

some Missionary Bishops to communicate the Sodality Indulgences without aggregation to the *Prima-Primaria* Sodality.[1] To this case, however, the Decree of the Sacred Congregation of the Inquisition which is quoted below would apply.

127. But the Vicar General — or, indeed, any Ecclesiastic — can be delegated by the Ordinary to erect a Sodality of Our Lady, even with the communication of the Sodality Indulgences, if the Ordinary has the Apostolic Indult to this latter effect — and the delegation can be for particular cases or in general. This power on the part of the Ordinary to delegate his Vicar General, or any Ecclesiastic, extends also and, indeed, *a fortiori,* to the erection of the Sodality without any communication of the Sodality Indulgences. Such, at least, appears to follow from the decision which we cite next: because if the Bishop can delegate in the case of special faculties which he receives from the Holy See, he must have power to do so when no such faculties are necessary.

> "Can the Bishop of the Diocese, without special faculties, subdelegate to his Vicar General, or other Ecclesiastics, in a general way, or at least in a particular case, the faculties delegated to him for a time by the Apostolic See? .... Yes, provided it is not forbidden in the faculties and provided the right to subdelegate is not limited to certain persons." — An answer of the Sacred Congregation was added later that this applied to all the Ordinaries.[2]

128. For the act of erection by the Ordinary, or by his delegate, no form of words is essential, for none has ever been prescribed; but it is usually and, indeed, best, done in writing. There is an obvious reason for this, namely, to enable the Sodality to prove, should there be need, the fact and the validity of its erection.

129. In order to complete the matter of this section, we may add that Vicars Capitular are bidden to abstain from the erection of Confraternities.

> "Can a Vicar Capitular erect Confraternities, so that such erection shall be canonical? .... Their Eminences replied: Let the Vicar Capitular refrain."[3]

The Father General of the Society of Jesus

130. Since 1885, in addition to the Ordinary, but only with his consent, the Father General of the Society of Jesus can erect non-Jesuit Sodalities, the faculty having been asked for as a matter of convenience.

[1] See 431. — [2] S. C. Inquis., 14 Dec., 1898 (Documents, 1879, ff.) — [3] S. C. Indulg., 23 Nov., 1878 (Documents, 1562, 1565).

> "To supplement those faculties" (to aggregate non-Jesuit Sodalities), "the aforementioned petitioner earnestly begs your Holiness to deign graciously to grant him and his successors power — always to be exercised, of course, with the consent of the respective Ordinary — to erect also any Sodalities whatever of the Blessed Virgin Mary, even outside the Society's Houses or Churches.... Our Holy Father Leo XIII graciously granted the petition in full."[1]

131. It is to be noted that when the Ordinary erects a Sodality, he does so as head of the Diocese, with the right secured to him by the common law of the Church and not needing any delegation from Rome. The Father General, on the contrary, erects Sodalities only as delegate of the Holy See. The Sodality of Our Lady, however, as is clear from the last document, is not one of those Confraternities in which the act of erection is reserved to the Father General, except in the case of Jesuit Houses and Churches.

Aggregation to the *Prima-Primaria*

132. Aggregation of a Sodality of Our Lady to the *Prima-Primaria* of the Roman College has the effect of uniting one to the other as a member to the head and, in consequence, of communicating to the Sodality the privileges and Indulgences of the *Prima-Primaria*. This is clear from the following paragraphs, in which are given the documents authorising the aggregation of Sodalities in various places.

133. In the Bull of Erection of the head Sodality, Gregory XIII conferred on the Jesuit General, or Vicar General, the power to aggregate to it Sodalities of students and others of the faithful existing in Colleges of the Society outside Rome.

> "We grant and concede in perpetuity to the General or Vicar General of the time" power to erect Sodalities out of Rome "and to aggregate them to the Primary Sodality, and to communicate to them, so erected, established and aggregated, and to their Members, the aforesaid and all other Indulgences, remissions of sins, privileges, graces and faculties whatever, spiritual and temporal, which will hereafter be granted to the Primary Sodality by Us and the said See.... except only the power to aggregate and grant these graces to others."[2]

134. These powers were enlarged by Sixtus V, in two Bulls, and by Clement VIII, to permit the aggregation by the Father General of more than one Sodality, whether in or out of Rome,

[1] S. C. Indulg., 23 June, 1885 (Documents, 1639, 1643). — [2] *Omnipotentis Dei*, 5 Dec., 1584 (Documents, 532, ff.)

and existing in any House or College or Church belonging to or under the care of the Society, or in its Residences.

"We impower in perpetuity the General or Vicar General of the said Society, by Apostolic authority, in virtue of these presents, to aggregate, likewise in perpetuity, to the same Primary Sodality any such Sodalities" in any House or College or Church of the Society or under its care, or in its Residences, "which are or will at any time be erected, and to communicate to them, also in perpetuity, all and each, the plenary and other Indulgences.... and exemptions, immunities and other graces, faculties, indults and privileges, spiritual and temporal, which have already been or will hereafter be granted by the said or by any other Sovereign Pontiff our predecessor, by Us and the Apostolic See, to the said Primary and to the individual other Sodalities."[1]

"By the said Apostolic authority, by these presents, we grant in perpetuity" to the General or Vicar General of the said Society "all manner of licence and faculties, after erection, past or future, to aggregate" Sodalities in Houses not of the Society but under its care, "to the same Primary Sodality, and to communicate and grant to them and bestow freely and lawfully on them, all and each of whatever graces, Indulgences, even plenary, and remission of sins, privileges, immunities and Indults, which have been or will in the future be granted to the same Primary Sodality and to others by the Apostolic, imperial, and royal, or by any other authority."[2]

"By Apostolic authority, by these presents, We grant and impart to you the faculty to aggregate to the aforesaid Primary Sodality of the Roman College the aforesaid Sodality of the Island of Chios and any other like Sodality that is already erected or will hereafter be erected, at any Residence of Priests of your said Society of Jesus; and to communicate to them the Indulgences and spiritual graces granted to the same Primary Sodality by whatever Roman Pontiffs, Our predecessors, by Us and the Apostolic See."[3]

135. The powers so granted, extended, of course, "only to Sodalities under the immediate guidance" of the Society,[4] but in the Jesuit Colleges they were not allowed to remain unused.

Let the Rector of the College "see to it that the Sodality of Our Lady of the Annunciation of the Roman College have a branch in his College."[5]

136. In 1751, Benedict XIV further impowered the General of the Society to aggregate to the *Prima-Primaria* Sodalities of the female sex erected in Jesuit institutions.

[1] *Superna dispositione*, 5 Jan., 1587 (Documents, 558, ff.). — [2] *Romanum decet*, 29 Sept., 1587 (Documents, 590, f.). — [3] *Cum sicut nobis*, 30 Aug., 1602 (Documents, 760, f.). — [4] Fr. Gen. Aquaviva, 14 May, 1596 (Documents, 849). — [5] *Institutum S. J.* (Documents, 753).

"We give and impart to you, present General of the Society of Jesus, and to the General of the time, powers for yourself and any of your successors to aggregate or cause and permit to be aggregated to the said *Prima-Primaria*. . . . all and any Sodalities and Confraternities of men, of women, or of both sexes, in the Houses or Churches of the Society of Jesus, anywhere, provided they be already or be in the future canonically erected."[1]

137. As the power of erecting Sodalities of Our Lady, so the power of aggregating them was taken from the General at the Suppression of the Society of Jesus in 1773.[2]

138. But the aggregation of Sodalities of Our Lady to the *Prima-Primaria* did not simply cease at the Suppression, for shortly after the last named date, Pius VI vested powers for aggregation in the Cardinal Vicar of Rome.

"The *Prima-Primaria* Sodality of the Roman College humbly petitions your Holiness that the said Sodality may have the same faculties over the others as were granted to it by the Sovereign Pontiffs, that it may be able to aggregate other Sodalities in any place. . . . His Holiness has graciously conferred on the Cardinal Vicar of Rome, and his successors, all the necessary and proper faculties, to the effect also of signing the Diplomas of aggregation."[3]

139. A few months later, these powers were reported, in an authoritative document, as so limited that they did not extend beyond Sodalities 1. existing in educational institutions, 2. bearing a title of Our Lady, and 3. presenting commendatory letters from the Ordinary.

"His Holiness Pius VI has granted his Eminence the Cardinal Vicar of the time being faculties to aggregate to the above-mentioned *Prima-Primaria* all and any Sodalities bearing a title of Our Lady, and existing anywhere in Colleges, Seminaries, Universities and other places, provided these be established for study and literary pursuits, and provided each Sodality has presented commendatory letters from its own Ordinary; and faculties to communicate to the same, so aggregated, all and several, the Indulgences, privileges, and spiritual benefits granted to this *Prima-Primaria* Sodality by the Sovereign Pontiffs."[4]

The first part of this limitation might well have been omitted, especially as. under the Jesuits, for more than a century and a half, Sodalities had not been confined to places of study. The second part, rightly enough, continued the prescriptions of the *Golden Bull*. The third limitation, that regarding commendatory letters, is an effect of the Bull *Quaecumque*, as is also the omission of the faculty to erect. It is

[1] *Quo tibi*, 8 Sept., 1751 (Documents, 1078). — [2] Above, 117. — [3] Card. Vicar, 2 May, 1775 (Documents, 1138, f.). — [4] S. C. Indulg., 23 Sept., 1775 (Documents, 1141, f.). Compare above, 36.

curious enough that the last named faculty was not asked for in the petition of 2 May, 1775. Except in this regard, the petition and the Indult of 2 May given above, seem to rest on the supposition that the Sodality was still exempt from the Bull *Quaecumque*. This, perhaps, was not incorrect, even though the motive of the exemption had ceased to exist, namely incorporation in the Jesuit institutions. Still, the *Prima-Primaria,* for peace sake, submitted to the new form of the concession, that issued by the Sacred Congregation of Indulgences, dated 23 Sept., which recognized the subjection of Sodalities, after the Suppression of the Society of Jesus, to the above mentioned Bull. On this subject see further on.[1]

140. A want of care in exacting the third of the conditions mentioned led to a petition in 1789 for the revalidation of defective aggregations.

"In virtue of faculties graciously bestowed on Us by Our Holy Father Pius VI, We declare and hold as valid all aggregations executed up to the present time.... although the Sodalities making application did not in the act of petition present commendatory letters from their Ordinaries."[2]

141. In 1798, the same Sovereign Pontiff, Pius VI, finally acceded to the first prayer of the *Prima-Primaria* and entrusted to its Director the powers mentioned in paragraph 139 and also those formerly enjoyed by the Jesuit Generals, thus enabling the Director, in fact, to aggregate to the *Prima-Primaria* any Sodality whatever — a much larger faculty than that formerly enjoyed by the Father General.

"The aforesaid Sodality now petitions to have these faculties" (to aggregate any kind of Sodality) "granted to it.... The petition was acceded to."[3]

142. It is curious to note that the Father General in Russia, in 1804, obtained from the Holy See the faculty to erect Sodalities and aggregate them to a new head Sodality in Polock, or in St. Petersburg. This, of course, applied to none but Jesuit institutions, as the petition shows.

"Gabriel Gruber, General of the Society of Jesus, now in St. Petersburg, humbly petitions your Holiness to grant *viva voce* to the Sodality erected at Polock, or to that which is to be erected at St. Petersburg, under the title of Our Lady of the Annunciation, and to the petitioner and his successors or the Vicars General of the time being, as head Directors of the same Sodality, all the Indulgences, graces and privileges granted formerly by the Sovereign Pontiffs and particularly by Benedict XIV to the *Prima-Primaria* Sodality of the Roman College

[1] Part, I, 158, ff. — [2] Card. Vicar., 24 Aug., 1789 (Documents, 1191). — [3] Sec. Memor., 5 May, 1798 (Documents, 1196, ff.).

under the same title and to the General or Vicar General of the time being of the same Society, as Directors of the said Sodalities." This petition was granted as made.[1]

It would be interesting to know if this faculty was ever used. It did not authorize aggregation to the *Prima-Primaria*. Compare below the similar concession to the Sodality at Münster.[2]

143. After the restoration of the Society, Leo XII, when giving the Roman College back to the Society of Jesus, declared that the power of aggregating Sodalities to the *Prima-Primaria* remained unimpaired in the hands of the General.

"We decree that the rights and privileges of the Roman College, especially those by which.... power was given to aggregate to the Sodality of Our Lady of the Annunciation, called *Prima-Primaria*, continue wholly in existence."[3]

144. In the following year, 7 March, 1825, the same Sovereign Pontiff very much enlarged the faculties granted by his predecessors and conferred on the Father General power to aggregate even non-Jesuit Sodalities to the *Prima-Primaria*.

The Father General "prays your Holiness graciously to vest in him opportune and necessary powers to aggregate to the *Prima-Primaria* all the other Sodalities which are not directed by the Society and which ask the favor.... His Holiness acceded to the prayer of the same petitioner."[4]

145. Attention has been called above to the fact that for a few years during the Italian Revolution of 1848, the Director of the *Prima-Primaria* was impowered to use the faculties regarding the Sodality which, as was thought, the Father General, then in exile, could not use. These powers, of course, included that of aggregating to the *Prima-Primaria*.[5]

146. In 1846, a faculty similar to that granted to Father General Gruber[6] was considered to have been conferred on the Young Men's Sodality of Münster. This Sodality, from 1782 on, had

[1] Pius VII, 21 July, 1804 (Documents, 1208, f.). — [2] See 146. The Young Men's Sodality of Paris tells, in its petition for aggregation to the *Prima-Primaria* (Arch. P. P., Suppliche, 15 March, 1815) how its founder, Father Delpuits, S. J., was granted powers by Pius VII, when in Paris, "to found other Sodalities in France, which should enjoy the same privileges as that of Paris, observing its Rules," that "in fact many were erected in the principal cities of that kingdom" and that "the others erected in France are derived from that of Paris and depend on it." Perhaps this is still another instance of a Sodality other tham the *Prima-Primaria* having power to aggregate to itself and so to communicate "the graces granted by the Holy See to Sodalities of the Society of Jesus erected on the lines of that of Rome." — [3] *Cum multa*, 17 May, 1824 (Documents, 1214). — [4] S. C. Indulg., 7 March, 1825 (Documents, 1221, 1223). — [5] Above, 120. — [6] Above, 142.

aggregated to itself like bodies in the Diocese of Münster. The irregularity of the proceeding was sanated by Pius IX in 1846. The Administrator of the Diocese thereupon issued letters declaring it necessary — if a Sodality wished to enjoy the Indulgences — to be aggregated either to this Sodality or to the *Prima-Primaria*, implying a power of aggregation by the Münster Sodality to the *Prima-Primaria*. This at least was claimed, but it is not clear that such power was intended by the Holy Father.[1]

147. The grant mentioned in paragraph 144 completed the powers needed to aggregate Sodalities of either sex and of all kinds of persons anywhere throughout the world. But the Indulgences of Our Lady's Sodality were sometimes conceded to Societies which had no connection with the *Prima-Primaria* and yet were Sodalities of Our Lady. Want of unity and consequently some confusion resulted. To remedy these defects, Leo XIII, 17 September, 1887, decreed that aggregation to the *Prima-Primaria* should henceforth be essential for gaining its Indulgences. This act conferred on the Father General the exclusive right of aggregating to the *Prima-Primaria*, a right analogous to that enjoyed by several other heads of Orders in the case of Confraternities which owe their origin to the respective Orders.

> "Hence, the aforesaid petitioner earnestly and humbly begs your Holiness, if it seem good for the advancement of these Sodalities, to graciously order that Sodalities of the Blessed Virgin Mary... though erected by others, nevertheless shall be unable hereafter to gain the Indulgences granted them by the Roman Pontiffs, unless, as was long ago usual, they be aggregated to the Primary Sodality at Rome by the General of the Society of Jesus, the consent of the Ordinary of the place, of course, having been obtained.... His Holiness Pope Leo XIII graciously granted the petition as made."[2]

148. An exception, however, to the above Decree is found in Sodalities erected by Missionary Bishops with special faculties from the Sacred Congregation *de Propaganda Fide*, Leo XIII having declared that they are not included in the Decree of 17 Sept., 1887.

> "Let the heads of Missions subject to this Sacred Congregation *de Propaganda Fide* know that they can validly and lawfully exercise faculties to be given them by it as to the erection of, ... and the application of the Indulgences to, all Confraternities, without being obliged to ask or obtain beforehand the permission or consent of any Superior of whatever Regular Order."[3]

[1] See the documents in *Sodal.-Corr.*, 1897, pp. 88 f., p. 98. — [2] S. C. Indulg. (Documents, 1834, f.). — [3] Card. Prefect, 30 June, 1889 (Documents, 1845).

149. It must be added that, of course, Sodalities enriched with Indulgences in virtue of these faculties are not aggregated to the *Prima-Primaria*.[1]

150. To complete the present section, we must recall what we have seen above[2] that the Indulgences, and consequently the erection, of a Sodality are not affected by the profanation of its Church, or by the Order the Church belonged to ceasing to hold it, or even by the total destruction of the Church, provided it be rebuilt in nearly the same spot. The same, of course, applies to aggregation.

Conditions of Aggregation

151. In aggregating, the Father General is not at liberty to grant a part and withhold a part of the Indulgences and privileges, nor can he grant the aggregation for a limited time only. He must communicate all the Indulgences and privileges and in perpetuity.

> "1. Can the Superior of any Order enlarge or limit at will the privileges and Indulgences communicated in aggregation? . . . 1. No, unless it is otherwise provided in the Apostolic Indults. — 2. Are aggregations to be made for a time or in perpetuity? . . . 2. In perpetuity."[3]

152. In addition to the restriction last named, the Father General lacks the power to communicate in any way the faculty to aggregate other Sodalities to those which he aggregates to the *Prima-Primaria*.

> "Only the faculty to aggregate and to grant these graces to others being excepted."[4]
>
> "It is not in my power to grant to any other Sodality the right of aggregation."[5]

153. We have seen[6] that the consent of the Ordinary is not necessary for the erection of Sodalities in Jesuit institutions. The same is true of their aggregation to the *Prima-Primaria*.

> In the case of Confraternities erected in the Churches of Regulars "is the Ordinary's consent requisite for aggregation? . . . No, if there is question of Confraternities broadly so called belonging to the Orders." The above Decree "is to be understood only of Confraternities whose erection is reserved to the respective Orders," (as is the case of Sodalities when erected in Jesuit institutions).[7]

[1] See 432, and Documents, 1691. — [2] See 31, ff. — [3] S. C. Indulg., 2 March, 1748 (Documents, 982, ff.). — [4] Gregory XIII, *Omnipotentis Dei*, 5 Dec., 1584 (Documents, 534). — [5] Fr. Gen. Roothaan, 28 Feb., 1846 (Documents, 1953). — [6] Above, 121. — [7] S. C. Indulg., 15 Nov., 1905 (Documents, 1914, ff.).

The Sodality of Our Lady and the Bull *Quaecumque*

154. By the Bull *Quaecumque*, 7 December, 1604, Clement VIII prescribed certain formalities and conditions as essential to the valid erection and aggregation of Confraternities by Archconfraternities and heads of Orders. We give these here from an official document of the Sacred Congregation of Indulgences, which is a summary of the Bull itself.

"1. Only one Confraternity of the same Institute and kind can be established and aggregated in the Churches whether of Seculars or of Regulars.

"2. This is to be done with the consent of the Ordinary and with letters commendatory from him.

"3. To the Confraternity established or aggregated are to be communicated expressly and specifically the privileges and Indulgences expressly granted to the Order establishing or aggregating, but not those which it enjoys only by privilege of communication.

"4. The Rules of the Confraternity are to be examined and approved by the Ordinary and can be corrected by him.

"5. The graces and Indulgences communicated to the Confraternity, are not to be published before the Ordinary has revised them."

To this last item the following note is appended;

"To remove all doubt, when it is said that the list of Indulgences should be revised by the Ordinary, it is understood that if the list has been already revised by the Ordinary of the place where resides the head of the Order, Institute, Religious body, etc., which has the faculty of erecting, etc., there is no need of a new revision and the list can be given to the body to be erected, etc., even elsewhere, since it must always be the same, with the exception of additions which may be made from later grants, and are likewise to be revised."

"6. The Confraternity in receiving alms and disposing of them must act in the way prescribed by the Ordinary.

"7. The Diploma of erection and aggregation cannot be executed and granted unless entirely gratis, no payment of whatever kind being accepted, even from those who offer it of their own accord, and even under pretext of alms. Only, for expenses for parchment, copying or printing, stamping, cords and wax, for the labor and wages of the Secretary and Notary, and for all else, it shall be lawful to accept in Italy, not more than 6 scudi; out of Italy, not more than 30 lire or francs, for each erection, or aggregation, or confirmation.

"8. Everything herein ordered and expressed is to be faithfully observed in all its parts; otherwise, the erection or aggregation and communication of privileges and Indulgences shall be of no worth and value, and any Superior or Official shall *ipso facto* incur the penalty of privation of the office he holds and of disability to receive it or others

hereafter; a penalty that cannot be remitted unless by the Sovereign Pontiff."[1]

155. From a Letter of Father General Aquaviva dated 1605, it is clear that the Sodality of Our Lady — which then existed only in Jesuit institutions — from the first publication of the Bull *Quaecumque*, was considered not included in it.

It was declared by the Sacred Congregation of Rites "that Sodalities established in the Houses and Colleges of our Society are not comprehended in the Decree" (the *Quaecumque*).[2]

156. The reason of this decision was that Sodalities, as far as concerns property, were incorporated in the Jesuit Houses or Colleges.

"If our Sodalities had certain revenues, they, like other Confraternities of externs, would be quite liable to visitation by the Ordinaries; it is chiefly through the absence in them of this feature that we were free from being included in the Constitution of Clement VIII."[3]

157. The Sodality of Our Lady in Jesuit Churches, Colleges, Houses and Residences and in those under Jesuit care, was still more formally, in 1621, declared exempt by Gregory XV from the Bull *Quaecumque*, and the exemption was confirmed by Benedict XIV, in 1748.

"We decree that the aforesaid Letters of Our predecessors Gregory and Sixtus and these present Letters are not included under the Constitution of the late Clement VIII, likewise Our predecessor, issued as to the manner and form of erecting and aggregating Confraternities."[4]

"Notwithstanding the regulation of the aforesaid Clement, Our predecessor, issued as to the manner and form of erecting and aggregating Confraternities; from which We, on this occasion only, specially and expressly and most widely and fully, with the like will and knowledge and fulness of power, do by these presents derogate."[5]

158. There can be no doubt that after the Suppression of the Society of Jesus, the *Prima-Primaria* regarded itself and the Sodalities aggregated to it as subject to the Bull *Quaecumque*. This was quite natural, as the reason for exemption had ceased with the cessation of the body in which they were incorporated, namely the Society of Jesus.[6] One does not have to read far in the *Memorie* after 1773 to see that the *Prima-Primaria* considered that

[1] See the Bull *Quaecumque* in Documents, 763, ff., and the above regulations, 1523, ff., along with the form of Diploma prescribed, 1517, ff. — [2] Documents, 795. — [3] *Directions*, 1606 (Documents, 806). — [4] *Alias pro parte*, 15 Apr., 1621 (Documents, 833). — [5] *Gloriosae Dominae*, 27 Sept., 1748 (Documents, 1058). — [6] See 156.

no Sodality could be erected by any but the Ordinary,[1] or could be aggregated to the *Prima-Primaria* without his letters commendatory,[2] and even with these preliminaries that not more than one Sodality could — without a special Indult — be aggregated to it in one and the same place;[3] and all this under pain of nullity.

159. This view certainly continued to be held until the year 1798. But the wording of the faculty conferred in that year on the Director of the *Prima-Primaria* could be taken as justifying more independent powers than subjection to the *Quaecumque* would imply, and the *Memorie* of 1804 record what looks like an interpretation of the Document by the *Prima-Primaria* Council in the sense of authorizing the approval of Common Rules,[4] and it is beyond doubt that in quite a number of cities more than one Sodality of Our Lady were aggregated in one and the same place.[5] On the other hand, certain it is that most applications for aggregation made at this time state the fact of previous erection by the Ordinary;[6] from which we must conclude that at least the Sodalities mentioned felt subject to the *Quaecumque*.[7] So much on the question of fact. The correctness of the views recorded here needs further examination.

160. When faculties, in 1825, were conferred on the Jesuit General to aggregate non-Jesuit Sodalities, one might at first think that these, of course came under the *Quaecumque*, because the reason for the exemption confirmed to all Jesuit Sodalities by Benedict XIV, did not hold at all in those outside the Order. As a matter of fact, however, everything went on just as before 1824. The question, indeed, of the *Quaecumque* does not appear to have created any scruple until 1861, and the practice of erecting Sodalities,[8] and that of aggregating more than one Sodality in the

[1] Documents, 1189. — [2] Documents, 1189; cf. 1142. — [3] Documents, 1187. — [4] *Memorie*, 1804, p. 75. — [5] See Register of Aggregations, nos 2765, 2767. 2776, 2802, 2839, 2840 (Rome); 2780, 2781 (Riva); 2800, 2801 (Albano); 2809, 2810, 2837 (Bergamo); 2813, 2814, 2822, 2835 (Brescia); 2826, 2827 (Terni); 2843, 2849 (Ferrara). — [6] Arch. P. P., Prot. VIII, passim. — [7] Instances in which erection also was executed by the Director of the *Prima-Primaria* are nos. 2763 (1800), 2767 (Rome, 1802), 2776 (Rome, 1803), 2806 (1811), 2836 (the Jesuit College of Palermo, 1817). In many cases, (for instance, no. 2851 (1819), 2869 (1820), 2917 (25 Jan., 1824), no. 2939 (26 June, 1824), the petition says nothing about erection, while it usually does so: which would seen to show that in those cases also the erection was executed by the Director. — [8] The printed Diploma has the words "erigimus eamque" (Documents, 1944) and in the petitions, the fact of erection is not seldom omitted (No. 4076, 21 June, 1839; 4397, Presentation Convent, New Orleans in 1840) in the case of non-Jesuit as well as of Jesuit (No. 4074 in 1839) Sodalities. Later also, in the Registers of Aggregations many Sodalities, non-Jesuit and Jesuit, have "Canonice erecta" omitted, whereas most have it added. Instances are three Sodalities at Colmar, 6 Nov., 1860, and one at Angers, 22 Nov., 1860.

same place continued,[1] and this in the case of non-Jesuit no less than of Jesuit Sodalities.

161. The next stage of the question of exemption was in 1861, when the Sacred Congregation of Indulgences issued its Decree enforcing the observance of the Bull of Clement VIII. Thereupon doubt arose in the minds of some whether the new Decree — and therefore the *Quaecumque* — affected the Sodalities of Our Lady. Father General Beckx accordingly applied to the Cardinal Prefect of the Sacred Congregation and was answered that they were not included. In concordance with the answer so given, entirely agreeing as it did with that given in 1605, Father General Beckx, in 1862, gave a formal repy to some questions sent in by a certain Province and affirmed that non-Jesuit, like Jesuit, Sodalities are not included in the Bull *Quaecumque*, and even asserted the right of the General to erect these Sodalities, though not without the approbation of the respective Ordinaries.

162. But the answer of the Cardinal Prefect had not been given in writing, and as doubt was still expressed in certain quarters, Father Beckx made the formal petition for a decision which bears the date of 29 Feb., 1864.[2] After the Consultors of the Sacred Congregation had met in Preparatory Congregation to discuss the question, their recommendation that His Holiness should be advised in favor of a grant to the effect intended, was made known to the Father General, before further action was taken. It was then that the pamphlet cited below was composed by the Procurator General of the Society of Jesus and presented to the Sacred Congregation. In this pamphlet, the author, in the name of the Father General, respectfully submitted documents to show that Sodalities of Our Lady were not in need of any new favor on the subject of the *Quaecumque*, as they were neither included in the Bull itself nor, consequently, in its enforcement of 1861. His argument embraced non-Jesuit as well as Jesuit Sodalities, expressly though not as a separate element in the argument.

163. The pamphlet *Esposizione* appears to have convinced the Sacred Congregation of Indulgences, and the final decision, rendered 29 Aug., 1864, declared that Sodalities of Our Lady are not included in the *Quaecumque* and its enforcement of 1861. As the main argument of the Father Procurator General is based on the

[1] See nos 5861, 5862 (Georgetown); 5905, 5906 (Lille); 5922, 5925 (Nantes); and numberless others. — [2] See *Esposizione di Fatto e Diritto*, sect. V., from which the above history is mostly taken. A copy of this document exists in the Archives of the Sacred Congregation of Indulgences; another is found in the Archives of the *Prima-Primaria*, Prot. XIV.

Golden Bull and the Decree of 1825, it seems that the Sacred Congregation accepted the *Golden Bull* of Benedict XIV as still in force as regards the *Quaecumque* and looked upon the act of 1825 as tantamount to an extension in favor of non-Jesuit Solidaties of the faculties and privileges enjoyed before 1773 by the Jesuit General.

"The Reverend Father General of the Society of Jesus had the following question proposed to this Sacred Congregation: Whether in the aforesaid decree of 8 January, 1861, are included the erection and aggregation ordinarily executed by the Sodality of Our Lady of the Annunciation, erected in the Roman College and called the *Prima-Primaria;* acts done according to a particular and special formula, which in virtue of the grants of several Sovereign Pontiffs, the heads of that Society have used and still use. — The Sacred Congregation, in general meeting assembled at the Vatican, 29 August, 1864, after hearing the opinion of the Consultors and considering the matter thoroughly, judged proper to answer that they are not included."[1]

164. This appears to have settled all scruples as far as Jesuit Sodalities were concerned, but the matter did not rest here as regards non-Jesuit Sodalities. As to these, further doubts were raised, until Father Vicar General Anderledy was moved by them to ask explicitly for the exemption of non-Jesuit Sodalities. What he petitioned was granted in full. And so this much mooted question was completely settled.

"In order to do away with doubts and difficulties, may it please your Holiness to extend the same exemption" from the Bull *Quaecumque* "to all non-Jesuit Sodalities already erected, and to any Society, Confraternity or Sodality that is aggregated to the Primary, or will hereafter, with the consent of the Ordinary, be erected and aggregated; in the same way as this has been before granted to Sodalities established in Churches and Houses of the Society, or put under its care... His Holiness graciously granted the petition."[2]

165. It is interesting to note that, notwithstanding its exemption, the Sodality of Our Lady observes the prescriptions of the Bull *Quaecumque* in nearly all its details. Thus, of the above Rules:

Rules 2 and 3, in non-Jesuit Sodalities, are observed as they stand.

Rules 4 and 5 are also complied with, the Ordinary in the case being the Sovereign Pontiff, according to the note appended to Rule 5.

Rule 7 is rigorously observed, not even the sum permitted being asked for erection or aggregation.

As for Rules 1 and 6, see 15, ff., 234, ff.

[1] S. C. Indulg., 29 Aug., 1864 (Documents, 1510, ff.). — [2] S. C. Indulg., 23 June, 1885 (Documents, 1640, 1643).

Actual Proceedings in Erecting and Aggregating

166. The *Directions* given by Father General Aquaviva for the establishment of Sodalities of Our Lady show that, in early times, the head officials of both the *Prima-Primaria* and the body to be established played an active part in the process of erection and aggregation. For he bade the Superiors of the Society " tell the Prefect and Assistants " of the body asking erection and aggregation " to write two letters," " one to the Reverend Father General begging for erection and aggregation," and one " to the Prefect and Assistants of the Primary, asking them to secure the same favors " from him. If the body to be erected had had no previous existence, " some of those who wished" to form the new Sodality " were to write the two letters in the same way." Is was clearly stated, however, that " all power was in the hands of the General."[1] To the letter sent to the Father General, it appears that he sent a special reply distinct from the Diploma. At least, we have one such letter still extant.[2] The Archives contain many replies — all extremely courteous and devout — written by the *Prima-Primaria* to the applicants.[3]

167. This manner of proceeding was certainly in vogue in 1725, as is clear from a minute account which has come down to us of the various steps taken by the parties concerned.[4] Its use in 1752 is certified to by a letter existing in the Archives of the *Prima-Primaria* of that year, written in answer to an application by the " Illustrious Sodality of Glatz."[5] Traces of the same practice are found as late as 1832,[6] but are rare after 1802. When the practice was definitively changed is not precisely known. At present, however, it would be much too cumbersome, because of the number of Sodalities aggregated every year, and so no letters petitioning either erection or aggregation are now written by the body concerned to the Father General or to the *Prima-Primaria,* but the whole business is usually transacted directly between the actual or future Director, or some other Priest, and the head of the Society of Jesus. We say usually, because, as there is no law indicating the person in particular who is to make the petition, occasionally some one other than the above-mentioned sends the application.

The process, then, is as follows:

[1] *Directions,* 1606 (Documents, 802). — [2] Pra, *Les Jésuites à Grenoble,* p. 453. — [3] Arch. P. P., *Risposte,* passim. — [4] Arch. P. P., *Notizie istoriche,* a Mss. written by one of the Secretaries of the year 1725. — [5] *Risposte,* p. 412. — [6] Arch. P. P., Prot. VIII, 1802, no. 4; Prot. IX, 1832, no. 106.

Jesuit Institutions

168. The person concerned with the erection of a Sodality in any Jesuit institution makes application for this purpose to the Provincial, either directly or through the local Superior.

Other Places

The Ordinary

169. If the Sodality is to be in a non-Jesuit institution, the person applies to the Ordinary of the Diocese. If the Ordinary agrees to the establishment of the Sodality, he may himself execute the act of erection, or, if he prefers, he may grant his consent to the Father General's doing so. The latter course is the simpler and is very frequently chosen as a matter of convenience.

170. No form of application is prescribed, but a letter like the following may be used:

Petition to the Ordinary

Your Lordship,

Being desirous of promoting and spreading devotion to the Blessed Virgin Mary, I humbly beg Your Lordship:

1. To erect canonically (*or* to give your approval that the Very Rev. Father General of the Society of Jesus may erect) a Sodality of young men (*or* grown men, workingmen, Priests, girls, Children of Mary....) under the primary Title of Our Lady Immaculate (*or* Our Lady of Sorrows....) and the Secondary Title of St. Aloysius (*or* St. John....) in the Church (*or* Chapel, Oratory, College, Convent, Orphanage....) of.... in the city (*or* town, village,....) of.... in Your Lordship's Diocese.

2. To give your approval to the Rules inclosed (*or* the Rules found in the Manual of....).

3. To name as its Director the Rev. Pastor (*or* First Curate, Chaplain....) of.... and his Rev. successors; or any other Priest whom your Lordship may desire to name.

4. To recommend the Sodality to the Very Rev. Father General of the Society of Jesus for aggregation to the *Prima-Primaria* Sodality of the Roman College.

I have the honor to be

Your Lordship's humble servant in Christ,

. . . . . .

171. To make out the Diploma of the Sodality, the following items are essential: the fact of erection or not, the place where the Sodality is to exist, the Diocese, the class of persons composing the Sodality, and the Primary Title.

172. To this petition the Ordinary can reply by simply writing *Placet*, with his signature, or he can use a formula like the following:

Formula to be signed by the Ordinary and carefully preserved

Per praesentes testamur canonice Nos erexisse *(vel* Consensum praebuisse ut Rm̃us Praepositus Generalis Societatis Jesu erigat) in Ecclesia *(vel* conventu, *vel....)* loci N. hujus Dioecesis N. Sodalitatem *(genus personarum)* sub Titulo Primario.... et Secundario.... et Regulas manuscriptas *(vel* Manualis N.) approbasse.

Directorem autem nominavimus Parochum (*vel* Primum Curatum, Cappellanum....) pro tempore loci N. (*vel* Rev. Dom. N. N.)

Petimus igitur enixe ut ista Sodalitas *Primae-Primariae* Collegii Romani aggregetur.

(Locus) die mense anno

(Sigillum) ✝ N. N.

173. The canonical erection - or leave for erection by the Father General-having been obtained from the Bishop, and the Bishop's recommendation having been secured, application is to be made to the Father General of the Society of Jesus to aggregate the Sodality to the Roman Primary. This can be done in some such way as the following:

Petition to the Father General

Your Paternity,

His Lordship.... Bishop of.... has erected (*or* given leave for Your Paternity's erecting) a Sodality of *(as above)* under the title of Our Lady *(as above)* and *(as above)* in *(as above)* at *(as above)* in the diocese of (Name).

He has also given his approval to the enclosed Rules *(or* the Rules of the Manual of....), and has recommended the Sodality to your Paternity for aggregation to the *Prima-Primaria* of the Roman College.

Therefore the undersigned begs Your Paternity to (erect and) aggregate the said Sodality to the *Prima-Primaria* of the Roman College.

I have the honor to be

Your Paternity's
Servant in Christ,
N. N.

Along with this letter is sent the document from the Ordinary or a copy of it.

174. The letter may be sent to the Father General direct. The adress is: The Very Rev. Father General, 8 Via S. Nicola da Tolentino, Rome, Italy. But it is usually sent not to the Father General, but to some Provincial - usually the nearest - of the Society. He will return the documents enclosed, for preservation in

the Sodality Archives, and will send a report to the Father General on the petition presented.[1] The Diploma of (erection and) aggregation is afterwards forwarded to the petitioner.

175. The act of consent and that of recommendation by the Ordinary, do not necessarily imply two distinct documents.

> For erection and aggregation "are two distinct acts" of the Ordinary "necessary, namely consent and testimonial letters, or is the consent sufficient which is implicitly expressed in the testimonial letters?.... – A letter of the Ordinary in which he expresses his consent to the erection or aggregation of the Confraternity and commends its piety and devotion suffices."[2]

176. In Confraternities that are not exempt from the *Quaecumque*, it is not sufficient for the Ordinary to signify his assent or give his testimonial letters in any way after the erection or aggregation by the Superior of an Order.

> "1. Is the condition mentioned" in the *Quaecumque* "sufficiently fulfilled if the Ordinary does not give testimonial letters beforehand, but only, on the Diploma of erection or aggregation forwarded to him, writes these words or their equivalent: "We have seen this document and we consent," or "We have seen this document and permit it to be carried into effect?...". Part 1, No; Part 2, It is not enough. — 2. Is it at least enough that the Ordinary should affix his name, when, in the Diploma forwarded him by the Superior of the Order, the words "We erect" are not read, but "We grant the power to erect", the said signature preceding the actual erection?.... No."[3]

177. In the Sodality of Our Lady, also, this regulation is carefully observed, both the explicit consent of the Bishop and his testimonial letters neing required beforehand.

The Father General

178. The Father General, having received the letter of application from the person concerned, or the information from the Provincial, considers the circumstances and looks into the Rules proposed. If all is satisfactory, he erects the Sodality, if that has been petitioned, and aggregates it to the *Prima-Primaria*, determining also the date. His act, or acts, are then inserted in the Diploma, if the petition came direct to the Father General, and the Diploma is sent to its destination. If, however, the application came through the Provincial, the Father General sends word to the Pro-

[1] Documents, 1692. — [2] S. C. Indulg., 20 May, 1896 (Documents, 1868, 1870). — [3] S. C. Indulg., 3 Dec., 1892 (Documents, 1852, ff.).

vincial, that he has (erected and) aggregated the Sodality named, on such a date.[1]

179. It is to be noted that the Father General never delegates any one to erect or aggregate Sodalities of Our Lady. This is in accordance with the reservation of such powers to him in the Institute.

> "The faculty of erecting and aggregating the aforesaid Sodalities is reserved to the General."[2]

180. "Diplomas already signed by the Father General and sealed are deposited with the Provincials or Superiors of Missions .... These Diplomas will have no value until" the Father General "has, in the way set forth in the *Directions,* been informed about the Sodality to be erected or aggregated, and sends express word that the Diploma can be delivered to those concerned .... Then the Diploma is to be accurately filled out," and sent to its destination.[3]

181. This mode of proceeding about the Diplomas was introduced towards the year 1885, "the method hitherto generally observed being judged at Rome inexpedient,"[4] and being, later on, formally declared invalid, doubtless as implying an unauthorized delegation of the power to erect and aggregate, when, namely, signed Diplomas were left entirely to others than the proper authority to award as they chose, without reference to him.

> "As the Director of the Archconfraternity or the Superior of the Religious Order is often far away, it has come to pass that, for the most part, Diplomas signed and sealed by him are deposited beforehand in the Episcopal Chancery or in some House of the Order. These, when occasion occurs, are used by the one holding them for erection or aggregation, filling in the name of the Director and the date. The question is therefore put whether this way of executing erection or aggregation is to be retained as valid. The Sacred Congregation of Indulgences and Sacred Relics decided to reply in the negative."[5]

182. The law of the Church, even in the case of Confraternities which come under the *Quaecumque,* allows the authority erecting or aggregating to receive, "for expenses for parchment, copying or printing, stamping, cords and wax, and the labor or wages of the Secretary and Notary, and for all else .... not more than six scudi in Italy and out of Italy not more than 30 lire (francs) for each erection, or aggregation, or confirmation."[6]

[1] See the Diploma used, Documents, 2024, ff., and compare the Diplomas at 1177, ff., 1199, ff., 1936, ff. — [2] *Institutum S. J.* (Documents, 1857). — [3] *Directions* (Documents, 1710). — [4] Documents, 1710. — [5] S. C. Indulg., 3 Dec., 1892 (Documents, 1854, 1856). — [6] S. C. Indulg., 19 Oct., 1866 (Documents, 1532).

183. But for the Sodality of Our Lady " the erection and aggregation are executed entirely gratis, no compensation exacted."[1]

184. This, however, does not exclude any alms that may be offered.

" The Diploma is executed gratis, as the document itself reads. If any offering be sent to cover the expenses, it is received with gratitude; if none, nothing is asked, nor are we therefore less glad and ready to second the zeal of the Prelates and their Clergy in promoting the piety of the faithful."[2]

185. For Sodalities in Jesuit institutions, it has been ordered that the necessary expenses shall be paid by the various Provinces or Colleges concerned.

" The expenses incurred for the copying of the Letters Patent for the aggregation of Sodalities of Our Lady . . . . are to be borne by the Provinces."[3]

" The expenses for aggregation to the Roman Sodality are to be borne, not by the Sodality, but by the College in which it exists."[4]

CHAPTER VIII

GOVERNMENT OF THE SODALITY OF OUR LADY

The Sovereign Pontiff

186. Sodalities of Our Lady are subject, of course, to the Sovereign Pontiff, who, whether personally or through his direct representatives, the Roman Congregations, stands at the head of all Confraternities and has supreme authority over them.

More immediate Superiors

Jesuit institutions

187. The more immediate Superiors of a Jesuit Sodality are the Father General, the Provincial and the Local Superior.

188. The Primary Sodality of Our Lady, by the terms of the Act of Erection, is under the directorship of the General or Vicar General of the Society of Jesus.

[1] *Directions* (Documents, 1783). — [2] Fr. Gen. Martin (Documents, 1954). — [3] *Directions*, 1606 (Documents, 803). — [4] Fr. Gen. Aquaviva, 14 Feb., 1614 (Documents, 854).

The Primary Sodality "shall be directed by the aforesaid General of the said Society and by the General of the time being, or, at his death and until another is canonically appointed to the office of General, even by the Vicar General of the same Society."[1]

189. Other Sodalities in Jesuit institutions, being incorporated in them, and therefore exempt, are also, but to a less extent than the *Prima-Primaria*, under the authority of the Father General or Vicar General of the Society. He has the right, in person or by proxy, as has been seen,[2] to make and to change the Rules for their administration. He has also the right to make the Canonical Visitation of them as of the *Prima-Primaria*. This was granted for the Primary and for Colleges out of Rome by Gregory XIII.

"We concede and grant in perpetuity" to the Father General or Vicar General of the Society "power to visit, in person or through one or more suitable Priests of the same Society delegated by him, the Primary Sodality and all of such Sodalities as will be aggregated to it."[3]

190. These powers, with those touching the Rules, were extended by Sixtus V to all Sodalities in Jesuit Houses and Churches,[4] and even to those in institutions under Jesuit care:[5] a concession further enlarged by Gregory XV in favor of Jesuit Residences.[6]

191. We find this dependence of Sodalities on the Jesuit authorities insisted upon by Father General Vitelleschi:

"I judge it necessary that Sodalities in Houses or Colleges of the Society should know that, according to the Apostolic Bulls, they are in every detail dependent on the Society, and without the presence of the Fathers entrusted by Superiors with the care of them, cannot do or determine anything, nor hold a meeting without his presence and consent, as on him the whole government depends."[7]

192. Finally, Benedict XIV ordered Sodalists, of either sex and in any institution which belonged to the Society of Jesus or was under its care, to execute "whatever touching the management, care, government and administration, spiritual or temporal, of the Sodalities should be enjoined or prescribed by the General or Vicar General" of the Society.[8]

193. The authority so conferred on the General, though "declared forever cancelled and entirely extinct" at the Suppression, was restored in the New Society and confirmed anew by Leo XIII.[9]

[1] Gregory XIII, *Omnipotentis Dei*, 5 Dec., 1584 (Documents, 514). — [2] Above, 49, ff. — [3] *Omnipotentis Dei*, 5 Dec., 1584 (Documents, 535). — [4] *Superna dispositione*, 5 Jan., 1587 (Documents, 564). Cf. 50. — [5] *Romanum decet*, 29 Sept., 1587 (Documents, 592). Cf. 50. — [6] *Alias pro parte*, 15 Apr., 1621 (Documents, 832). Cf. 51. — [7] Nov., 1636 (Documents, 838). — [8] *Laudabile Romanorum*, 15 Feb., 1758 (Documents, 1124). — [9] Above, 117, f., and 1.

Appointment of Director

194. In pursuance of the authority thus vested in him, the head of the Society, as we have seen,[1] reserves to himself the act of erecting and aggregating and the approbation of Rules for individual Sodalities, but entrusts his faculties in nearly all other regards to a Director of each, appointed by the Superior of the Province or Mission. But the Father General impowers the Local Superior also to exercise the functions of the Director, and even to replace him for a time by another.

"It shall belong to the Provincial or Superior of the Mission to appoint the Director of the Sodality in a House or Church of Ours. But the Local Superior, in his House and Church, has the same power as the Director of the same Sodality and shall be able, for just reasons, to subdelegate another temporarily in the Director's place."[2]

195. Naturally enough, as the whole condition of the Sodality must depend on the Director, particular care is recommended to Provincials in the choice of persons for this office.

In order to conserve "the vigor which Sodalities enjoyed at their origin, when they were, so to speak, the pure and unadulterated ferment of piety put by the Queen of virgins in the mass of youth . . . I commend those bodies most heartily to your Reverence and earnestly beg you to make them your first care in distributing offices, so as to charge with this duty the very best of all who can fulfil it excellently; so much so as to put this employment, if need be, above all others, and even above studies themselves."[3]

"This we especially enjoin on your Reverence, not to assign hereafter any but the most picked men to the management of Sodalities, and to select those whose virtue and prudence are proved. Otherwise, through the inactivity or neglect of the Directors, the fruit which has so far been gathered in souls by this ministry, and which his Holiness hopes for in more abundance, will probably be lost."[4]

196. In this connection, we may note in passing that great care of Sodalities, especially of those of the young and of men, has often been urged on Jesuit Superiors and through them on Jesuit Directors. The recommendation may be taken with equal seriousness by all in direct or indirect charge of such bodies.

"Let special care be taken to have Sodalities of Our Lady rightly established, fostered and well directed."[5]

[1] Above, 53, 179. — [2] Fr. Vicar General Anderledy, 31 Aug., 1885 (Documents, 1689, f., 1714. Cf. 2081). — [3] Fr. Gen. Vitelleschi, 8 Oct., 1631 (Documents, 836, f.). — [4] Fr. Gen. Retz, 18 Jan., 1749 (Documents, 1066). — [5] 25th. General Congregation, 1906 (Documents, 1918).

"Let us do our very best to collect the young in Sodalities of Our Lady, to train them in all piety and to safeguard them against error and the charms of vice"[1] The letter goes on to recommend the Sodality as a bulwark against secret Societies.

The Father General "is earnestly recommended to urge, through Superiors and others, the greatest spiritual care of men, especially of workingmen and of the poor. The means to be employed are the Spiritual Exercises and our Sodalities, directed, according to the old plan of the Society, so as to train them in all their duties of piety and charity."[2]

197. It has sometimes happened, and will doubtless happen again, that a Jesuit Sodality cannot have a Jesuit Director. To provide for this emergency, faculties have been granted the Father General to name another Priest for the office, so that he shall enjoy all the privileges of a Jesuit Director.

Father Vicar General Anderledy begs "your Holiness to permit that in places where, for just reasons or because of the times, the Director of a Sodality of Our Lady cannot be a Priest of the Society of Jesus, the General or Vicar General or Local Superiors may delegate another Priest to that office, and that the latter may then enjoy all the faculties and privileges granted to Jesuit Directors ... — His Holiness graciously acceded to the request, provided the regulations be observed."[3]

Non-Jesuit Institutions

198. Under the Sovereign Pontiff and the Roman Congregations, the highest Superior of non-Jesuit Sodalities of Our Lady is the Ordinary of the Diocese.

199. In the case of a non-Jesuit Sodality, it belongs, as we have seen, to the Ordinary of the Diocese to approve the Rules of the Sodality,[4] to erect it, either personally or through a representative, or to give leave for the Jesuit General to erect it,[5] and to permit its aggregation to the *Prima-Primaria* of the Roman College.[6]

200. It must be added that, once the the Father General of the Society of Jesus has aggregated a Sodality of Our Lady to the *Prima-Primaria*, he does not further concern himself with its affairs.

"These Sodalities are in fact in no way under his direction or under the guidance of the Society of Jesus."[7]

[1] Fr. Vic. Gen. Anderledy, 8 June, 1884 (Documents, 1627). — [2] 24th. General Congregation, 1892 (Documents, 1859). — [3] S. C. Indulg., 23 June, 1885 (Documents, 1648, f.). — [4] Above, 57. — [5] Above, 57, 130. — [6] Above, 169. — [7] Fr. Gen. Martin, 15 Apr., 1904 (Documents, 1902).

Appointment of Director

201. It belongs to the Ordinary of the Diocese to name the Directors of non-Jesuit Sodalities.

"Can the Bishop appoint the Director of each Confraternity in his Diocese, whether already existing or erected by him with special faculties from the Holy See .... Yes."[1]

202. In his choice of Director, the Ordinary is quite free, as not even the Pastor of the Church in which a Sodality is erected is *ipso facto* Director of the Sodality, unless he is the only Priest in the Church or Parish. In this case, it is presumed that the Ordinary, in erecting or permitting the Sodality, tacitly appoints the Pastor as Director.

"When the Bishop has erected a Sodality in a Parish or a succursal Church and has not designated a special Director, ought the Pastor of said Church, *ipso facto* and without any other designation, to be considered and held as Director of the Sodality erected? .... The Sacred Congregation answered: No, except only in the case that there is no other in the Church or Parish who could be designated, and then the Bishop, by the very fact of erecting a Sodality there, appears tacitly to designate the Pastor of the Church as Director."[2]

203. The Ordinary can, however, if he chooses, name the Pastor of the time being as Director. In this case he will not have to name another on the Pastor's death or transfer elsewhere, as the Pastor's successor becomes Director.

"His Holiness has graciously granted leave for Ordinaries, if they think it well in Our Lord, freely to designate the Pastors of the time being as Rectors, Directors, etc., of Confraternities, etc."[3]

The Bishop having named the Pastor of the time being as Director of a Sodality, "when the actual Pastor dies or the one who was the head of the Sodality is removed, does the new Pastor again need nomination by the Bishop to be chosen Director of the Sodality? .... No."[4]

204. Instead of the Pastor, the Ordinary can appoint an Almoner, or Chaplain, or Curate Director of a Sodality, so that on the death of one incumbent, his successor in office becomes Director, without new appointment by the Ordinary.

"Could the Ordinary name not only the Pastor, but also, independently of the Pastor, an Almoner or Chaplain of a Community or pious place, as Director of a Confraternity in the Church entrusted to him, as

[1] S. C. Indulg., 18 Nov., 1842 (Documents, 1247, 1249). — [2] S. C. Indulg., 7 June, 1842 (Documents, 1238, f.). — [3] S. C. Indulg., 8 Jan., 1861 (Documents, 1486). — [4] S. C. Indulg., 16 July, 1887 (Documents, 1815, 1825).

is customary in France, or even an Assistant of the Pastor, either because the Pastor is too busy, or for other reasons? .... Yes."[1]

205. Even in a Sodality that formerly was directed by Religious, now no longer able to continue this ministration, the Bishop can validly make a secular Priest Director.

"Do such Confraternities", formerly under Religious Directors, "which are now ruled by secular Priests appointed by the Bishops, still enjoy the Indulgences and privileges which they enjoyed while they were under the directorship of the Religious Orders? .... Yes."[2]

206. Furthermore, as the Ordinary can appoint the Director of a Sodality of Our Lady, so he can rescind the appointment and name another, as no law of the Church limits his powers to a first nomination. Again, there is no law to prohibit his perfoming himself or delegating a Priest other than the Director to perform temporarily the Director's functions.

207. The rights and duties of the Director of a Sodality of Our Lady will be dealt with below. The only thing peculiar in the office of one who is head of a non-Jesuit Sodality is that he is, of course, subject to the Ordinary of the Diocese and may receive orders and directions from him. This follows from the common Law of the Church, which makes the Bishop responsible for the care of the souls committed to his charge.[3]

Canonical Visitation

208. The Ordinary has the power — with the exceptions to be noted — to make the Canonical Visitation of all Sodalities not in establishments belonging to the Society of Jesus.

"The Bishops are to have, also as delegates of the Apostolic See, the right to visit Confraternities of lay people. . . . and are to take cognizance of and execute *ex officio*, according to the holy Canons, everything established for the worship of God, the salvation of souls or the support of the poor.

"The administrators, ecclesiastical or lay, . . . of each Confraternity shall be obliged every year to render to the Ordinary an account of their administration."[4]

209. If the Sociality visited is in a Church of a Regular Order, the items subject to the Visitation are given in detail in the following Decree.

"The Ordinary can, in the case of Confraternities of lay people erected in the Churches of Regulars, and of other persons exempt, make

[1] S. C. Indulg., 3 Dec., 1892 (Documents, 1855, f.). — [2] S. C. Indulg., 10 Aug., 1888 (Documents, 1837, f.). — [3] See 208. — [4] Council of Trent, Sess. 22. Chapters 8, 9 (Documents, 504 505.).

the Visitation not only as to their property and revenue — revising the accounts — but also as to the Chapels themselves, in regard to what touches the administration and other personal obligations belonging to the Confraternity and its members; so as to see, namely, if the revenue and the alms given to adorn and maintain the Chapel and to promote the divine worship and the devotion of the people there, are spent faithfully and are in effect employed for the use and benefit of said Chapel, and not for other uses. The Ordinary, nowever, is not to touch anything else."[1]

210. The Ordinary cannot, however, make the Visitation at all of a Sodality existing in a Regular Church, if it has no handling of money. Such in the conclusion from the following case.

The Archbishop of Chieti had attempted to make the Visitation of a Confraternity Chapel in a Conventual Church. The Monks resisted; the Chapel was put under interdict and the Monks suspended. They appealed to Rome, claiming the Confraternity had no revenue, and spent no money on the divine service. The question was put: "Can the Archbishop of Chieti visit the Chapel of Our Lady in the Church of the Friars Minor Conventuals of that city in the circumstances?" — Answer: "Let proof be produced to show to whom belongs the actual onus of maintaining the Chapel." — Letter sent to the Archbishop: "The Sacred Congregation has thought it expedient that your Grace should raise the interdict and remove the suspension."[2]

The Director of the Sodality

211. In a Jesuit Sodality, the Director is subject to his immediate and mediate Superiors; in a non-Jesuit Sodality, to the Ordinary. Beyond this difference, the office is in both classes of Sodalities the same.

212. It is clear from the manner of speaking employed in official documents, that the Director of each Sodality must be a Priest. The word is specifically used in the Common Rules of 1587,[3] in the letter of Father Vitelleschi, 1636,[4] in the *Golden Bull*,[5] in the Summary of 1775,[6] in the Decree of the Sacred Congregation of Indulgences, 23 June, 1885,[7] in the *Directions* (1885-1907),[8] in letters of Father General Martin,[9] in the Decree of the Sacred Congregation of the Council, 10 May, 1910,[10] and frequently in the Common Rules of 1910.[11] The nature of the Director's functions points to the same conclusion.

[1] S. C. Bish. and Regul., 31 July, 1637 (Documents, 845, f.). — [2] S. C. Bish. and Regul., 20 Sept., 1844 (Documents, 1262, 1264). — [3] Documents, 603, 610, 613, etc. — [4] Documents, 838, 840, 841. — [5] Documents, 1053. — [6] Documents, 1154., — [7] Documents, 1641, 1648. — [8] Documents, 1754, 1759, 1780. — [9] Documents, 1958 1960, 1963. — [10] Documents, 1976. — [11] Documents, 2083, 2087, 2104, 2130, etc.

In the early days, the Director of the Citizen's Sodality at Cologne was a Priest, being simply called "Father,"[1] as in the *Prima-Primaria*.[2]

On the other hand, Bl. Edmund Campion, in 1575, was the Director of the Prague Boarders' Sodality, though he was not yet a Priest,[3] and in Student and Manual Trades Sodalities between 1600 and 1650 the Director was often only a Scholastic,[4] and certainly, the Rhetoricians' Sodality at Avignon usually had a Director who was not a Priest.[5]

It is quite a different thing for the Director, while a Priest himself, to have an assistant who is not, as happened sometimes in the Citizens' Sodality at Cologne.[6] The Particular Rules composed in 1846 for the *Prima-Primaria* assign the Director "a companion, one of the students of Theology"[7].

A proper condition of things is that obtaining in our own times in the Children of Mary Sodality at Calicut: "At Calicut, as in the other Sodalities of the Mission, under the Director there is a Sister who is the Directress, naturally in subordinatiou to the Director. This is very convenient, for other obvious reasons and also because the Director is sometimes unable to attend the meetings and then the Directress takes his place."[8]

213. Barring the making and modifying of Rules in a permanent way or in one contrary to the Common Rules — which belongs to the Jesuit General or Provincial, as we have seen, in a Jesuit, and to the Ordinary in a non-Jesuit, Sodality — and barring such directions as he may receive from his Superiors, the Director has full authority to manage the society of which he is the canonical head. To him the members are bidden "to give due honor and obedience,"[9] to submit "in all that pertains to the life of the Sodality" and "never to refuse cheerful and ready obedience to his orders and advice;" and they are commanded to "execute entirely everything enjoined or perscribed by the Director.... which regards the management, care, government and administration, spiritual or temporal," of the Sodality.[10]

214. The regulation just quoted was made for Directors ot Jesuit Sodalities, but as in all Sodalities the spirit should be the same, it applies to all.

215. The object of the respect and obedience thus required is to enable the Director the more surely to fulfil his serious duty of guiding the Sodality to what is set down in its Rules. In doing

[1] Müller, p. 33. — [2] *Officiales*, passim. — [3] Krõss, p. 545. — [4] Duhr, *Stimmen*, 1910, I, p. 290. — [5] Chossat, p. 172. See also De Curley, *Avignon*, p. 21, etc. — [6] Müller, p. 34. — [7] Arch. P. P., Prot. I. 4. E, p. 10. — [8] *Stella Matutina*, 1905, p. 142. — [9] Common Rules of 1910 (Documents, 2134. Cf. 604, 1295). — [10] Benedict XIV, *Gloriosae Dominae*, 27 Sept., 1748, and *Laudabile Romanorum*, 15 Feb., 1758 (Documents, 1046, 1124).

this, he must, of course, proceed on Sodality lines, as it is a Sodality of Our Lady, and not some other body, of which he is Director.

216. As to the Director's general plan of action, the following suggestions, made for Jesuit Directors, may be useful for all.

217. The Director must, before all else, remember that the object of the Sodality is a sacred one — in fact that "the end of the Sodality of Our Lady is no other than spiritual," that it should be "a practice-ground, so to speak, for Catholic piety;" therefore he must keep far away all those aims and ways of working "which might do harm to the genuine spirit of the Sodality" nor must he ever allow it to be "turned by degrees to worldly ends, and so cease to keep itself devout and consecrated to God."[1]

218. To follow this general direction, one needs "always to be on the watch not to allow his Sodality to begin to fall away from its flourishing state, but rather to make it grow larger and stronger every day."[2]

The Director and his Officers

219. The Director's management of his Council and Minor Officers is exceedingly well outlined in the Common Rules of 1910, and is of the very first importance.

220. Not only ought "the Director to be informed of what goes on in Council meetings,"[3] but he should always be present and, with the Prefect, preside over them,[4] insist that no difficult point shall be proposed unless he consents beforehand to its discussion,[5] himself revise and announce the resolutions, remembering that these, even when unanimously adopted, have no force without his approval.[6] In no other way can he keep secure the position assigned him in the Constitution *Laudabile Romanorum* of Benedict XIV.[7]

Note the following words of the Editor of the *Fahne Mariens:*[8] "Even in Sodalities in Convents, the Director has to guide, and not the so-called Directress. She is to be the right hand of the Director, no more and no less. She has the rights which the Director gives her.... A Convent Sodality without a real Director (a nominal Director will not do) will never flourish, as it is no Sodality in the sense of the Church."

[1] Fr. Gen. Wernz, 1910 (Documents, 2038, 2037) and Fr. Gen. Anderledy, 21 Nov., 1891 (Documents, 1850). — [2] Fr. Gen. Martin, 15 March, 1898 (Documents, 1956). — [3] Fr. Gen. Martin, 29 Jan., 1906 (Documents, 1963). — [4] Documents, 2149. — [5] Documents, 2148. — [6] Documents, 2145. — [7] Documents, 2080. — [8] *Präsides-Corr.*, 1911, p. 35.

221. So much for the great authority entrusted to the Director in Council. It will be seen that his post is not at all like that held by the Moderator of a Debating Society or by the President of an ordinary deliberative assembly. In these, the Moderator often, indeed, has a vote, and sometimes enjoys the veto power, but in the Sodality of Our Lady, he has — with due subjection to his Superiors — all the real power, and is the sole source of authority.

222. The degree of subordination here described is found in all the Common Rules. In those of 1587, the consent of the Rector of the College is required to give validity to "Decrees, Rules or Regulations in matters of moment."[1] Other resolutions of the Council were apparently left quite to the Council itself and the Director did not even vote,[2] but ordinarily, there could be no meeting held or decision taken without his presence,[3] no question proposed without his leave,[4] and after a resolution was made, it was left to him — "should some unforeseen circumstance arise — to judge as to the advisability of putting off or abandoning its execution."[5]

223. To be sure, almost everywhere in the Common Rules of 1587, it is the Prefect who is prominent. Especially in the Rules common to all the Members, he is put forward as the one to obey, and as the one who is responsible.[6] But it would be a very superficial study of the first Common Rules which would rest here. One must add to the above regulations those which entirely and absolutely subject the Prefect to the Father Director in all the details of management.[7] The Prefect, therefore, in 1587 was just what he is in 1910, "the right hand" of the Father Director and nothing more. Independent authority he no more has in the earliest than in the latest Rules.

In the matter of the Director's authority over the Council, the Rules of 1855 made no change,[8] except that the Director is mentioned more frequently, and his authority is more insisted on.[9]

The Particular Rules of the *Prima-Primaria* (1865) assign the same place to the Director as do the Common Rules of 1910: "The Father Director represents the person of the Father General in directing the Sodality and therefore everything and every one must be subordinate to him as to the General himself."[10] "No matter of importance can be

[1] Documents, 692. — [2] Documents, 681. — [3] Documents, 712. — [4] Documents, 682. — [5] Documents, 714. — [6] Documents, 603, 611, 612, 613, 615, 628, 635, 639, 682, 684, etc. — [7] Documents, 700, ff. — [8] Documents, 1294, 1301, 1353, 1366, 1369, 1394, 1403. — [9] Documents, 1317, 1326, 1329, 1331, 1372, 1377, 1395, 1396. — [10] P. 51.

determined nor can any custom be changed or introduced without his express approval, and he can make changes and introduce such customs as he thinks good."[1] "Every Officer in the discharge of his duties must be subordinate to the Director."[2]

The effect of a Sodality's going on without due subjection to a Director was very evident in the St. Barbara Sodality of the College at Vienna. The Rector wrote to Father General Aquaviva, in 1594: The Members "knew nothing of their union with the Roman Sodality and were very much astonished when I spoke of it and told them that their Rules forbade the determining of any thing without the Director. The students have exalted ideas of their Sodality and so they are not willing to submit to the College discipline.... Unless some decisive step is taken, the Sodality will be nothing else but a centre of rebellion against the Prefect and the Rector of the College.... I beg you, therefore, either to have the Sodality dissolved or the Rules of the Roman Sodality introduced into it. If these are observed, all is in order and good." Father Aquaviva immediately directed the Visitor either to thoroughly correct the Sodality or to break it up.[3]

Still further instances of the same kind are the following:

The Council of the Munich Citizen's Sodality, immediately after the Suppression of the Society of Jesus, (9 Oct., 1773), subjected the Directors to themselves, and later (1782) actually went so far as to make a contract with the Director putting him entirely under their control, even as to the notices he might wish to publish.[4] The Council of the same Sodality, in 1838, when the Director showed a disposition to assume his proper place, rose up in arms, and appealed to the Ordinary.[5]

In the same way, the Citizen's Sodality of Cologne chose their own Director after the Suppression,[6] and left him none but spiritual authority.[7] On their return, however, in 1853, the Jesuits restored order and put the Council in its place,[8] even allowing an otherwise excellent Prefect to resign his office and later even abandon the Sodality, rather than submit to a perversion of order in the Sodality organization.[9]

224. On the other hand, the Director of a Sodality of Our Lady is not an absolute monarch. He is limited on one side by the Rules and by his Superiors, on the other by the bounden obligations of prudence. This requires that he should employ his Officers and especially his Council for the entire management of the Sodality, allowing each Officer, and in particular the Council as a body, all the power needed not only to fulfil their duties thoroughly well, but also to take that interest in them which is conducive to zeal and devotedness and fosters the spirit of initiative.

[1] P. 52. — [2] P. 53. — [3] Quoted in Duhr, *Geschichte*, I, p. 367. — [4] *Sodal.-Corr.*, 1898, p. 126., — [5] Ibidem, p. 139. — [6] Müller, p. 170. — [7] P. 172. — [8] P. 177. [9] P. 182

225. In other words, a Sodality of Our Lady is usually very poorly managed unless the government is allowed to proceed immediately from the Council and Officers, all duly subordinated among themselves. The Director, while overseeing and guiding most diligently, does not appear, but leaves all their functions to the " faithful coadjutors of his authority."[1] In this way is secured that splendid organization which has been admired in some Sodalities of Our Lady, and also that efficiency for good which is most desirable. The government, therefore, of a Sodality, may be said to resemble that of a constitutional monarchy, with a body of officials who have most important consultorial and executive functions, while all real legislation is in the hands of the Director and his Superiors.

> " The Council is, so to speak, the Director multiplied. The Councillors are his ears, his hands, his mouth and his eyes."[2]
>
> The celebrated Father Fiter " left the widest play to the activity of the Council. He introduced no new work, changed nothing in the existing customs, without its first being considered and decided on by the Council. He very seldon entered directy into the government, but wished the Council to govern and to render him an exact account: he wished to remain, in regard of decisions taken, a court of appeal."[3]

Meetings

226. Undoubtedly the most important detail of Sodality life are the regular meetings. The Director, therefore, ought to be most careful — for it depends on him — that " the meetings shall not be omitted on the days set without very exceptional reasons," and this even during vocation time.[4]

227. As the Director's chief duty in the meeting is the Conference he gives, he must remember that this is to be " on subjects touching the spiritual progress of the Sodality,"[5] and he must not be satisfied with the ordinary level, but " put before his Sodalists matters belonging to the higher Catholic life," and " present reasons and motives to urge towards this," thus cultivating in them " a marked fervor in the practice of virtue:" in fact, exhort all to a " perfect life," and make his Sodality " a seed-house of Christian virtues above the ordinary." This he will, to a large extent, do by " excellent exhortations and practical instruction suited to the condition, age and sex of the Sodality," and by " arming them against the manifold dangers which surround them on all sides."[6]

[1] Rules of 1910 (Documents, 2143). — [2] A. Müller in *Präsides-Corr.*, 1911, p. 34. — [3] *Praesides-Corr.*, 1911, pp. 42, f. — [4] Common Rules of 1910 (Documents, 2057. Compare 1329). — [5] Common Rules of 1910 (Documents, 2063). — [6] Frs. Gen. Martin and Wernz (Documents, 1956, ff.).

228. The Director must do in person the work of "spiritual direction of the Sodality," and he must give the "regular exhortation," as he knows better than any other the circumstances and needs of his Sodality. "On some great feast," however, "another may be invited" to address the Sodalists.[1]

Visits

229. Besides intercourse with the Sodalists in Council and in the regular meetings, visits to them are sometimes necessary. But these might easily cost entirely too much time; so one can usually economise in the matter, by sending Officers or Sodalists on such missions. There have been large and fervent Sodalities, "in which the Members were many and the piety great, and which were guided by counsel and exhortation in such a way that when the less fervent had to be spurred on, or peace restored, or a remedy applied to some evil, the Director employed the Sodalists themselves, especially the more prudent, who held some office or other in the Sodality. These gave themselves to the holy work and accustomed themselvess to drawing souls from vice to virtue, to helping Holy Church, to giving devoted aid to her ministers and to showing themselves disposed to aid any one engaged in a pious work."[2]

230. In this way, the Director gained time "carefully to prepare his conferences, meant for the instruction of the Members, for the correction of their faults and to move them on to the love of virtue and of God."[3]

231. In brief, the position of the Director and what is expected of him, cannot be better expressed than it was by Benedict XIV. He is, namely, to have the entire charge of the Sodality and all authority over it, and therefore the responsibility as to its conduct "in things spiritual and temporal."[4]

A writer in the *Präesides-Corsespondenz*[5] has aptly espressed the Director's functions. The Director, he says "is the head and the heart of the Sodality.... He is the head, as in his hands finally lies the guidance of the whole, in great and in little."

232. It must be evident to any one that success in accomplishing the Director's task precludes his being frequently changed, and requires that he should have sufficient time free for it and should give himself to it earnestly.

[1] Fr. Gen. Wernz, 28 June, 1909 (Documents, 1973). — [2] Fr. Gen. Anderledy, 21 Nov., 1891 (Documents, 1848). — [3] Ibidem. — [4] *Laudabile Romanorum,* 15 Feb., 1758 (Documents, 1124). Compare the common Rules of 1910 (Documents, 2080). — [5] 1911, p. 32.

"Sodalities often fail to realise the hopes conceived of them because the Director is frequently changed."[1]

The Council of the *Prima-Primaria*, 10 May, 1637, voted "to petition the Father General to give the Sodality a fixed Director, as far as possible, seeing that yearly changes caused various disorders."[2]

In the great Barcelona Sodality, "all admit that one of the reasons of its success, perhaps the principal, after the Divine protection, is that the Father assigned to the work is free from all other ministries and consecrates himself entirely and exclusively to directing the Sodality and the works connected with it."[3]

"Directors must have the courage to consecrate themselves generously to their work."[4]

233. By grant of Leo XIII, a Sodality Director can, for reasonable cause, delegate any other Priest to receive new members and perform the other functions of Directors.

The General of the Society of Jesus humbly prays "your Holiness graciously to permit all Directors everywhere of the Sodality of the Blessed Virgin Mary to substitute for himself another Priest, for reasonable cause — for instance, greater solemnity — to receive the faithful who wish to be admitted, to bless the medals, and to exercise the other functions of the Director. - Our Holy Father Pope Leo XIII graciously acceded to the petition in full."[5]

Consultations

234. In governing the Sodality, the Director is usually assisted by Consultations held at convenient times to discuss the affairs of the Sodality. These may be of two kinds, General Consultations and Consultations of the Council.

At this place we may take occasion to mention several noteworthy plans of organization which have obtained in various Sodalities. Thus the Sodality of Rangoon was divided among the Consultors for the circulation of notices, etc.[6]

A Men's Sodality at Aix-la-Chapelle, over 1500 strong, was organized according to parishes. Each parish had a Consultor at its head, with one or two Promoters. Within the parish, each 15 were formed into a Rosary band with a head, appointed as a means of communication with the Consultor and with the Prefect. Promoters had yearly meetings to receive instructions from the Director.[7]

[1] Fr. Gen. Wernz, 4 Nov., 1909 (Documents, 1974). — [2] *Memorie*, p. 158 r. — [3] *Congrès*, p. 91. — [4] *Congrès*, conclusion, p. 257. — [5] S. C. Indulg., 23 June, 1885 (Documents, 1641, 1643). — [6] Irish *Madonna*, Nov., 1900, p. 53. — [7] *Sodal.-Corr.*, 1900, p. 74.

In a similar way, the great Priests' Sodality of Baden is divided into 48 sections, each holding its meeting separately, but with a general meeting, it appears, every year.[1]

General Consultation

235. An interesting custom described in the Common Rules o 1587 is that of the Consultation of the Sodality, a kind of deliberative session of the whole body. This was to be held when there was question of " things which demanded the opinion or consent of all the Sodality." Such matters were " to be proposed by the Prefect, with the consent of the Director." If it was thought that some one would not speak freely, " a secret ballot could be taken, and a majority vote was to decide." " But in things of great moment — such as deposing the Prefect and Assistants, alienating things of great value, incurring heavy and very extraordinary expenses," " making perpetual decrees, etc., — the decision was to be by a two-thirds vote."

The quorum in this Consultation consisted of " the Director, the Prefect and one-half of the Members in regular attendance."[2]

A General Consultation was held every year in the Men's Sodality at Stuttgard " in which the Members had the opportunity to get better acquainted, to express their opinions on internal Sodality questions, to propose their wishes, etc."[3]

Consultation of the Council

236. The Common Rules of 1910 do not forbid the holding of these Consultations of the Sodality, but, like both the earlier Rules, suppose the ordinary government of the Sodality to be conducted through what is called the Sodality Council. This is a body consisting of a Prefect, two Assistants, a Secretary, six or more Consultors, an Instructor of Candidates and a Treasurer.[4]

237. The Council is not, however, an essential element of the Sodality, nor is its existence necessary for the gaining of the Indulgences.

" Does the lack of Officers in a Confraternity prevent its valid erection, or the communication of Indulgences to it? . . . No."[5]

" Is it necessary that Administrators be chosen? . . . The Sacred Congregation replied in the negative, because the election of Administrators is only necessary for the good government of the Sodality and not for the validity of its erection."[6]

[1] *Fahne Mariens*, 1909, p. 164. — [2] Documents, 686, ff. — [3] *Fahne Mariens*, 1911, p. 115. — [4] Common Rules of 1910 (Documents, 2083). Compare those of 1587 and 1855 (Documents, 679, ff., 1394, ff.). — [5] S. C. Indulg., 22 Aug., 1842 (Documents, 1240, 1242). — [6] S. C. Indulg., 18 Nov., 1842 (Documents, 1246, 1248).

238. The duties and prerogatives of the Council are clearly described in the Common Rules of 1910, which in these details rest upon the prescriptions of the preceding Common Rules, the Pontifical Decrees and the decisions of the Father General of the Society of Jesus. We will sketch them briefly.

239. The Council usually consists of the number of Major Officers mentioned above. But its membership may be enlarged at pleasure by the Director, " when circumstances render it advisable."[1]

The members so added can be as many as he desires and can be continued in office as long as he wishes. All this follows from the Director's " enjoying full power in whatever touches the guidance, government and administration, spiritual and temporal, of his Sodality"[2] — an arrangement made by the Sovereign Pontiff Benedict XIV in the Constitution *Laudabile Romanorum*.[3]

The Farm St. Gentlemen's Sodality (London) had five permanent Consultors and five elected annualy.[4] A St. Louis University Sodality had a Chief Consultor.[5]

240. The members of the Council have, as such, only one function, that of advising the Director. The only Councillor who has more assigned to him is the Prefect, who " along with the Director, presides at meetings."[6]

241. The Prefect and the rest are bound by the Rule to " assist with voice and vote at the meetings,"[7] to " clearly and candidly state their opinion on the matters treated of,"[8] and to propose in Council nothing calculated to cause difficulty unless after explaining it beforehand to the Director in private and abiding by his decision " whether it is well to propose the matter."[9]

242. The Councillors are warned against insistingt too much on their own views and against following " motives of self-love or personal advantage."[10]

243. Resolutions of the Council, to be valid, require a majority vote and the Director's consent. Unless the latter is given, even a unanimous vote, as we have seen, remains without force.[11]

[1] Documents, 2084. — [2] Documents, 2080. — [3] Documents, 1124. — [4] Gavin, *Manual*, 1900, p. 403. — [5] *Fleur de Lis*, 1908, p. 175. — [6] Documents, 2149. Cf. 682. — Documents, 2144. — [8] Documents, 2146. — [9] Documents, 2148. Cf. 682. — [10] Documents, 2147. — [11] Documents, 2145.

Officers

Election

244. According to the Common Rules of 1587, the elections were made four times a year, except when a Sodality "did not have over fifty members."[1] The Common Rules of 1855 ordered the elections to be made "once or at most twice a year."[2] The present Rule says, "the Officers are usually renewed once a year."[3]

245. According to the Common Rules of 1587, the days for the elections were the beginning "of January, April, July and October."[4] The Common Rules of 1910 leave the day free to be determined "in the Rules or particular customs."[5]

246. The Common Rules prior to those of 1910, had various prescriptions relating to the reëlection of the Officers."[6] There is nothing of this in 1910.

247. The other Common Rules had very precise regulations regarding the method of election, and for this purpose divided the Officers into three classes: the Prefect and Assistants, the other Councillors, and the Minor Officers. The regulations may be seen in detail in Part 2.[7]

It is curious to note that the *Prima-Primaria* changed its mode of election several times in its history. This was done, for the first time, in the Particular Rules drawn up not more than a few months after the promulgation of the Common Rules of 1587.[8] In the year 1725, it was the custom that, after the Prefect and Assistants had been elected according to the old Rules, the other Officers — that is, all the rest — were elected according to the will and choice of the new Prefect.[9] It is noted in the Rules compiled in the year 1779 that the election of Officers was entirely changed.[10] This note was certainly justified, as is clear to whoever reads the *Memorie* of 1773, at the beginning. On one occasion, five instead of three were elected to the Council;[11] another time, no election was made by the Sodality,[12] a third time, the Director cast two votes,[13] instead of none.[14] The method of election described in the Particular Rules of 1865 is still in use, and is very different from that of the Common Rules, leaving much power to the Director and to a private Council of only five members of the Council.[15]

[1] Documents, 644. — [2] Documents, 1381. — [3] Documents, 2090. — [4] Documents, 644. — [5] Documents, 2090. — [6] Documents, 645, 1388. — [7] Documents, 647, 1382. — [8] Arch. P. P,, Prot. I, p. 133. — [9] Arch. P. P., *Notizie istoriche*, p. 169. — [10] Arch. P. P., *Regole e Consuetudini*, 1779, p. 22. — [11] P. 16. — [12] Ibidem, p. 21. — [13] Ibidem, p. 24. — [14] Documents, 681. — [15] P. 48.

248. Any method of election, may, according tho the Rules of 1910, be adopted, if it seems wise; but the Rules of 1910 clearly prefer that the Director should be free to choose all the Officers himself, Minor as well as Major, without there being any other nomination or election.

This does not imply, however, that when a Sodality adopts this method, the Director is expected to make the choice alone and unaided. That would certainly not be prudent. The meaning is that in the choice of Officers, as in the general conduct of the Sodality, he being the one who finally decides, will naturally ask the opinion of those who know best, and especially of his Council, and after having inquired of all he thinks fit to consult and having heard their opinions, he alone will take the final step and appoint the Officers on his own responsibility, either the Members they have suggested or others, as he thinks best.

249. There is a sort of progression in the Common Rules as to the amount of choice left to the body of the Sodality in the selection of Officers. In the Common Rules of 1587 and of 1855, the three highest Officers are elected by the Sodality, but from a list of three proposed by the Council:[1] in 1587, the Council propose three for each office; in 1855, three for all three offices.[2] The Sodality at large was therefore left less option in 1855 than in 1587. Besides, in 1587, even the nomination was made by the whole Sodality in the case of the Assistants;[3] not so in 1855. In 1587, the Consultors were elected by the Sodality at large;[4] in 1855, by the Council.[5]

250. A little consideration will show that the method of election preferred in the Common Rules of 1910, that is, free nomination by the Director, besides its manifest advantages, — the avoidance of canvassing, the saving of time, the leaving of the choice in the hands of the one most concerned, and the greater likelihood of the selection of the best fitted for each Office — does not differ substantially from that of 1855, if the Director, as he should in all prudence, consults his Council beforehand and defers a great deal to their judgment. The only disadvantage it has, namely that the Sodalists may not have that interest which arises from a sense of self-government, can be obviated by the Director's tact: if the Director lacks this quality, the Sodality will not flourish under any Officers.

[1] Documents, 648, f., 654, 1383, ff. — [2] Documents, 662, 1384. — [3] Documents, 663. — [4] Documents, 667. — [5] Documents, 1386.

It is instructive to note the changes gone through in the choice of Officers by a great Sodality, which has lately celebrated its three-hundredth anniversary. The first Council (1608) of the Citizen's Sodality of Cologne was named by the Director.[1] In 1708, the Director, "according to custom," proposed candidates to the Council for the various offices: this then chose three of them to be presented to the Sodality at large.[2] Later on, the method was changed, and the Officers simply moved up on the scale. This plan was justly disapproved of by the Rector of the College.[3] The Council, in 1729, rebelled against being governed by the Director,[4] — which led to frequent explanation of the Rules. In 1772, the Prefect named his own successor.[5] In the fifties of last century, on their resuming charge of the Sodality, the Jesuits restored the regular method of secret election.[6]

Another instance of irregularity in the conduct of the Officials is that of the *consultores nati* (ex-Prefects, etc.) of the Citizen's Sodality of Grenoble. These finally got so unmanageable that the Provincial's authority had to be invoked.[7]

251. If vacancies occur in the offices, they are to be filled "in the same way as above indicated," that is, using the same mode of choice as for the ordinary election.[8]

252. The ceremonies prescribed in the Common Rules of 1855 for the installation of the new Officers are not prohibited in those of 1910, but the matter is left free, nothing being said on the subject.[9]

Duties

253. What has been said of the Council of the Sodality in regard to its being subordinate to the Director, is true of all the Officers, Major and Minor, in their several functions, namely they are all "subject to the Director's authority in the discharge of their duties" and "hold their powers to the extent and under the conditions determined by the Director granting these powers."[10]

254. To secure the Director's due control over his Officers, and his proper influence on the management of the Sodality, the Common Rules of 1910 prescribe that all the Officers shall, "when necessary, have recourse to the Father Director, to report to him on their administration, to consult him on doubts and difficulties arising, to receive new instructions from him."[11] This was somewhat different in the older Rules, in which the Officers were

[1] Müller, p. 14. — [2] Müller, p. 42. — [3] P. 43. — [4] P. 112. — [5] P. 43. — [6] P. 43. — [7] Pra, *Grenoble*, pp. 324-333. — [8] Common Rules of 1910 (Documents, 2091. Cf. 676, 1393). — [9] Documents, 1389, ff. — [10] Common Rules of 1910 (Documents, 2092). — [11] Documents, 2143.

directly subject rather to the Prefect and through him to the Director.[1]

255. The chapter of the Common Rules of 1910 relating to the Major Officers begins with a rule of great importance, that "as they precede the other Sodalists in dignity, they should in the same way go before them in the practice of virtue and the exact observance of the Rules."[2]

256. The Prefect is briefly described in the Common Rules of 1910 as "the first in authority" among the Officers and "the right hand of the Director. Along with him he presides at meetings, and with due subordination to him, takes part in everything regarding the government of the Sodality, especially in the question of the admission and dismissal of the Sodalists." These few words are quite as far reaching as are the many things set down for this Office in the preceding Common Rules.

The Particular Rules of the *Prima-Primaria* of 1587, require of "every Officer, but especially of the Prefect, that he should be united with, well affected towards and dependent upon the Father; that he should be of good behavior and of good example, diligent and assiduous in frequenting the meetings; that he should love the Sodality, be intelligent and acquainted with all its exercises and customs."[3]

257. In the Offices below the Prefect, the chief differences between the Common Rules have been noted above.[4] The details of the various Offices can be read in Part 2,[5] and it is not necessary to repeat them here, as the respective duties are easily gathered from the names.

As each Sodality is allowed to have any extra Officers it desires, it is interesting to note a few details. The Young Workingmen's Sodality at Grenoble had 2 Masters of Ceremonies.[6] The Citizen's Sodality had a Choir Master.[7] So did the Louvain Catholic University Sodality.[8] The Manila Normal School Sodalities had 2 Chanters.[9] The Chamartin College Sodality had a Censor in 1883-4.[10]

The Sodality of the Annunciation and St. John Berchmans in Barcelona had an Assistant-Instructor of Candidates, a Chronicler, Promoters in charge of the attendance, and of Order and the Medals, and Porters.[11] A Kalksburg Sodality had a Banner-Bearer.[12] Maurel's *Manuel* provides for a Mistress of Ceremonies,[13] and for a Promotress at the head of each of the 4 sections.[14] The Workingmen's Sodality at Bey-

[1] Documents, 603, 707, 720, etc., 1294, 1414, etc. — [2] Documents, 2142. — [3] Arch. P. P., Prot. I. 1, p. 118. — [4] Part I, 91, f., Articles 7, 8. — [5] Documents, 720, ff., 1414, ff., 2150, ff. — [6] Pra, *Grenoble*, p. 341. — [7] Ibidem, p. 315. — [8] *Sodalité des Etudiants*, etc., 1883-4, p. 3. — [9] *Recuerdo*, 1884. — [10] Catalogo, 1886-7. — [11] Catalogo, 1892, pp. 30, ff. — [12] *Kalksburger-Korrespondenz*, March, 1909, p. 9. — [13] 1854, p. 52. — [14] P. 59.

routh had Officers to go about during meetings to keep order and to wake up sleepers.[1]

The Barcelona Priest's Sodality in 1612 had an Admonitor "to notify the Director or the Prefect of the faults or negligences he noted in the observance of the Rules."[2]

258. As it is under the head of Officers that the Sodality Library is referred to in the Rules of 1910, we may add here a few details on the subject.

The *Prima-Primaria* did not form its Library until the year 1700.[3] A Library was formed by the Antwerp Sodality as early as 1627.[4] Libraries existed in many Sodalities between 1600 and 1650 in German-speaking countries.[5] The Men's Sodality at St. Ann's, Buffalo, in 1898, had a Library of 500 volumes.[6] The Feldkirch Sodality, in 1900, numbered 800 volumes, the Lustenau, 600, that of the Children of Mary in Innsbruck, in 1905, no fewer than 2000.[7] A Central Men's Sodality Library was announced for Vienna in 1909,[8] and in 1911 the Sodalities of St. Francis Xavier's Parish in St. Louis took steps to consolidate their hitherto separate libraries.[9] A Sodality at Santiago printed the list of its books at the end of its catalogue of 1910.[10]

The Sodality and the Pastor and other Confraternities

259. The respective rights of a Confraternity, its Chaplain, the Pastor of the Parish in which the Confraternity exists, and other Confraternities are determined by the following Decrees.

Wherever the Confraternity is established

260. "In the Parish Church, the Members and their Chaplain cannot participate in the functions, parochial or not, of the same Church, against the Pastor's wish;" "but they can hold their meetings at will and according to the Rules peculiar to each without the presence or permission of the Pastor, provided they do not interfere with the Church functions or the Divine Office," and even supposing "the Pastor is present, by command of the Ordinary and as his delegate, he cannot cast a vote affecting decisions."[11]

[1] *Une Congrégation*, etc., p. 31. — [2] *Congregación de la Inmaculada Virgen y San Luiz Gonzaga, Catalogo*, 1911, p. 221. — [3] Arch. P. P., *Memorie*, 1700, p. 177. — [4] *Précis historiques*, 1882, p. 336. — [5] Duhr, *Stimmen*, 1910. 1, p. 381. — [6] *Sodal.-Corr.*, 1898, p. 108. — [7] *Sodal.-Corr.*, 1900, p. 172; 1905, p. 99. — [8] *Fahne Mariens*, 1909, p. 284. — [9] *The Church of St. Francis Xavier*, 1911, May, p. 18. — [10] *La Congregación*, etc., 1884-1909, pp. 97-106. — [11] S. C. Rit., 12 Jan., 1704 (Documents, 967, 968, 970, 972).

261. " The Pastor cannot interfere in the administration of offerings and alms collected in the said Churches, or keep the key of the box put up for them," and the Confraternity " can administer their property and dispose of it without any dependence on the Pastor."[1]

When the Confraternity is erected in the Parish Church or in a Chapel or Oratory annexed to it

262. " A Confraternity of laymen legitimately erected in a Parish Church or in a Chapel or Oratory, public or private, annexed to a Parish Church or depending on it, depends on the Pastor as to conducting ecclesiastical non-parochial functions."[2]

When the Confraternity is erected in a place separate from the Parish Church

263. " A Confraternity erected in a Church other than the Parish Church or in a public or private Oratory separated from the Parish Church, has no dependence on the Pastor " as to non-parochial functions.[3]

264. " The Chaplains of Confraternities can, without leave of the Pastor, make announcements of Feasts and Vigils occurring during the week."[4]

265. " The Pastor cannot, against the will of the Members, teach Catechism in the aforesaid Churches and Oratories, public or private."[5]

266. " It belongs to the Pastor to perform the funeral service over bodies to be interred in the said public Churches or Oratories of Confraternities, when the person was a subject of the Pastor within whose territory the Church or Oratory is."[6]

267. " In solemn Processions in which the Pastor usually takes part, the Confraternity can have its Chaplain at its head, apart from the Pastor."[7]

268. " The Pastor, without special lawful title and by mere parochial rights, cannot compel the Rectors and Chaplains of the same Churches and Confraternities to attend the functions of the Parish Church against their will."[8]

269. In the public Churches in question, " Mass, private or sung, cannot be said before the parish Mass, said or sung, unless the Bishop makes some other disposition."[9]

[1] Ibidem, 966, 969, 972. — [2] S. C. Rit., 12 Jan., 1704 (Documents, 948, 949, 972). — [3] Ibidem, 950, 951, 972. — [4] S. C. Rit., 12 Jan., 1704 (Documents, 954, 972). — [5] Ibidem, 955, 972. — [6] Ibidem, 958, 972. — [7] S. C. Rit., 9 July, 1718 (Documents, 976, f.) — [8] Ibidem, 963, 972. — [9] Ibidem, 957, 972.

270. But "public sermons can be preached in them, even all through Lent or Advent, with leave of the Ordinary and without permission of the Pastor."[1]

271. "Within the limits of the same Church, Processions can be held, according to the Rules of each Confraternity, without the presence or leave of the Pastor," "but they cannot be held outside the limits of the said Churches without leave of those Pastors through whose territory they must pass, unless with leave of the Bishop;" and "in the said Processions, the Chaplains of Confraternities cannot wear the stole outside their own Church."[2]

Presentation of the Aspersory to the Bishop

272. "When the Bishop comes to a public Confraternity Church which is not a Church of Regulars and has no beneficed Rector of its own, the aspersory is not to be presented by the Pastor in whose territory the Church is."[3]

Private Oratories

273. In the private Oratories of Confraternities, the Canonical Hours, with chant or without, can be recited at fixed times, without leave of the Pastor, unless the Ordinary, for reasonable cause, decrees otherwise," "and even the celebration of private Mass is allowed, with the consent of the Ordinary of the place and against the will of the Pastor," and "Holy Communion can be administered to Members and non-Members of the Confraternity."[4]

Attention may here be called to a letter of Father General Aquaviva, 3 Aug., 1593, "not much approving of private Mass and Communion for Sodalists, as they take away from the numbers in the Church and diminish the edification which Sodalists, more than others, can give by publicly frequenting the Sacraments."[5]

Precedence

274. Third Orders take precedence of the Sodality of Our Lady. So does the Confraternity of the Blessed Sacrament "in all the processions in which the Blessed Sacramente is carried." The general rule for the other Confraternities is that precedence is assigned "in order of the date of their canonical erection."[6]

[1] Ibidem, 956, 972. — [2] Ibidem, 959, 960, 961, 972. — [3] S. C. Rit., 12 Jan., 1704 (Documents, 962, 972). — [4] Ibidem, 952, 953, 972 and S. C. Rit., 9 July, 1718 (Documents, 975, 977). — [5] Documents, 918. See also 919. — [6] Beringer, *Les Indulgences*, 1905, II, 96, 97.

CHAPTER IX

MEMBERSHIP IN A SODALITY OF OUR LADY

Candidacy

275. One who wished to become a Member of the Sodality of Our Lady was required, in the Common Rules of 1587 and 1855, to have recourse "to the Father Director and the Prefect," who looked into the "age, studies, profession, virtue and other good qualities of the Candidate" and then proposed his name to the Council, to begin his probation.[1]

276. The Common Rules of 1910 leave the whole matter to the Director. Candidates "address their application to the Director," using, if they can, the good offices of some Sodalist.[2] They must be "persons of irreproachable conduct" and "must be resolved upon being faithful in the observance of the Rules."

The Vienna Tradespeople's Sodality have two classes or degrees of applicants – Guests and Candidates.[3] The same is true of the great Barcelona Sodality, which distinguishes between Postulants and Aspirants, the former being Candidates "of the first period," the latter Candidates "of the second period."[4] The Particular Rules in which this distinction is made were formally approved by the Father General.[5]

277. A Sodalist is assigned to the Candidates, who "is to direct the Candidates and instruct them in the customs and spirit of the Sodality."[6] During the time of probation ("not less than two months"[7]) they are "bound to fulfil without exception all the duties which the Sodality imposes on its Members."[8] If they come from other Sodalities, their undergoing or not a time of probation, will depend upon whether they come directly from those Sodalities and "present a document signed by the Director of the Sodality from which they come, bearing testimony to their good character, and ordinary attendance at the exercises of that Sodality."[9]

These was no provision in the older Common Rules for the case of Sodalist applicants, though the Rule touching Sodalists who went away

[1] Documents, 635, ff., 1366, ff. — [2] Common Rules of 1910 (Documents, 2093). — [3] *Fahne Mariens*, 1905, p. 113. — [4] Catalogo, 1911, p. 36. — [5] *Reglas*, etc., 1907, pp. 17, 6. — [6] Documents, 2158. In the Men's Sodality of Aix-la-Chapelle on 3 or 4 Sunday evenings, from 7 to 8, such instruction is usually given the Aspirants (*Bericht*, Freiburg, p. 55). — [7] Documents, 2095. — [8] Documents, 2095. — [9] Documents, 2096. See also *ibidem* the regulations for applicants who were formerly Sodalists but do not come directly from a Sodality.

from their own Sodality supposed that they would be received elsewhere.[1] The *Prima-Primaria* gave its certificate to such members not indiscriminately, but only after investigation of the individual records.[2] It received Sodalist applicants in the way described in the Common Rules of 1910, requiring, namely, a testimonial to the merits of each. The same was the practice of the Gentlemen's Sodality at Grenoble, as appears from a Decree of the Council dated 7 Jan., 1629.[3]

278. When the time for the admission has come, the Director lays before the Council such names as he judges proper. The Councillors are "to express their opinion candidly and to make any objection there might be." The final decision as to each Candidate rests with the Father Director, whether "to receive him among the Sodalists, to require a longer probation, or to exclude him entirely from the Sodality."[4] The Common Rules of 1587 submitted each Candidate's name to a vote by the whole Sodality,[5] after he had passed the Council. This is the only difference of any account between the 1587 and 1855 Rules and those of 1910,[6] except, as we have said, that the last require more of the Candidate and leave the decision explicitly to the Director.

279. Needless to add, the Director has full power to admit among the Sodalists any one he pleases, as he is not obliged "in any case, to get or even to ask the opinion or consent of the Sodalists,"[7] or of the Council. But, on the other hand, as was said above, the Director would usually act most unwisely by not consulting his Council, as the Rule itself expressly suggests.[8] He is expected also to make much use of the Prefect "in the question of the admission" of Sodalists.[9]

Reception

By whom

280. Admission to membership belongs to the Director of the Sodality, being, in fact, the sole act for which the Director is canonically essential.

281. The Director's place can be supplied, in this regard, in all Sodalities, by the Holy Father, of course, or by one delegated by him.

282. Besides, in Jesuit Sodalities, the Director's place can be taken by the Father General, or the Provincial, or a delegate of

[1] Documents, 628, 1354. — [2] Arch. P. P., *Memorie*, 24 June, 1605, p. 55 v. — [3] Pra. p. 308. — [4] Documents, 2099. — [5] Documents, 641. — [6] Documents, 635, ff., 1366, ff. — [7] Documents, 2080. — [8] Documents, 2099. — [9] Documents, 2149.

theirs — as being the source of the Director's powers — or, as has been seen, by the Director's local Superior, or his or the Local Superior's delegate.[1]

283. An interesting decision, for Jesuit Sodalities, given by Father General Vitelleschi in 1639, may be mentioned here. "Sodalists," he says, "who inaugurate a Sodality gain the Indulgences granted for the day of reception on the day when the aggregation to the *Prima-Primaria* takes place."[2] This decision implied a double act on the part of the Father General, his aggregating the Sodality and his receiving the pioneer associates to membership. The second act, of course, he performed in none but Jesuit Houses.

284. In non-Jesuit Sodalities, the Ordinary — as the Director is created by him — or, as has been seen, a Priest delegated by the Ordinary or by the Director, can take the Director's place in receptions.[3]

285. It is essential for membership that the candidate be received by the Director or by one having equal authority with him for this purpose. This is clear from the Decree of the Sacred Congregation of Indulgences, 23 June, 1885,[4] where the faculty is explicitly granted that the Director "may be able to substitute another Priest to receive the faithful to membership" — which would have no meaning if it were not understood that, without the grant, only the Director could validly admit new members.

Who are Eligible

286. It is not allowed to admit to membership in a Sodality one who is no longer alive, not even that he may get the suffrages of the Sodality. This is concluded from several decisions made for other Confraternities.

> "Can the faithful be enrolled as members of the Archconfraternity of Our Lady of the Sacred Heart after their death? . . . No."[5]
>
> "Can the faithful departed be enrolled in a Sodality to the effect of obtaining the suffrages which others of the faithful enjoy who entered a Sodality when alive? — No."[6]
>
> "Can the enrolment of the dead in Pious Unions and Pious Works be sustained? . . . No."[7]

287. Children under the age of reason are better not received. So it was decided in the case of another Confraternity.

[1] Above, 194, 233 - Documents, 1641, 1643, 1689. — [2] Documents, 898. — [3] Above, 201, 233 - Documents, 1641, 1643. — [4] Documents, 1641, 1643. — [5] S. C. Inquis., 6 Dec., 1876 (Documents, 1554, 1557). — [6] S. C. Indulg., 14 Aug., 1889 (Documents, 1846, f.). — [7] S. C. Indulg., 25 Aug., 1897 (Documents, 1876, ff.).

"Can even children who have not come to the use of reason be numbered among the members?, . . — It is not expedient."[1]

288. The Director of a Sodality is a member of his Sodality. Even if he were not, as he enjoys general power for receiving applicants of whatever kind into the Sodality, he could also receive himself.

"The lawful Priest Directors of all Sodalities are members of the Sodalities over which they preside."[2]

"Can one who has power to receive into a Confraternity receive himself? — Yes, if he has powers for all and not only for certain classes of people."[3]

289. The Director's power of receiving members is not limited to the faithful of the Parish or Diocese: he can validly admit candidates in any part of the world into his Sodality, provided the conditions be fulfilled. This decision was expressly made for another association, but enunciates a principle which doubtless applies to the Sodalities of Our Lady.

"Can the Pious Union under the patronage of St. Joseph canonically erected at Fermo and legitimately aggregated to the Archconfraternity of the same title at Rome admit to membership those who apply from outside the Diocese?... Yes, provided the other conditions of enrolment are fulfilled ."[4]

290. There is no limitation whatever restricting the Sodality of Our Lady to any certain class of people, and its history is full of instances of the most various kinds of Sodalities, whether of men or of women. Nobles, peasants, workingmen, shop girls, penitents, soldiers, young children, army and navy officers, court officials, mothers of families, convent girls, parish school-children, boys between given years of age, poor clerks — every conceivable class is represented in the petitions for aggregation found in the Archives of the *Prima-Primaria*, as we have seen above.[5]

291. The condition of things here described was a source of joy as early as 1749, and this to such an extent that Father General Retz, in forwarding the *Golden Bull* of Benedict XIV, noted that "in some places, almost every class of men, even to farm laborers, has its own Sodality."[6]

292. One of the most useful kinds of Sodalities, as will readily be understood, is that of Ecclesiastics. Of these quite a number have existed in the Pontifical Colleges at Rome and in various

[1] S. C. Inquis., 6 Dec., 1876 (Documents, 1556, f.). — [2] S. C. Counc., 10 May, 1910 (Documents, 1976). — [3] S. C. Indulg., 16 July, 1887 (Documents, 1807, ff.). — [4] S. C. Indulg., 18 Aug., 1868 (Documents, 1547, ff.). — [5] See 4 and Duhr, *Geschichte*, I. p. 158, where many details are given. — [6] 18 Jan., 1749 (Documents, 1961).

other places, and the Archives of the *Prima-Primaria* contain more than one petition for aggregation sent by such, petitions full of enthusiasm for Sodality work.

Sodalities in Seminaries were strongly urged at the Sodality Congress of Einsiedeln (1906) "for the purpose of deepening the religious sense in the pupils, and also because Seminaries are the best schools for Directors."[1]

A Theologians Sodality was founded at Prague in 1907.[2]

Sodalities for Priests were specially recommended by Father General Aquaviva.

"I have thought it well to charge your Reverence to bring about in your Province the foundation of similar Sodalities of Priests, by exhorting immediate Superiors and bidding them not to spare any effort in a matter so much to God's glory and service."[3]

Of Priests' Sodalities many are mentioned in history.

One existed in the Mexico Professed House about the year 1600.[4]

In former times there were Priest Sodalities in Bologna, Valencia, Portugal, the East and the West Indies, Belgium, France and Germany.[5]

A Sodality of Priests was founded at Prague in 1907.[6]

One was formed in recent times among the Voralberg Priests.[7]

Nearly all the Priests of the Diocese of Freiburg in Breisgau have been formed into a Sodality,[8] to promote both piety and learning in its Members. This Sodality was 1000 strong and was divided into 48 districts, each holding a monthly meeting.[9] It numbered 1200 in 1909 and held a Congress at Karlsruhe, 20, 21 June.[10]

293. No law of the Church prevents Religious, whether men or women, from being Members of the Sodality, unless, of course there should be in their Rules something which forbids such membership. This is all the clearer from the fact that, to gain most of the Sodality Indulgences, it is not absolutely necessary to attend the meetings, for attendance at the meetings is not a condition for any of the Indulgences, except that granted for the meetings themselves.[11]

In the early days, the Prior of the Dominican Convent at Brünn and all his subjects entered the Sodality. His example was followed by the Augustinian Prior.[12]

294. Jesuits, however, were not allowed to be enrolled in Sodalities.[13]

[1] *Fahne Mariens*, 1906, p. 148. — [2] *Stella Mat.*, 1908, p. 178. — [3] 30 Oct., 1610 (Documents, 807). — [4] *Sodal.-Corr.*, 1901, p. 179. — [5] *Sodal.-Corr.*, 1898, p. 40. — [6] *Stella Mat.*, 1908, p. 178. — [7] *Fahne Mariens*, 1910, p. 40. — [8] *Präsides-Corr.*, 1908, 3, pp. 15, ff. — [9] *Fahne Mariens*, 1907, p. 134, f. — [10] *Fahne Mariens*, 1909, p. 164. — [11] Documents, 1983, ff. — [12] Kroess, *Böhmische Provinz*, I, p. 573. — [13] Fr. Gen. St. Francis Borgia, 1569 (Documents, 870); Fr. Gen. Mercurian, 1576 (Documents, 869).

It is a mistake to say that Members of the Society of Jesus are *ipso facto* Sodalists. Benedict XIV[1] extended to them the Indulgences of the Sodality, but this is a different thing from membership.

295. But it was allowed, and even recommended, that other "religious attending Jesuit schools should be admitted."[2]

296. After Sodalities of Ecclesiastics, perhaps the most important are those of the educated. Among these, the first place is due to the so-called Alumni Sodalities, into which none but College graduates are admitted. These, when well directed and kept up to the Sodality standard, can render invaluable service to the Church by their example and work.

297. At the beginning, women were sometimes enrolled in Sodalities of men. This was forbidden, as not authorized by the Pontifical Constitutions.

"No woman is to be admitted on the roll with the Sodalists, nor are Sodality Chapels—if they are distinct and apart from our Churches—to have a door on the street by which women can enter to be present at the exercises, or at any thing else."[3]

In Innsbruck, women tried to enter the Sodality of men. This was forbidden, here as elsewhere, by Father General Aquaviva, as "it was not the will of the Holy Father to admit women to Sodalities of men." In Vienna, in 1581, the Empress Dowager and the Queen of France entered a Men's Sodality, and women were commonly received at that time.[4] Later, at Linz, the Empress and an imperial Princess were enrolled in the Citizens' Sodality.[5] In 1637, word was sent to the Father General of the death of Isabella, a Sodalist of Paraguay.[6] Women were enrolled in the Sodality at Gratz, as we have seen above. The Greater Latin Sodality of Munich had a long list of noble lady members.[7] Sodalities of women existed in various places in the Rhine Provinces as early as 1586, and even in Jesuit Churches. Such bodies started of themselves in Freiburg and Lucerne. In the latter city, a Married Ladies' Sodality was erected 21 June, 1615, by Paul V, and one of Young Ladies, 31 March, 1650, by Alexander VII. They had secular Priests for Directors, except the former between 1695 and 1699.[8] Later, towards 1700, an association — called a Sodality — of women existed in Avignon.[9]

298. It was even forbidden for Jesuits to have the care of Sodalities "in which there were also women," or which were composed of women only, "who formed a Sodality, though they did

[1] Documents, 1068. — [2] Fr. Gen. Aquaviva, 6 July, 1589 (Documents, 871). — [3] Fr. Gen. Aquaviva, 16 June, 1587 (Documents, 570). See also the whole of Section V in Documents, 875-890, and 910. — [4] See the documents cited in Duhr, *Geschichte*, I, p. 480. — [5] Kolb, *Mitteilungen*, p. 57. — [6] Müller, *Köln*, p. 63. — [7] Sattler, *Bayern*, pp. 296-304. — [8] *Die Grosse Lateinische Congregation*, pp. 19-23. — [9] Chossat, *Avignon*, p. 479.

not participate in the favors granted." Women were, however, allowed to be present at "sermons, litanies, etc.," when these took place "in a public meeting in the Church," and were permitted to have "Monthly Patrons" got for them by "their Sodalist husbands."[1]

299. Women and girls, therefore, could not lawfully be Sodalists until 1651, when, as we saw above,[2] leave was given to aggregate Sodalities for the female sex.

Of them, those called *Children of Mary* call for special notice. They have at all times been numerous from the first years of which we possess the records after 1751. In many cases *Children of Mary* is the only title sent up when the aggregation is petitioned; in other cases, *Children of Mary* is evidently regarded as the description of the body, while a distinct primary and often a secondary title are submitted. In the former supposition, the counterpart of *Children of Mary* is some such title of Our Lady as *Mother of God, Mother of Christ, Mother of Our Redeemer,* etc. In the other supposition, the term is a convenient and devout designation of the Sodality, but has no canonical significance.

It is well not to confuse the *Prima-Primaria Children of Mary* with others. Of these we may mention the *Children of Mary* connected with the Houses of the Religious of the Sacred Heart, those connected with the Sisters of Charity and those aggregated to the "Pious Union of the Children of Mary under the patronage of the Immaculate Virgin Mother of God and St. Agnes, Virgin and Martyr."

The first of these associations, that of the Sacred Heart, goes back to about the year 1818.[3] These Children of Mary have a Director nominated by the Sodality and approved by the Ordinary, and a Madame of the Sacred Heart for Directrix, to manage the details.[4] In other things, they follow more or less the manner of proceeding adopted in the Sodality of Our Lady. The association employs itself also in various works adapted to the female sex,[5] but as a means "to their own advancement and mutual edification." The Indulgences,[6] are considerably less numerous than those of the Sodality of Our Lady. Perhaps this is one of the reasons why very many of these Association of the Children of Mary of the Sacred Heart are aggregated to the *Prima-Primaria*.

The second had its origin in the revelation of the Miraculous Medal,[7] but was formally begun in 1847, when Pius IX gave the Superior General of the Mission power to erect in each House of the Sisters of

[1] Fr. Gen. Aquaviva, 3 July, 1586 (Documents, 909); Fr. Gen. Vitelleschi, 21 Aug., 1625 (Documents, 886, f.). — [2] See 136. — [3] *Catholic Encyclopedia,* vol. 3 p. 659. — [4] *Règlement,* 1883, p. 4. — [5] Ibidem, pp. 24, ff. — [6] P. 27. — [7] *Manuale* 1910, p. 15.

Charity a pious Confraternity dedicated to Our Lady Immaculate, made up of the young girls of their schools or workrooms. This was extended later in favor of the youths educated by the Priests of the Mission, the little boys under the charge of the Sisters of Charity, and young girls not of their schools or work-rooms. In 1897, there were 100,000 of these Children of Mary, 400,000 having been enrolled since the beginning.[1] The Indulgences of this Association are those which the Sodality of Our Lady had in 1847.[2]

The third of these bodies, whose beginnings, it is said, go back to the 11th. century [3] was formally granted the title of *Children of Mary* in 1864, when the Cardinal Vicar of Rome erected the Union in the Church of St. Agnes outside the Walls.[4] In 1866, Pius IX raised this Pious Union, under the title of "Children of the Blessed Virgin Mary Immaculate," to the dignity of a Primary association, granting to the Pastor of the Church the power of aggregating to it Pious Unions of the same name.[5] In 1870, the power was transferred to the Abbot General of the Lateran Canons Regular.[6] The Rules of these Children of Mary were approved for Rome by the Cardinal Vicar in 1867 and 1873.[7] The Pious Union can receive none but girls and unmarried women.[8] It is composed almost entirely of girls, as is clear from the Rules. Each Pious Union that follows the Roman Rules has a Directrix, who may be a married lady.[9]

300. Since 1751, it has been possible to establish canonically Sodalities of both sexes together, as is often enough done at the present day, and has been customary for at least a hundred years.[10]

301. From these Sodalities neither sex is excluded; but when the Sodality is one of males only, no female — with the exception to be mentioned below — can be a member, and into one of females only no male can be legally admitted to any real membership.

302. The same is true of the different classes of the same sex. Thus into a Sodality of married men, no unmarried man — except as below — is eligible; into one of boys, grown men cannot be admitted, etc.

303. Both these conclusions follow from the fact that for each aggregation the class of persons has to be indicated and the Diploma of aggregation is made out for that class only.[11]

304. It is generally recommended to keep the different classes of Sodalists separate in as many Sodalities. The advantage of this

[1] *Catholic Encyclopedia,* Vol. 3, p. 659. — [2] *Manuale,* p. 110. — [3] Passeri, *Manuale grande,* 1908, p. 405. — [4] Ibidem, p. 401. — [5] Ibidem, p. 404, f. – [6] Ibidem, p. 405, f. — [7] Ibidem, p. 410, ff. — [8] Ibidem, p. 39. — [9] Ibidem, p. 84. — [10] Arch. P. P., Registers of Aggregations, passim. The very first aggregated in the last Century was a Sodality of men and women (No. 2763): so was the second. — [11] *Directions* (Documents, 1724). See also Fr. Gen. Vitelleschi, 4 Nov., 1617 (Documents, 815).

plan was seen, as early as 1583, to be a consequence of " diversity of occupation and of the need of affording each class its proper spiritual help."[1]

305. It is true that when a boy, for instance, grows up and gets married, he is often allowed to pass from his Boys' Sodality into one for Men, and this sometimes without the usual probation, and even without any formality other than the vote of the Council and admission by the Director. It must not be thought that such a way of proceeding is irregular where it exists, because, as will be seen,[2] for valid reception into a Sodality nothing more is absolutely necessary than the express consent of the Director and of the candidate. Whether it is advisable to admit so easily into the new Sodality, is quite a different question, on which Directors are not agreed.

> At one period of its history, the *Prima-Primaria* was rather strict about receiving even members of its own *Secunda* or *Tertia* who had reached the proper age.[3]

306. Notwithstanding what has been said above, a person not belonging to the class for which the Sodality was erected may, for a sufficient reason, be admitted into the Sodality. It is to be well understood that this cannot be done at all easily and without taking many precautions. But, for instance, the case may arise of a benefactor who would wish to have the advantage of the suffrages and prayers of a Sodality he has benefited; or an old pupil of a College might desire to belong to his College Sodality. A recent Decree has made it possible in these cases for the Director to receive the Candidate.

> " The Director of each Sodality may, for some good reason, receive into a Sodality specially erected for youths, an adult or the father of a family, and vice versa. The same regulation holds good also in Sodalities of women."[4]

307. It is also decided that the Sodalist " remains always a member of the same Sodality, unless he freely leaves it, or is dismissed from it as unworthy." Besides being a Sodalist, however, he is obliged — if he wishes to gain the Indulgences — to belong to " a Sodality adapted to his condition, in the place of his new abode," if he goes away from the place of the first Sodality so that " he cannot attend the meetings," and if he is not refused by

[1] Fr. Gen. Aquaviva, 8 March, 1583 (Documents, 874. See also 2055). — [2] Below, 325. — [3] Arch. P. P., *Memorie*, 1665, p. 48 v. — [4] S. C. Counc., 10 May, 1910 (Documents, 1977, ff.).

the Director of the new Sodality, or if there is no legitimate obstacle, in the opinion of the Director of the previous Sodality.[1]

308. There is nothing to prevent a person from being admitted into the Sodality and also into one or more other Confraternities and from gaining the Indulgences of all, even should they all have the same object of devotion.

"Can the faithful be admitted to two Confraternities which propose the same object of devotion? . . . Yes."[2]

"Can the same man be aggregated to many Societies and gain the Indulgences granted to each, provided he fulfils the conditions prescribed? . . . Yes."[3]

309. In Jesuit Colleges, there are certain bodies called Academies, formed to foster progress in studies over and above those of the class room. "No one is to admitted" to one of these "if he has not joined the Sodality, unless the Rector judges otherwise."[4]

Qualities

310. In addition to the requirements of the Rule,[5] the Fathers General have strongly recommended that the members be "select" and such as "exercise a very great influence in parish or school." This implies that they should be "few in number," as, of course, "select cohorts" of "the very good" will never be "large in number — though that, too, is desirable." It is for this reason that "new members must not be admitted too easily into the Sodality of Our Lady, there being this difference between it and the *Apostleship of Prayer* that it should receive to membership none but those who are better than others." The principle is that of using the force of good example and respect for virtue to induce others to lead good lives.[6]

The principle involved in these recommendations is contained in the following words from the Constitutions of St. Ignatius: "As good is all the more divine in proportion as it is more universal, those men and those places are to be preferred" for the ministration of Jesuits, "which, when they have profited by it, will be the cause that good will reach many others who are under their authority or are governed by them. Thus . . . those who, if they are helped, can become workers to help others, must be preferred."[7]

[1] Documents, 1980, f. — [2] S. C. Indulg., 13 Feb., 1894 (Documents, 1865, f.). — [3] S. C. Indulg., 29 May, 1841 (Documents, 1233, f. See also 852). — [4] *Institutum S. J.* (Documents, 754). — [5] Documents, 2094. — [6] Documents, 1965, ff. — [7] *Const. S. J.*, III. 2. D (Documents, 2036).

The founder of the *Prima Primaria* formed his Sodality among Students "who desired to join the pursuit of piety with knowledge."[1] In the same way, the Sodalists of 1584 were described by Gregory XIII as "excellent pious youths."[2]

The *Prima-Primaria* appears never to have had a large number of active members. In 1592, there were only 6 Consultors,[3] which happened when the number went under 50.[4] The number rose to 60 in 1593,[5] but fluctuated from year to year above and below 50. In 1640, it was under 50.[6] After that, the number of Consultors was nearly always 12 up to the year 1788.[7] In 1762, the names on the roll were 144;[8] in 1774, the number was 215; in 1817, 266; in 1870, 102; in 1900, 73.

In Germany, too, the principle was to admit "only the most select," "only the flower of the student body," rather the good than the many.[9] Father Coster admitted none but "the well-proved and such as gave hope of perseverance," and would have no one kept in the Sodality "who was discovered to have fallen into a serious sin."[10] The Ven. James Rem excluded from his "Colloquium Marianum" — the celebrated *ristretto* of the College of Ingolstadt — any one who fell even secretly into mortal sin. Such a member remained suspended as long as he was out of the state of grace.[11] In Cologne, in 1587, out of 1000 students, but 300 were Sodalists; at Fulda in 1577, out of 200, but 55; out of 1060 at Münster in 1591, no more than 50.[12] See also in Duhr[13] how earnestly it was insisted on in the first half of the 17th. century, in German-speaking countries, that Sodalists should form a select corps.

Only 6 of the students were chosen to form the college Sodality at Manila in 1600, and in 1603 the Gentlemen's Sodality there numbered only 100 members, but they were "of the most illustrious of Manila: there would have been many more if there had not been such strictness aud circumspection in admitting."[14] At the beginning, the Huron Sodality at Quebec had only 10 or 12 members, the élite of the Indians.[15] At Avignon, about 1603, there were 1600 students, but only 150 Sodalists.[16] At Fordham, out of 442 Students, 163 were Sodalists in 1902;[17] at Kalocsa, in 1904, out of 500, 200 were Sodalists.[18]

In Belgium, out of 5471 pupils of the Jesuit Colleges in 1904, only 2278 were Sodalists. One in four was the average in the lowest classes, one in two among the boarders, one in three among the day scholars.[19] In the Istituto Massimo in Rome in the same year about one in four was a Sodalist.[20]

A common principle in Colleges and Convents is to have "the So-

[1] Sacchini, *Hist. S. J.*, 1563. 7. — [2] Documents, 509. — [3] *Officiales.* — [4] Documents, 669. — [5] *Officiales.* — [6] *Memorie*, p. 176 r. — [7] *Officiales.* — [8] *Libro della Frequenza.* — [9] Quotations in Duhr, *Geschichte*, I, p. 370. — [10] Chiavarelli, *Il Giovane Congregato*, p. 36. — [11] Hattler, *P. Jakob Rem*, 1881, p. 321. — [12] Duhr, ibidem, p. 370, who cites the Documents. — [13] *Stimmen*, 1910, I, p. 290. — [14] Pastells-Colin, *Labor Evangelica*, II, p. 245. — [15] *Sodal.-Corr.*, 1899 p. 85. — [16] Chossat, p. 179. — [17] *Woodstock Letters*, 1902, p. 475. — [18] *Fahne Mariens*, 1904, p. 125. — [19] *Congres*, p. 65. — [20] Ibidem, p. 116.

dalities composed solely of students of excellent conduct," in regard of religious duties, general conduct, politeness, study and application.[1]

311. The necessity of selectness has often so impressed itself on Directors, that when they found their Sodality grown too large, they formed *Inner Circle* Sodalities, to gather together their best Sodalists and carry them on further towards Sodality ideals. The Father General, however, has recommended that this should not be done before the Sodality " has been some time established " and Directors have been warned that " the circumstances are not always such as to admit of a body like this or to render its establishment advisable," there being the evident danger of " gradual neglect of the rest of the Sodality."[2]

Of these " ristretti " we read: " Rev. Fr. Rector has begun (1662) a secret Sodality of Our Lady, following the devout practice started at Paris and spread to almost all the Sodalities of France. The purpose of the body is to revive the spirit of the Sodality or to maintain it by means or through the example of certain Sodalists chosen for virtue, prudence and zeal for the honor of Our Lady in secret."[3]

With the same end in view, Father Parthenius recommended that the Director should give " a greater and more special care " to certain Members " more pious and fervent than the rest " — such as " are never wanting in any Sodality " — but called attention to the necessity of choosing " very few and very excellent " Sodalists to receive this special training. The meetings of these bodies were to be held only once a week.[4]

This was one kind of " ristretti :" another class is formed by Sodalities which do not admit more than a certain number. Thus the Georgetown University Sodality of Professional Students was limited to only 40 Members the first year.[5]

Manner of proceeding

312. To gain the Indulgences, lawful reception into the Sodality is essential. This is clear from the nature of the case and from positive decrees of the Church, as, for instance, one which requires that " the members be lawfully admitted into the Confraternity."[6]

313. Reception to membership usually follows on a favorable vote of the Consultors after the probation, but the decision in each case depends on the Director, " who alone has power to admit."[7]

314. Before admission into the Sodality, the Candidates are to make a General Confession of their sins, unless the Confessor judg-

[1] College of Chamartin, *Catalogo*, 1886-7, note. — [2] Documents, 1968. — [3] Méchin, *Aix*, I, p. 262, f. — [4] Rule 12. This rule was omitted by the editor of Parthenius. — [5] *Woodstock Letters*, 1907, p. 161. — [6] S. C. Indulg., 25 Jan., 1842 (Documents, 1237). — [7] Documents, 2099, 2093.

es otherwise."[1] The General Confession is found prescribed in all the Rules and even in the brief General Statutes.[2]

The practice here referred to is insisted on in the only volume of exstant *Memorie* of the *Prima-Primaria* which mentions such items. Thus the Council voted, 21 Dec., 1605, to receive two Candidates "on condition of their having made their General Confession."[3] So again in 1617,[4] and 1634.[5] In 1637, it was agreed to shorten the time of probation of a certain Priest, "but he had to make his General Confession" before admission.[6] This was all in full accordance with what the Particular Rules of the *Prima-Primaria* of 1587 required.[7] The General Confession had unfortunately ceased to be customary in 1831,[8] and is not mentioned in the Particular Rules of 1865.

315. As to the actual reception, it is to be noted that a mere act of the will is not sufficient.

"Is the reception into a Confraternity valid if made with a simple intention of the mind and not expressed in any words? .... No."[9]

316. There must, therefore, be some external act. This is, besides, clear from the Decree which ordinarily requires the presence of the Candidate for reception.[10]

317. Moreover, an external act on the part of the recipient is not sufficient, but the new member must also give his consent.

"Can the faithful be enrolled without their being aware of it? .... No."[11]

318. Usually, no one is admitted into the Sodality in his absence, but such receptions, however, in extraordinary and single cases, would be valid.

There are "Confraternities strictly so called, and Sodalities much like them in their organization, which usually, even by their own Rules, require a certain solemn form and ceremony in receptions, such as the public petition and reception of Candidates, some trial and probation, or at least investiture in a habit, scapular, or cincture. These acts, of their very nature, require the presence of the person concerned. For these Sodalities, then, whatever they be called, this present declaration gives no general and ordinary dispensation from the law of not enrolling the absent; still, the Directors and their delegates are impowered, in individual cases, to dispense with the set form with candidates present, and even, by way of individual exception, to receive validly those absent."[12]

319. Formerly, the Feasts of Our Lady were chosen for the admission of new Members. The same choice is recommended in the Common Rules of 1910, though the titular Feasts of the Sodality are preferred.[13]

[1] Common Rules of 1910 (Documents, 2123). — [2] Documents. 607, 1297, 1741. — [3] Arch. P. P., *Memorie*, p. 57 r. — [4] P. 88 r. — [5] P. 151 r. — [6] P. 157 r. — [7] Arch. P. P., Prot. I, p. 265. — [8] Arch. P. P., Prot. 1. 2. G, p. 2. — [9] S. C. Indulg., 27 Apr., 1887 (Documents, 1800, ff.). — [10] See below, 318. — [11] S. C. Indulg., 6 Dec., 1876 (Documents, 1555, 1557). — [12] S. C. Indulg., 26 Nov., 1880 (Documents, 1575, ff. Cf. 2108). — [13] Documents, 2098. Cf. 1373.

320. Among the ceremonies which precede the formal reception, the recital of the Act of Consecration holds the most important place.[1]

It is difficult to say which of the Acts of Consecration is the more common. That of St. Francis de Sales alone is found in many publications,[2] that of St. John Berchmans in many others,[3] while a good number give both forms, some preferring the second, but adding that the act of St. Francis de Sales is the one used in the *Prima-Primaria*.[4] It is to be remarked that neither Act is always given in exactly the same words or without additions.

Walle and Cahour say the form of St. John Berchmans is more generally used in France and Belgium. The annotator of the 1910 Rules in the *Präsides-Correspondenz*,[5] speaking, it would seem, of Austria only, says the form of St. Francis de Sales is used in most Sodalities.

We may note here that in many Sodalities the Profession of Faith is recited by the new Sodalists before the Act of Consecration. This

[1] Common Rules of 1910 (Documents, 2101. Cf. 1376). — [2] For instance: Parthenius, *Pratiche devote*, 1826, p. 83; *Congregazione*, etc., di Mondragone, 1905, p. 12; Chiavarelli, *Manuale*, 1906, p. 50; *Regole della Congregazione Mariana*, Udine, 1884, p. 22; *Manuale per la Congregazione delle Figlie di Maria in Messina*, 1893, p. 23; Goretti, *Manuale*, 1910, p. 137; *Devocionario*, Zaragoza, 1904, p. 188; *Congregacion Menor*, Barcelona, 1899, p. 31; *Tesoro del Congregante*, Valencia, 1906, p. 293; *La Azucena*, Valencia, 1909, p. 27; *Tesoro del Congregante Seminarista*, Buenos Aires, 1897, p. 123; *Manual das Congregações*, Lisbon, 1888, p. 35; Schwärzler, *Sodalis Marianus*, 1909, pp. 116, 136; Bacher, *Die Studenten-Kongregation*, Vienna, 1908, p. 60; Opitz, *Unterm Lilienbanner*, 1904, p. 14; *Kongreganistak*, 1910, p. 61; *Pod Praporem Mariánskym*, 1905, p. 100; Dwyer, *Children of Mary Manual*, 1907, p. 36; *Manual*, San Francisco, 1907, p. 66; *Vest Pocket Manual*, 1905, p. 23; *New Manual*, St. Louis, 1904, p. 33; Mullan, *The Book of the Children of Mary*, 1907, p. 82; *Regulat e Sulet e Kongregazionit t'eois Nunziat*, Scutari, 1894, p. 21. — [3] *Hojitas de Oro*, Barcelona, 1907, p. 280; *Reglamento*, Mexico, 1885, p. 32; Pesch, *Regel-und Gebetbuch*, 1884, p. 74; Patiss, *Die Jungfrau, etc.*, 1889, p. 343; *Marianisches Congregationsbuch*, Mainz, 1863, p. 99; Frey, *Die Marianische Sodalität*, 1905, p. 60; Sattler, *Bayern*, p. 332; *Portrait de l'Enfant de Marie*, Abbeville, p. 19; Brucker, *Petit Livre*, 1905, p. 96; Bouffier, *Les Fêtes de la Ste. Vierge*, 1891, p. 469; *Règlement pour les Congrégations des Mères de Familles*, Lille, p. 44; Crasset, *Le Vera Devozione, ec.*, Venezia, 1722, II, p. 666; Fleury, *Manuel*, 1893, p. 105; *Congrégation de la Ste. Vierge*, Tournai, 1901, p. 41; De Boylesve, *Manuel*, 1888, pp. xxx, 118; Maurel, *Manuel*, 1854, p. 34; Heynen, *Congregatie Boek*, 1880, p. 55; Lester, *Manual and Guide*, 1908, p. 41; Gavin, *Manual*, 1900, p. 45; Vaughan, *The People's Manual*, p. 32; *Libellus Precum*, Liverpool, 1898, p. 39; *Manual*, Georgetown College, 1902, p. 38; Sindele, *Manual*, 1910, p. 24; Mullan, *The Book of the Junior Sodalist*, 1911, p. 76. — [4] Ehrensberg-Thüssing, *Regel-und Gebetbüchlein*, 1911, p. 42; Frey, *Der Gute Kongreganist*, 1905, pp. 95, 96; Brokamp, *Die Marianische Sodalin*, 1909, pp. 108, 109; Brokamp, *Der Marianische Sodale*, 1905, pp. 107, 108; Schneider, *Regel-und Gebetbuch*, 1903, p. 66; *Handboekje*, Gent, 1894, pp. 63, 94; Vieille, *Livret des Congrégations*, 1886, pp. 4, 30; *Manuel*, Toulouse, 1884, pp. 30, 93; *Petit Manuel*, Gand, 1895, pp. 80, 135; Anglade, *Nouveau Manuel*, 1884, pp. 24, 174, f.; Cahour, *Manuel*, 1909, pp. 66, 67, 97; Walle, *Manuel Complet*, 1900, pp. 88, 139. — [5] 1911, p. 7.

was done in the Cologne Sodality of Father Coster in 1585.[1] Father Vicar General Anderledy[2] mentions the further custom in some Sodalities of promising never to enter secret societies.

321. Although, in the Decree of the Sacred Congregation of Indulgences, 23 June, 1885, mention is made of the faculty the Director has to "bless the medals,"[3] no medal has ever been approved or recommended as the one universal Sodality medal. Some Sodalities use the *Miraculous Medal;* some a medal belonging to certain Religious and used throughout the Order to distinguish its own pupils or friends; some employ a medal common to all the Sodalities of a country; some, finally, strike a medal for their individual use, as certain Colleges have done.

The Sodality at Brig had a medal struck for its own use.[4] The same of Georgetown College,[5] and of the great Barcelona Sodality.[6]

In China, in place of the usual medal and ribbon, a little picture of the Annunciation sewed on white silk was worn.[7]

322. In the year 1909, a new medal was struck in Rome, in the hope that it might gradually be introduced into all the Sodalities of Our Lady, as a common bond, which had hitherto been lacking. The design is the one printed in the new Diploma for 1910,[8] and is found also on the title page of this book.

323. The new Summary of Indulgences grants an Indulgence of 100 days each time a Sodalist kisses the Medal of Our Lady which is the badge of the Sodalists, and recites the prayer:

"Mary with her loving Son
Bless us each and every one."

This supposes that the Medal "has the approval of the Ordinary and is blessed by the Director of the Sodality or his delegate."[9] It is clear, nevertheless, that the concession lays no obligation on a Sodality of Our Lady to have a medal, if it prefers to have none.

324. Strictly speaking, the only thing necessary for valid admission is "that one who has power to receive and he who is to be received should manifest their formal will in the matter by some outward sign."[10]

325. Enrolment in the Sodality Book is quite insisted on, but is not essential for valid membership.

"The enrolment of the new Sodalists in the Sodality Book is never to be omitted."[11]

[1] Chiavarelli, *Il Giovane Congregato*, p. 35. — [2] 8 June, 1884 (Documents, 1631). — [3] Documents, 1641, 1645. — [4] *Sodal.-Corr.*, 1896, p. 70. — [5] *Woodstock Letters*, 1902, p. 301. — [6] *Catálogo,* 1893, p. 16. — [7] *Sodal.-Corr.*, 1899, p. 100. — [8] Documents, 2023. — [9] Documents, 2003. — [10] Common Rules of 1910 (Documents, 2109). — [11] Common Rules of 1910 (Documents, 2107. Cf. 1778).

"In those Sodalities which use some solemn ceremony of reception," (as does the Sodality of Our Lady), "can the members received in this solemn way by the lawful Director gain the Indulgences, though not entered on the roll?.... Their Eminences answered in the negative, if there is question of Confraternities properly so called."[1] — By implication, therefore, enrolment is not essential in Our Lady's Sodality, which is not a Confraternity properly so called.

326. Leo XIII, 23 June, 1885, and the Sacred Congregation of Indulgences, 17 June, 1908, made good any admissions that, for want of the proper formalities, might have taken place invalidly.

"The same most humble petitioner earnestly begs your Holiness to sanate all hitherto in any way faulty receptions to membership, so that the faithful may be able, notwithstanding, to gain the Indulgences and enjoy the favors granted.... Leo XIII conceded the sanation petitioned and graciously assented."[2]

"The aforesaid petitioner earnestly begs your Holiness to graciously sanate all such receptions hitherto in any way defective, so that all the Sodalists may certainly continue to enjoy the Indulgences and privileges.... The Sacred Congregation of Indulgences and Holy Relics kindly granted the sanation petitioned."[3]

327. It remains to add that "properly speaking, no fee can be exacted for the enrolment of members, except such as the Particular Rules, approved by the Ordinary, may set to pay the expenses incurred for the Diploma, the ornaments of the Oratory, etc."[4]

328. The Common Rules of 1910, following those of 1855, contain a regular formula for a certificate of membership.

"Certificate of Membership

We bear testimony, by these presents, that our beloved brother in Christ.... on.... in the year. .. was received as a Member in the Sodality of (*Class of persons*) under the (*Primary* and *Secondary*) Title of.... in (*Place*) and is therefore entitled to enjoy all the Indulgences, favors, graces and privileges of Members fully admitted, and to receive, when he departs this life, all the suffrages usually granted to Sodalists.

Sodality of Our Lady....

(date)

Director

Prefect Secretary."[5]

329. There is no evidence either in the Common Rules of 1587, nor in the Particular Rules of the *Prima-Primaria* of the same year, of this custom of giving a certificate of Membership to all new Sodalists.

[1] S. C. Indulg., 16 July, 1887 (Documents, 1823, 1827). — [2] S. C. Indulg., 23 June, 1885 (Documents, 1642, f.). — [3] S. C. Indulg., 17 June, 1908 (Documents, 1951. See also 1189, 1545). — [4] *Directions* (Documents, 1784). — [5] Documents, 2106.

330. Along with the certificate of admission, we may mention here the "Letters Patent"[1] granted by all the Common Rules to a Sodalist going away from the place of his Sodality, as these Letters were intended to secure the bearer admission into other Sodalities. The Letters were signed, in 1587, by the Prefect and Secretary only; in 1855 and 1910, by these and the Director.[2]

The rule regarding the "Letters Patent" was very scrupulously observed in the early days of the *Prima-Primaria*, and the letters were by no means given lightly. Often enough they were refused, when the departing Sodalist's record was not satisfactory, the two items insisted on being those mentioned in the Common Rules of 1910,[3] namely, "good character and ordinary attendance."[4]

The *Sodalen-Correspondenz*[5] has reproduced one of these certificates, that of the Sodality at Steyr, 200 years ago, and another belonging to the Munich Young Men's Sodality of about the year 1800.[6] The Sodalit.es of Luxemburg apparently had a common Diploma about 1650, reproduced in the *Fahne Mariens*.[7] Perhaps the most remarkable Diploma of modern times is that of the Barcelona Sodality. It represents the Saints and great men of the Sodality and forms a truly noble lithograph. Another instance of a special diploma is that of the Valencia Children of Mary.[8]

331. We may add in this place that members who went to other places are recommended to write "occasionally to their Director or their Prefect."[9]

Some interesting letters of the kind are found in the Archives of the *Prima-Primaria*.[10] See also the letter written by the Huron Sodalists to those of the Professed House at Paris.[11] The Young Ladies' Sodality at Innsbruck records that "even one who is working as a Mission Sister in far India has always remained in active correspondence with us."[12] See also Father Huonder's articles on Sodality correspondence in the old times.[13] The Teachers' Sodality of Vöcklabruck (Austria) was formed into several groups. The head of each, from time to time, sent a letter to her Sodalists. Each added a letter of her own and so the packet passed around, growing as it went, and finally reaching the Prefect.[14]

Instances of letters of the early days are those of the Prefect of Cologne to the Prefect of Fulda.[15] The Albanian Men's Sodality of Scutari kept up an active communication by letter with its Members.[16]

[1] Documents, 628, 1354, 2138. — [2] Documents, 719, 1412, 1422, 2138, 2152. — — [3] Documents, 2096. — [4] Arch. P. P., *Memorie*, 1595, p. 17 r; 1604, p. 52 v; 1671, p. 73. Cf. Prot. V. 5. 1 (1879). — [5] 1899, p. 137. — [6] 1902, pp. 73, 75. — [7] 1910, p. 31. — [8] *Reseña Historica*, 1910, p. 13, f. — [9] Common Rules of 1910 (Documents, 2140). Cf. those of 1587 and 1855 (Documents, 628, 1355). — [10] *Epistolae*, pp. 59, 80, 121, 202, 265, 293, 312, 344, etc., etc. — [11] *Sodal.-Corr.*, 1899, pp. 87, f. — [12] *Sodal.-Corr.*, 1895, p. 127. — [13] Ibidem, 1898, pp. 99, ff. — [14] *Fahne Mariens*, 1911, p. 116. — [15] Ibidem, 1908, p. 185. — [16] Ibidem, 1905, p. 110.

Under this head belongs also the beautiful custom existing, for instance, at Mariaschein, of the old Sodalists every year sending to the Sodality the Act of Consecration signed by them.[1] Other instances of this practice, which is ancient and widespread, are the Great Latin Sodality of Munich, in 1647,[2] the Students' Sodality at Kalksburg,[3] the Ursuline Sodalists at Klagenfurt[4] and the Teschen Girls' Sodality, who in one year received "360 Acts of Consecration from all parts of Europe, and even from Asia and America, from old Sodalists."[5]

The Students' Sodality at Stonyhurst receives every year for the feast of the Immaculate Conception letters from old Sodalists "recommending themselves to the prayers of their fellow-Sodalists."[6]

What is proposed to Members

332. The duties of the Members of a Sodality include the following items, drawn respectively from the Documents cited.

End of the Sodality

333. A marked devotion to Our Lady is, of course, the first and fundamental duty.

The Sodality was started by its first Members "out of singular love for the Blessed Virgin Mother of God."[7]

The Sodality is to be "specially devoted to her service."[8]

The Sodality's "chief purpose is to cherish and excite piety and devotion to the Immaculate Mother of God."[9]

"The Sodality of Our Lady is a religious body which aims at fostering in its Members an ardent devotion, reverence and filial love towards the Blessed Virgin Mary.... The Sodalists should make profession of a particular devotion to her and strive to imitate her splendid virtues, place all confidence in her, and urge one another on to love and serve her with filial devotedness"[10]

First Means — Personal Perfection

In general

334. Individual sanctity of life in all details is the most important immediate aim of the Sodality.

[1] *Sodal.-Corr.*, 1896, p. 34. Cf. 1902, p. 125. — [2] *Die Grosse Lateinische Congregation*, p. 24. — [3] *Kalksburger-Korrespondenz*, Apr., 1911, p. 5. — [4] *Fahne Mariens*, 1905, p. 130. — [5] Ibidem, 1904, p. 66. — [6] *Magazine*, 1910, p. 124. — [7] Gregory XIII, *Omnipotentis Dei*, 5 Dec., 1584 (Documents, 509). — [8] Benedict XIV, *Gloriosae Dominae*, 27 Sept., 1748 (Documents, 1017). — [9] Pius IX, *Exponendum*, 10 Feb., 1863 (Documents, 1494). — [10] Common Rules of 1910 (Documents, 2052, 2127. Cf. 599, 1291, 1729).

"To strive for the higher things of Christian perfection."[1]

"Good Catholics, sincerely bent on sanctifying themselves each in his state of life."[2]

In particular.

335. The work of personal perfection involves, first of all, the recitation of morning prayers.

"Every morning, on rising, let them make the Acts of faith, hope and charity, thank God for His benefits, offer Him their labors, with the intention of gaining all the Indulgences they can throughout that day, and invoke the Blessed Virgin Mary by reciting the *Hail Mary* three times."[3]

336. Mental Prayer is a second aid.

"Let them devote at least a quarter of an hour to mental prayer."[4]

The Quebec Sodality of men in the old times used to meet for meditation on Saturday mornings.[5]

337. Daily Mass and Holy Communion are a third.

"Let them be present, if they can, at the adorable Sacrifice of the Mass."[6]

As to Holy Communion, see Part I, 364.

338. Spiritual reading is a fourth. No explicit mention of this is made in the Common Rules of 1910, but it is understood from the existence of a Sodality Library.[7] The devout exercise is expressly spoken of in the Rules of 1855:

"As the reading of spiritual books is so highly recommended by the Fathers and is of such use for progress in the spiritual life, it ought to be employed by the Sodalists."[8]

339. A fifth aid is the daily recitation of the Rosary, or of some Office of our Lady.

This is found recommended in the Common Rules of 1587 and 1855, the General Statutes of 1885, and the common Rules of 1910.[9]

Father Coster's Rules (1585) required each Member to belong to the Confraternity of the Rosary.[10] Admission into the same Confraternity is supposed in the grant of Indulgences (1578) to the Sodality of the Ducal College at Munich.[11]

[1] Benedict XIV, *Gloriosae Dominae*, 27 Sept., 1748 (Documents, 1017). — [2] Common Rules of 1910 (Documents, 2052. Cf. 606, 629, 633; 1297, 1342, 1356; 1746). — [3] Common Rules of of 1910 (Documents, 2118). Compare the somewhat longer prayers of 1587 and 1855 (Documents, 618, 1337). — [4] Common Rules of 1910, (Documents 2118). Compare 621, 1338, 1738. — [5] *Souvenir*, p. 21. — [6] Common Rules of 1910 (Documents, 2118). Compare 616, 1339, 1739, and the Indulgences, 1993. — [7] Documents, 2166. — [8] Documents, 1315. See also the General Statutes of 1885 (Documents, 1738). — [9] Documents, 621, 1344, f., 1736, 2119. — [10] See the document in Chiavarelli, *il Giovane Congregato*, p. 35. — [11] See the document in Sattler, *Bayern*, p. 369.

In the Sodality Manual of Father Veron (1612) it is recommended to distribute the Mysteries of the Rosary over the week.[1]

340. Examination of conscience every evening is a sixth.

"In the evening, before retiring, let them carefully examine their conscience and make a fervent act of contrition for the sins of their whole life and especially for those committed on that day."[2] The other Common Rules add 3 *Our Fathers* and 3 *Hail Marys* (1587) or one *Our Father* and one *Hail Mary* (1855). Both add the *De Profundis* and 1855 sets "about a quarter of an hour" for the Examination of Conscience.[3]

341. So much for the daily exercises of a faithful Sodalist. Among others, the first place is due to frequent Confession and Communion.[4]

342. Next in importance is assiduity in attending the regular meetings.[5]

343. A monthly Day of Recollection, though nowhere expressly ordered, is hinted at in the Common Rules of 1910, as also in the Summary of Indulgences.[6]

"Monthly Retreats in preparation for a happy death" are prescribed in the Particular Rules of the *Prima-Primaria*,[7] and are provided for in the *Calendars*.

A Day of Recollection each month was practised in ancient secret Sodalities (*ristretti*) in the Jesuit French Colleges.[8]

The Calicut Children of Mary, a few years ago, had the custom of making a Monthly Retreat on the Thursday before the First Friday;[9] those of Mangalore on the First Friday itself.[10]

The Valencia Children of Mary have the splendid record of 50 years of uninterrupted Monthly Retreats held in a Convent of Nuns.[11]

There used to be a Day of Recollection at St. Acheul five or six times in the year. At 9 a. m. they began with silence and prayer, or reading, followed at 9.30 by practical points for the conduct of life, then meditation till 10.15, when a quarter of an hour was left to themselves to meditate. At 10.30 there was a talk on the Sodality works, then silence, with prayer or reading or a walk or a conference with the Director. At 11.30, examen was made by the Director and then beads were said. Benediction followed. These meetings took place on Monday.[12]

344. A yearly Retreat is prescribed in the Rules of 1855 and 1910.[13]

[1] Beissel, *Geschichte der Verehrung Marias im 16 und 17 Jahrhundert*, p. 74. — [2] Common Rules of 1910 (Documents, 2120). — [3] Documents 618, 1340, f. — [4] See the Chapter on the Sacraments. — [5] See the Chapter on the Meetings. — [6] Documents, 2125, 1989. — [7] 1865, p. 28 and p. 31. — [8] *Congrès*, p. 244. — [9] *Stella Mat.*, 1905, p. 142. — [10] Irish *Madonna*, 1899, p. 53. — [11] *Reseña Historica*, 1911, p. 18. — [12] *Congrès*, p. 52, f. — [13] See the Chapter on the Retreat.

345. This completes the exercises of the Sodalist. Two general requirements remain to be noticed. The first is obedience to the Director.

"We admonish in Our Lord and exhort each and every Sodalist to add to assiduity in attendance..... the merit of devoted submission and obedience, and so, in everything touching the wellbeing and government of the same Sodalities, let them never refuse cheerful and ready obedience to the orders and advice of the aforesaid General and the particular Director named by him."[1]

"In all that pertains to the life of the Sodality, they should obey promptly and with submission of will the orders and counsels of the Father Director."[2]

346. The second is obedience to the Officers, each in his position.

"In the same way, let them give due honor and obedience to the Prefect and to the Officers of the Council and also to the Minor Officers in what belongs to each one's charge "[3]

Second Means — Work for the Neighbor

347. The practice of fraternal charity towards all Catholics and especially towards Members of the Sodality is strongly recommended to Sodalists.

"We earnestly recommend to each and all the members of the said Sodalities the zealous preservation and diligent exercise of fraternal charity, as well among themselves as towards all the faithful of Christ."[5]

"Let them deal with one another with brotherly love and Christian charity and often pray for the needs of the Sodality and of the Sodalists."[5]

348. This fraternal charity must be displayed in a special manner when any Sodalist falls ill or dies.

"As the Director and Prefect cannot visit frequently such Sodalists as are ill, it will be necessary to name Visitors from among the most zealous and prudent, to cooperate in this pious duty. The Visitors should try to make their visits pleasant to the sick, and by their spiritual conversation to afford them help and consolation. Let them pray themselves for them, and, when the sickness becomes serious, see that the same is done in the Sodality. In this case, let them immediately notify the Director, so that the sick may be fortified in time with the Sacraments."[4]

[1] Benedict XIV, *Gloriosae Dominae*, 27 Sept., 1748 (Documents, 1046). — [2] Common Rules of 1910 (Documents, 2134. Cf. 604, 1295). — [3] Common Rules of 1910 (Documents, 2134. Cf. 604, 1295). — [4] Benedict XIV, *Gloriosae Dominae*, 27 Sept., 1748 (Documents, 1051). — [5] Common Rules of 1910 (Documents, 2135). See almost the same recommendation in the other Common Rules, 629, 1357.

"When a Sodalist passes to a better life, let those who can, attend his funeral and let all in private offer prayers for his eternal rest. Besides this, they shall recite in common for him the Office of the Dead, or other prayers, and have Holy Mass said for him, thus securing for him the Indulgence of a Privileged Altar."[1]

The other Common Rules prescribe nearly the same things.[2]

See also the Indulgences for visits to the sick, for assisting at funerals and at the Office, and for prayers for the sick and the dead.[3]

Not a few Sodalities had special *ristretti* which bound their members to prayers for deceased ristrettists. There was such a *Pactum Marianum* of 150 Priests at Lucerne in 1651 binding each to say a Mass for every deceased Member. A similar *Pactum* existed among the lay Sodalists.[4]

349. Corporal and spiritual works of mercy are to be performed privately and in common.[5]

Few Sodalities keep any record of the spiritual life of their Members beyond what is implied in the attendance at meetings and at General Communions. Lists of good deeds proposed are found in Father Parthenius' *Pratiche divote*,[6] and some examples are extant from the early days of such *flores*, as they were called, gathered into a bouquet for Our Lady, and a few instances have come to our notice even from the most recent times. To the *flores* belongs a small volume found in the Archives at Rome containing the acts of virtue performed by individual members during Lent, etc., and we remember seeing a list of good works performed by the Junior Sodalists of Georgetown College in the sixties of the last century. The Irish *Madonna*[7] tells of a box set up to receive papers recording acts of self-denial in a certain Convent in Shanghai. The Budapest Workingmen's Sodality, in the year 1903, had to its credit 933 Masses heard, 889 visits to the Blessed Sacrament, 350 Holy Communions not of rule, 1811 recitations of the beads, 761 acts of self-denial, 433 acts of patience, 339 of victory over human respect.[8]

The Sodality of boarders and day scholars at Szatmar in 1904 had distributed among its members lists of acts of virtue. Each Member having selected some at the beginning of the month, resolved every morning to practise them and every evening examined if he had done so. The lists so formed were handed in at the end of the month, without signature, and were summed up for the year as follows; 13,560 Masses heard, 1224 receptions of the Sacraments, 4444 visits to the Blessed Sacrament, 7122 acts of faith, hope and charity, 4960 renewals of a good intention, 6619 renewals of the Act of Consecration, 6029 recitations of the beads, 955 recitations of the Office of Our Lady, 15,700 prayers for the departed, 36,262 recitations of the *Memorare* and simi-

[1] Common Rules of 1910 (Documents, 2167 and 2136). — [2] Documents, 626, 705, 1349, 1410. — [3] 1997, ff. — [4] *Die Grosse Lateinische Congregation*, p. 26. — [5] See the Chapter on the Works of the Sodality. — [6] 1826, pp. 8-14. — [7] Aug., 1900, p. 28. — [8] Bus, *Kalauz*, pp. 145, f.

lar prayers, 1003 meditations and spiritual readings, 189 spiritual conversations, 4129 examinations of conscience, 293 acts of humility, 2108 self-conquests in obedience or in forgiveness, 1562 victories over curiosity, 529 victories over human respect, 747 acts of diligence in duty, 1077 particular examens.[1] Similar lists for Kalocsa are found in *Maria Congregacio.*[2] The Eger Normal School and Teachers Sodality, in the month of May, 1905, performed 1125 acts of obedience, 1667 of charity, 573 of humility, 654 of silence, 300 of recollection, 1178 of mortification, more than 3293 of self-sacrifice.[3]

These are splendid showings. Of course, they by no means contain the complete list of good acts done by the individual Sodalists — for many acts will not have been entered on the lists — and besides they make no mention at all of the corporate goodness of the respective Sodalities.

We must not neglect to mention here the penitential work of old Sodalities. They are recounted for Bohemia hy Krőss[4] and for German-speaking countries by Duhr.[5] For Hagueneau see Mury.[6]

On the other hand, as to the Sodality practices recorded in this section, it is easily understood that some Sodalities, at times, will have fallen into a state of decadence and that even all the Sodalities of a country will not always have aimed as high as they should. It is, therefore, no wonder if we occasionally find public admission made of so deplorable a state of things, as, for instance by Father Fiter speaking for Spanish Sodalities,[7] and in the Mariazell Congress of 1900, where it was regretfully declared that the Bavarian Sodalities, owing to circumstances and especially to hindrances put in their way, were very backward and not very active. The same of Hungary.[8]

Cessation of Membership

350. Should a Sodalist of Our Lady cease to attend the meetings or to perform the good works recommended, but still not formally leave the Sodality or be expelled from it, he can — as far as the Indulgences are concerned — return at any time and resume his privileges. Membership in the Sodality is in this respect not unlike that in the Confraternity of the Scapular of Mount Carmel.

> "Is one who was rightly admitted into the Sodality of the Scapular of Our Lady of Mt. Carmel and has afterwards laid aside the holy habit of the Sodality, obliged, if he wishes to gain the Indulgences, to receive the holy habit again from one who has the faculty?... No."[9]

[1] Bus, *Kalaus*, pp. 136-144. — [2] 1908. 4, p. 61. — [3] *Fahne Mariens*, 1905, p. 113. — [4] *Böhmische Provinz*, I, pp. 746 and 874. — [5] *Stimmen*, 1910, I, pp. 299, ff. — [6] P. 15. — [7] Fiter-Löffler, *La Congregacion Mariana*, p. XI. — [8] *Sodal.-Corr.*, 1900, p. 124. — [9] S. C. Indulg., 27 May, 1857 (Documents, 1470, 1472).

351. It is not, however, impossible for a Sodalist to cease to be such. For as the Candidate enters the Sodality of his own free will, so he can leave it freely. The Sodalists, therefore, can leave the Sodality by a positive and formal renunciation of membership, or by whatever act can be construed as tantamount to this.

352. It is needless to add that, of course, a Sodalist can be expelled from the body by the Sovereign Pontiff or a Roman Congregation having jurisdiction over it. He can be expelled by the Director also, without the consent of the Sodality or its Council, as the Director, without such consent, can admit to membership.[1] As this power belongs to the Director, it, of course, belongs also to his Superiors, the Local Superior, the Provincial and the General, in Jesuit bodies, and to the Ordinary in non-Jesuit Sodalities.

353. One of the cases in which expulsion is quite commonly resorted to is that of absence for a considerable time from the meetings. The older Rules state the possibility of this, at least as regards suspension.[2]

Each Sodality may have its own regulation about expulsion for absence; some, in fact, do in their Particular Rules declare a member *ipso facto* expelled if he is absent for three months without sufficient cause given. This is in accordance with the order of Father General Vitelleschi sent to the Sodality of the College at Tivoli in 1636: "When any one neglects to come to the Sodality for the space of three months without cause judged sufficient by the Director, let him be understood to be, without more ado, dismissed and excluded from the Sodality, and no longer to have active or passive voice in it, or anything else to do with it."[3]

The Rules of the *Prima-Primaria* formerly set 2 months as the limit. It also dismissed any Member who neglected the General Communions for 3 months.[4]

In the Citizens' Sodality at Cologne, in 1596, a month's neglect of the meetings resulted in suspension of all privileges and Indulgences.[5]

The Director of a Sodality at Avignon in 1603 said: "See if you are determined to live as pious and fervent servants of Mary; if not, I break up your Sodality."[6] The Registers of names of the old Avignon Sodalities frequently show *ejectus*, *dimissus* after the names.[7]

The Citizens' Sodality of Cologne, about 1660, gave three warnings to the delinquent, first through a Consultor, next through the Prefect,

[1] Common Rules of 1910 (Documents, 2113). — [2] Documents, 624, 1332. — [3] Documents, 841. See also 944. — [4] Arc. P. P., Prot. I, 1, p. 286. — [5] Müller, p. 18. — [6] Chossat, p. 179. — [7] Chossat, p. 179.

and finally through the Director. If no improvement resulted, expulsion followed.[1]

In 1903, 217 were expelled from the great Barcelona Sodality, which then numbered about 900 young men.[2]

354. But the Common Rules of 1910 speak more generally on the subject of expulsion, and say: "Any Sodalist or Candidate shall be dismissed from the Sodality who seriously fails in the general duties of a good Catholic, or in the particular duties imposed by the Rules."[3]

355. The Common Rules of 1910 agree with the preceding Rules in ordering that "dismission is decreed always by the Director, but he shall consult the Council beforehand in cases of special difficulty."[4]

CHAPTER X

FREQUENTATION OF THE SACRAMENTS

356. The frequentation of the Sacraments is the chief means for living that distinctly good life which is expected of Sodalists, and it has been strongly recommended to them.

"From the foregoing and other numberless evidences of Our and Our Predecessors' will, it can be clearly seen how much We have at heart the frequent use of the most holy Sacraments of the Eucharist and Penance, according to the mind of Holy Mother Church, and this by all the faithful and especially by members of such Sodalities — a practice which cannot but be richly fruitful."[5]

Pius X names among the means of sanctification afforded by the Sodality that of approaching the Sacraments as often as possible.[6]

For this end of the Sodality, "the frequent reception of the Sacraments is most useful.... The chief Officials will go to Confession at least every fortnight and to Communion somewhat oftener than the rest, if their spiritual Father approves.... All are to show greater zeal than others in pious Christian practices, such as more frequent Confession and Communion."[7]

[1] Müller, p. 179. — [2] *Congrès*, p. 93. — [3] Documents, 2112. — [4] Documents 2113, Cf. 624, 716, 1332, 1413. — [5] Benedict XIV, *Gloriosae Dominae*, 27 Sept., 1748 (Documents, 1048). — [6] *Discorso*, 7 Sept., 1904 (Documents, 1906). — [7] Common Rules of 1587 (Documents, 606, f., 620). The Common Rules of 1855 use quite the same language (Documents, 1298, f., 1343). As to the Officers, see also 698, 722.

Confession

357. According to the common Rules of 1587, the Confessor of the Sodality was to be one named by the Rector of the College. The Members were to ask the Rector's leave, or that of the Director of the Sodality, if they wished to go to another Confessor.[1]

358. The custom in these matters having changed in the meanwhile, the common Rules of 1855 simply say: "Let an Ordinary Confessor, as far as possible, be appointed. After each one has chosen him, he is not to change to another without reason. Let him manifest his conscience entirely to him and in all that touches the guidance of his conscience, leave himself in his hands to be formed and ruled."[2]

Father General Aquaviva prescribed that, of course, "Religious were to be allowed to confess to their ordinary Confessors;" but laymen in Jesuit Sodalities were "to be gently invited," "but not urged and annoyed," to have recourse to the Confessors appointed.[3] This was done because of the advantage there is in uniformity of spiritual direction.

General Confession

359. Besides the ordinary Confession urged on Sodalists, Benedict XIV, in order to encourage them to make also a General Confession, not only just before their admission, but also once or twice a year, besides highly extolling the practice, granted those who adopt it a "new and special favor" touching the Sodality Indulgence for Communion.

"We desire that most useful and approved practice to be urged upon the same Sodalists, of making, as each one of them is so well advised, preparation for their first entrance into the Sodality by a General Confession of all their life, and also of seeking to secure more and more their reconciliation with God and to promote from day to day the amendment of their lives and their growth in all the virtues, by recalling again, once or twice a year, in the bitterness of their soul their offences and sins — whether since their last General Confession or from the first use of reason, according to the advice of a prudent Director — detesting them in the spirit of sincere repentance and with a firm purpose of amendment, and subjecting them to the sentence of the lawful Minister of the Church. In this way, renewed from time to time in the spirit of their mind, and confirmed and strengthened by ever new assistance and grace, they will live a life worthy of the profession of a Christian and worthy of special clients of Our Lady, and, fed by a frequent participation of Divine Sacraments, they will be pre-

[1] Documents, 610. — [2] Documents, 1300. As to 357 and 358 see also Documents 911, 912. — [3] Documents, 913, 915, 916.

pared by their action for what they promise at length in Heaven."[1] For the special favor, see Documents, 1658 and 1050.

360. The practice of General Confession on entrance into the Sodality "of the whole life.... or at least since the last General Confession," unless the Confessor judged best "to omit or defer it," had already been recommended in the Common Rules of 1587.[2] and a Confession, "ordinary or General, as their Confessor thinks more expedient in the Lord," is prescribed in the Common Rules of 1855.[3]

361. In accordance with the exhortation of Benedict XIV, General Confession on entering, and also once or twice a year, is recommended also by the Common Rules of 1910.

"Before receiving their medal, let the Candidates make a General Confession of their sins, unless the Confessor judges otherwise."

"The Sovereign Pontiff Benedict XIV gives all Sodalists the excellent advice to make a General Confession once or twice a year, beginning from the last. This will be easiest at the time of the Retreat, or on the monthly Recollection Day, or at the end of the year."[4]

General Confession at entrance was one of the Rules approved for the Munich Sodality by the Nuncio in 1578.[5]

Of the Citizens' Sodality of Cologne in the earliest times we read: "Through a General Confession and General Communion they had taken the first and most important step towards the religious fervor and the larger sentiments which the Sodality was to foster and preserve in them."[6] Nor was this General Confession the last, as, in 1596, all the Sodalists had to make a General Confession every year before the feast of the Annunciation.[7]

The same custom of yearly General Confession was the rule in the *Bona Mors* Sodality (a Sodality of Our Lady) at the Gesù in Rome and the Archives still contain a book recording the fulfilling of that duty by the individual members.

The Men's Sodality at Aix-la-Chapelle, we read, "gladly follow the advice given them, before their admission into the new condition of life which this inaugurates, to make a General Confession."[8]

In a similar way, General Confession on entrance was insisted on in the Workingmen's Sodality at Beyrouth in 1903 as "the point of departure of a thoroughly Catholic life."[9]

[1] Benedict XIV, *Gloriosae Dominae*, 27 Sept., 1748 (Documents, 1049). — [2] Documents, 607. — [3] Documents, 1297. — [4] Documents, 2123, 2125. — [5] See the document in Sattler, *Bayern*, p. 365. — [6] Müller, p. 14. — [7] Ibidem, p. 17. — [8] *Bericht*, Freiburg, p. 55. — [9] *Relations d'Orient*, 1903, Oct., p. 283.

Holy Communion

362. As has been seen,[1] the old Rules warmly recommend the frequent reception of the Holy Eucharist, even outside the days fixed for Communion.

The *Prima-Primaria* has always had a good number of Communions over and above the General Communions. Thus the *Notizie Istoriche* of 1725 report that "not only at the times prescribed by the Rules, but on each feast, nearly all approach the Holy Table of their own accord."[2] Further information can be gathered from the Registers of Attendance. Thus, in 1762, the first year of the Registers, there were 1732 Communions, 61 being the average of the Members present at the meetings. The average of the ten best received Holy Communion thirty times during that year in the Chapel, and perhaps many times outside the Sodality Chapel. The following year, the average of the ten best rose to 33 times. In 1771, there were 2496 Communions, the ten best having an average of 48 Communions during the year. In 1800, the number for the ten best was 30 during the year. Unfortunately, we have no similar indication after the year 1817.

The Linz Citizens' Sodality, 1746, arranged to have three Sodalists at Holy Communion every day for the benefit of the whole Sodality.[3]

A strong appeal for the practice of daily Communion was made at the Congress of Valencia,[4] and the resolutions taken contained a recommendation to promote it by "readings, Directors' Conferences, etc." by "establishing the pious Section of Daily Communion Mass at a convenient hour," urging "for Sodalists who cannot assist daily, the formation of Sections for Sunday or weekly Communion, each one choosing his own day,"[5] and if they cannot be present in the Sodality for this, "they should show their love of Our Lady by going to Communion anywhere, without human respect."

On the Sodality's glorious record touching frequent Communion, see the documentary evidence in Father Beguiriztáin, *La Communion frecuente y diaria y las Congregaciones Marianas* (Madrid, 1909). He reports the establishment of Sections for daily Mass aud Communion in the Sodalities of Valencia and Saragossa, and in both Men's and Women's Sodalities at Azpeitia, Azcoitia, Santander and Bilbao the existence of more or less numerous groups of daily communicants: the Children of Mary in Bilbao had no fewer than 600 daily Communions.[6]

363. A Plenary Indulgence was granted, besides, in 1748, to all the Members who communicate on the day of the weekly meeting (Sunday).[7] Later on, this Indulgence was twice extended: the first time, so that it could be gained on any other day of meet-

[1] Above, 356. — [2] P. 40. — [3] Kolb, *Mitteilungen*, p. 158. — [4] *Congreso*, p. 86. — [5] P. 251. — [6] P. 51. — [7] See 370.

ing, even during the week; the second time, on "any day within the octave of the one assigned."

"The abovenamed petitioner earnestly begs your Holiness to order that in every place where the same motive" (namely, the difficulty of receiving Communion on a week day, even though the meeting is held on one) "or any other reasonable motive exists, that it may suffice for gaining this Indulgence" (for Communion on the day of meeting) "if the Members receive Communion on any one of the days of the week, having confessed on that day or the one preceding, and say the prescribed prayers in the Chapel of the Sodality... His Holiness Leo XIII graciously granted the request."[1]

See also the Summary of Indulgences.[2]

364. Finally, the Common Rules of 1910 have placed the practice of frequent Communion on a level with the present regulations of the Church, saying:

"The Sodalists should not be satisfied with the General Communions of rule, but approach the Sacraments as frequently as the Confessor advises."[3] "They should consider as addressed in a special manner to them the invitation to frequent and daily Communion which the Holy See has made to all the faithful, and therefore each and every Sodalist is earnestly recommended not only to strengthen himself with the Bread of Angels on the days when he can gain a plenary Indulgence as a Sodalist, but also to strive to follow the pious and salutary custom, most eagerly desired by Christ Our Lord and the Catholic Church, of approaching the Holy Table often and even daily."[4]

The practice of frequent Communion has been much encouraged by Father General Wernz, for instance in the following words: "It is to be understood that there is no more easy method of promoting and diffusing the practice of frequent and daily Communion than that of teaching it in the Sodality of Our Lady: and it was recommended that frequent and daily Communion should be inculcated among the Sodalists... in schools and parishes, and particularly in Colleges."[5]

365. The other Common Rules prescribe "a quarter (*1855*, at least a quarter) of an hour of prayer" for the Thanksgiving.[6] The Rules of 1910 do not fix any time.

366. Although it is quite lawful to give Holy Communion to "the Sodalists and to others" in the Sodality Chapel, the practice of frequent Communion, unless the Sodality exists in a public Church, supposes that they often approach the Holy Table outside the Sodality Chapel. This was also ordered, in 1593, by Father General

[1] S. C. Indulg., 27 Apr., 1887 (Documents, 1805, ff.). — [2] Documents, 2012. — [3] Documents, 2124. — [4] Documents, 2126. — [5] 28 July, 1908; 14 July, 1907 (Documents, 1970, 1964). — [6] Documents, 617, 1307.

Aquaviva, on account of the edification it would afford "to receive the Sacraments in public," an edification still greater when given by Sodalists than by others.[1]

We must not close this Chapter without mentioning the Eucharistic Section, which does so much to promote frequent Communion.[2]

CHAPTER XI

MEETINGS OF THE SODALITY

Frequency

367. The meetings of the Sodality, according to the Rules of 1587, were to he held "on Sundays and on Feast days of precept."[3] This included, in 1587, the Communion days mentioned below.[4] Neither the Brief *Praeclaris Romanorum*,[5] nor the *Golden Bull*,[6] nor the Summary of Indulgences of 1775[7] knows anything of less frequent meetings and all rather speak of meetings more often than once in the week.

368. The Common Rules of 1855 add to the list of 1587 the Feasts of the Apostles, St. Joseph's Day, St. Lawrence's Day, and St. Aloysius' Day, but omit All Saints' Day and allow the omission of Christmas and Corpus Christi.[8]

369. Even the General Statutes of 1885 call for a meeting "once a week, as a rule,[9] and a meeting at least every week is supposed in the Summary of Indulgences of 1885 and in that of 1910.[10]

The *Prima-Primaria* has always held its meetings not only every week, even during the months, or rather weeks, of vacation, but in many weeks even more than once. In the beginning, there was the obligation of going to the Sodality every evening,[11] but this obligation was abrogated in 1594,[12] though the students were still obliged to go on the evening preceding the Sunday or Holy Day of Obligation; a decree confirmed by Father Robert Bellarmine, Rector.[13] In the year 1699, there were 66 meetings;[14] in 1762, there were 49;[15] in 1810, 63; in 1875, 57 (with one month's vacation); in 1910, no less than 60[16].

Of Sodalities which followed the example of the *Prima-Primaria*, with meetings oftener than once a week, we may mention that of the Hurons of Quebec, whose meetings were three times on every Sunday and Holy Day of obligation, the first being early in the morning before Mass,[17]

[1] Documents, 975, 918. — [2] See 477. — [3] Common Rules of 1587 (Documents, 611). — [4] See 391. — [5] Documents, 995. — [6] Documents, 1042. — [7] Documents, 1152. — [8] Documents, 1330. — [9] Documents, 1731. — [10] Documents, 1656, 1987. — [11] Arch. P. P., *Notizie Istoriche*, 1725, p. 101. — [12] Ibidem. — [13] P. 102. — [14] *Memorie*. — [15] *Register of Attendance*. — [16] *Calendars*. — [17] *Sodal.-Corr.*, 1899, p. 85. —

and the Priests' Sodality at Naples, in the old times, with meetings twice a week.[1] The Sodality at Olmütz (1609, etc.) met twice a week for meditation on the Passion,[2] the Cologne Clerks' Sodality's "meetings took place every Sunday and Holy Day of obligation at 2.30,"[3] the Young Ladies' Sodality at Nancy met on all Sundays and Holy Days of Obligation at 2.30 p. m.[4] the country people's Sodality at Ferentino at 5.30 on the same days,[5] and that of the students of the *Istituto Massimo* at Rome at 8 a. m.[6] The Gentlemen' Sodality in San Francisco met on Sundays and Holy Days at 7.30 a. m.[7] The Lazarist Fathers' Sodality of Men at Vienna held its meetings "every Sunday and Feast of Our Lady" at 2.30 p. m.[8] Two Ladies' Sodalities at Vienna in 1908 met every Sunday and Holy Day;[9] one at Gratz of 380 ladies followed the same practice in 1904.[10]

Weekly meetings have been common at all periods and in all classes of Sodalities. We cite a small number of instances from the earlier, and more from later, times.

The Men's Sodality of Our Lady of Loretto at Avignon (1577) met after the Vesper hour;[11] the oldest Sodality at Antwerp, at 3 p. m. on Sundays;[12] that of Spanish Citizens (1605) at Lima in Perù every Sunday.[13] Meetings were weekly in 1640 in the Upper Rhine Province.[14] The Sodalities of Men and Women in the Reductions of Paraguay met every Friday after Vespers,[15] the Gentlemen's Sodality in 1657 at Aix met every Sunday,[16] that of Men at Quebec (1657), every week.[17] Weekly meetings were the custom in the Munich Citizen's Sodality in 1773.[18]

Within the last 15 years, we may note the following. Weekly meetings were held in the Young Men's Sodality of Scutari,[19] in the Young Ladies' Sodality at Norwood in Australia,[20] in that of the lower classes at Lierre,[21] in the Gentlemen's Sodality at Farm St., London,[22] in the Sodality at Baltimore,[23] in the Children of Mary and the Young Men's Sodalities at Wakefield in England,[24] by the Children of Mary of Calicut,[25] by the Prague Academic Sodality,[26] by a Laborers' Sodality in Columbia,[27] by the Maastricht Workingmen's Sodality, 1300 strong,[28] by the Girls' Sodality at Limerick.[29] The Men's Sodality at Aix-la-Chapelle met at 2 p. m. every Sunday.[30] The Men's Sodality of Mangalore met

[1] *Sodal.-Corr.*, 1898, p. 38. — [2] Kröss, *Böhmische Provinz*, p. 874. — [3] *Sodal.-Corr.*, 1895, p. 55. — [4] Ibidem, 1898, p. 108. — [5] *Congrès*, p. 120. — [6] Ibidem, p. 116. — [7] *Calendar*, Apr., 1911, p. 33. — [8] *Sodal.-Corr.*, 1900, p. 45. — [9] 1908, p. 108, f. — [10] 1904, p. 67. — [11] Chossat, *Avignon*, p. 161. — [12] *Précis historiques*, 1882, p. 251. — [13] *Sodal.-Corr.*, 1899, p. 39. — [14] Duhr, *Stimmen*, 1910, I, p. 158. — [15] *Sodal.-Corr.*, 1896, p. 125. — [16] Méchin, I, p. 237. — [17] *Souvenir*, p. 17. — [18] *Sodal.-Corr.*, 1898, p. 114. — [19] Ibidem, 1899, p. 93. — [20] *Sodal.-Corr.*, 1899, p. 130. — [21] *Congrès*, p. 69. — [22] *Calendar*, March, 1911, p. 14. — [23] *Journal*, March, 1911, p. 4. — [24] *Magazine*, March, 1911, p. 2. — [25] *Stella Mat.*, 1905, p. 142. — [26] *Sodal.-Corr.*, 1902, p. 190. — [27] Ibidem, 1903, p. 6. — [28] Ibidem, 1905, p. 146. — [29] Irish *Madonna*, 1901, Feb., p. 77. — [30] *Sodal.-Corr.*, 1900, p. 74.

every week;[1] the Beyrouth Workingmen's Sodality, every Sunday at noon;[2] the Sodality of Apprentices, Innsbruck, every Sunday at 1.30;[3] the Normal School Sodality, Vienna, every Sunday morning;[4] the Sodality at Antwerp, on Sundays at 9 a. m.[5]; that of the University Students at Liège every Friday evening at 8;[6] that of Married Men at Turnhout every Sunday at 11.30;[7] that of Men at Manchester on Wednesday at 8 p. m., and the Children of Mary on Sunday at 3.30;[8] the young Men's Sodality of Tong-Kia-Tu, every Saturday;[9] the Bathurst Children of Mary, every Sunday;[10] the Georgetown College Students' Sodality at 9 a. m. on Sunday, during recreation time.[11] "This, besides being the oldest custom of Sodalities, has a distinct advantage: it costs the members some sacrifice and demands earnestness on their part." In the Gesù, Philadelphia, of 6 Sodalities all but one meet every week — Monday at 8 p. m., Tuesday at 7.45 p. m., Sunday at 4 p. m., Tuesday at 8 p. m., Sunday after the Children's Mass.[12] Of the Vienna Sodalities, in 1910, 40 male Sodalities held their meetings every week.[13] Of Workingmen's Sodalities in Belgium only one failed to meet every week,[14] and of 17 of Men of the lower classes in the same country, 11 met every week.[15]

In some cases, an apparent deficit in the number of regular meetings is made up for by extraordinary ones. Thus the Young Men's Sodality of Munich, in 1901, could report 30 regular meetings, 3 High Masses, 15 other Masses, 4 General Communions, 1 sermon, 2 litanies, 7 evening devotions, 3 other gatherings.[16]

Often, attendance at weekly meetings is no light matter. Thus a writer on a Sodality of Copenhagen says: "Because of distance and different other circumstances, the attendance at weekly meetings for very many means great sacrifices. It must therefore really be a spectacle for the holy Angels to see so many men every Thursday gathered about Our Lady's altar."[17] In another Danish Sodality, Aarhus, the correspondent feels called upon to explain the paucity of meetings as due to small numbers and to some danger that might arise from workingmen being gathered together every week.[18]

The Cologne Citizens' Sodality held its meetings "at first every month, but soon, (from 1589 on) as the fervor and numbers of the Sodalists grew, every week."[19] Later in its history, the Council of this Sodality voted for extra meetings on all feasts of Our Lady.[20]

Of the Teachers' Sodality at Vienna we read: "After the first year (1897) of its existence, the Sodality was able to hold its meetings every week, in place of every two weeks as before — a change which was of the greatest advantage to the interior upbuilding of the Sodality."[21]

[1] 1901, p. 30. — [2] *Relations d'Orient*, 1903, Oct., p. 282. — [3] *Sodal.-Corr.*, 1896, p. 9. — [4] 1896, p. 31. — [5] *Congrès*, p. 77. — [6] Ibidem, p. 78. — [7] P. 68. — [8] *Messenger*, March, 1911, p. 2. — [9] *Sodal.-Corr.*, 1901, p. 114. — [10] Australian *Madonna*, 1901, p. 133. — [11] *Woodstock Letters*, 1902, p. 49. — [12] *Bulletin*, April, 1911, p. 19. — [13] *Canisius-Kalender*, 1911, pp. 124, sq. — [14] *Congrès*, p. 70. — [15] Ibidem, p. 69. — [16] *Sodal.-Corr.*, 1902, p. 92. — [17] *Sodal.-Corr.*, 1908, p. 35. — [18] Ibidem, 1902, p. 138. — [19] Müller, p. 5. Cf. 33, 48. — [20] P. 128.— [21] Ibidem, 1907, p. 40.

This is in keeping with what was written by the Father General, in the early days, to the Visitor in Belgium: "As the chief fruit of the Sodality consists in the meetings, it does not seem well to give a dispensation from holding them every week."[1]

A remark of a Belgian Father may, perhaps, be extended to all Sodalities of Our Lady: "Among the Namur Sodalities," he says, "some hold meetings often, some less often, but I have remarked that those who are most successful in obtaining what they want are precisely those who ask most."[2]

370. Following the constantly approved Sodality tradition, the Common Rules of 1910 establish the ordinary meetings at least once a week, preferably on Sunday, and also, if possible, on every Holy Day of Obligation, even during the summer.

"The Sodality of Our Lady should meet at least once a week, on a day and at an hour determined in its Rules or particular customs. Unless some special reason to the contrary exists, the regular meeting of the Sodality should take place on Sunday and it is even better that it take place on every Holy Day of Obligation without exception. The meeting should not be omitted on the days set without very exceptional reasons and should not be discontinued in the summer months, unless the absence of the Members or some other cause makes it at that time impossible."[3]

It is true that the *Prima-Primaria* omitted its meetings during the holidays, and for the reason pointed out, namely the absence of the Sodalists from the city. The first time this custom is noticed is in the *Memorie* of the year 1693, in which the meetings were omitted from 1 Oct. to 1 Nov.[4] The year following, there was vacation from 10 Oct. to 1 Nov.,[5] and so on till the year 1704 inclusive;[6] after which for many years the *Memorie* are lacking.

In the *Registers of Attendance*, the same vacation occurs regularly for the whole of October, till the year 1909 inclusive. It appears, however, that this was not an absolute vacation from everything, but only from the exhortation and from the noting of the attendance. At least in the printed *Calendars*, the meetings are indicated during October (1823, 1848, 1871, 1910), but it is added, "in this whole month there are no exhortations" (1848, 1871, 1910). But even with a diminished number of Sodalists, the meetings went on in the years before 1693, there being no indication to the contrary in the *Memorie* of 1600,[7] and the meetings held during vacation are expressly reported in the *Memorie* of 1665,[8] of 1681,[9] and of 1692.[10]

Notwithstanding the custom here recorded, the practice never passed into the Common Rules until our own times, when the Rules provide

[1] Documents, 941. — [2] *Congrès*, p. 75. — [3] Documents, 2056. Cf. 1731, 1657 1987. — [4] P. 48. — [5] P. 70. — [6] P. 261. — [7] P. 35 v. — [8] P. 23 r. — [9] P. 228. — [10] P. 31.

for the impossibility of continuing the meetings, though they show clearly, at the same time, the desire that these should not be interrupted.

371. Notwithstanding the unchanging regulation as to weekly gatherings, the Indulgences granted for them can be gained even if the meetings are held but twice a month.

"Are those Indulgences which are connected with the weekly meetings of the Sodality of Our Lady to be understood as granted so that, if the meetings are held not every week, but only every fortnight, that is, twice a month, they are *ipso facto* not available? ... No."[1]

372. It must not be supposed, however, that this leniency as to the Indulgences is an indication that Sodality meetings less frequent than once a week are at all recommended by those in authority.

373. We may add here that, in some places, the usual weekly meeting — which was formerly on Sunday, a day still very suitable for many Sodalities — is held on a week day. For this reason, the Indulgence which was granted for Communion on the Sunday can now, as we have just seen,[2] be gained when the day of meeting is other than Sunday, or even any day within the octave.

Time of Meeting

374. The day and hour of meeting are left by the Common Rules of 1910[3] to be determined by the individual Sodalities. It is prescribed, however, for Jesuit Colleges that meetings shall not be held at the same time as sermons in the Church, and are not to be interfered with by Academy meetings or private conversation.

"What belongs to the Sodality ... is not to be done during the time at which sermons or lectures are being given in our Church."[4]

Let the Prefect "so arrange the hours of the Academy — repetitions, disputations, etc. — as not to interfere with the meetings of the Sodality, so that the members of the Academy may be able to attend the exercises of both. For the same reason, no one is to be detained in private conversation at the time of the Sodality meeting."[5]

Attendance

375. Sodalists are very earnestly recommended not to be absent from the meetings.

"We are confident that they will show assiduity and constancy in

[1] S. C. Indulg., 26 Aug., 1893 (Documents, 1862, f.). — [2] Above, 363. — [3] Documents, 2056. — [4] *Institutum S. J.* (Documents, 755). — [5] *Institutum S. J.* (Documents, 756).

the devout exercises of the Sodality, which will greatly help them in the spiritual life."[1]

"All should be extremely careful to attend, at the appointed time, the general meetings of the Sodality, ordinary and extraordinary."[2]

We have given above[3] the number of active members in the *Prima-Primaria* in various years. We may add here from the same sources that in 1762, the average attendance at the meetings was 61 out of 144; in 1775, 77 out of 215; in 1817, 49 out of 266; in 1870, 33 out of 102; in 1900, 24 out of 73.

A few statistics of other Sodalities are as follows: In the Sodality of University Students at Lille, out of some 100 members, the attendance, in 1904, was between 45 and 80;[4] at Louvain, out of 563 members, the attendance was between 250 and 300;[5] at Barcelona, of 900 members, 500 or 600 attended every week;[6] at Antwerp, in the same year, the Sodality of the higher classes had 510 members, but only 150 in average attendance;[7] the Sodalities for the lower classes in Belgium averaged about a half regularly present.[8] The Workingmen's Sodalities in the same country had the high average of two-thirds of all the members present regularly.[9] But the best of all were the College Sodalities, with an attendance of about five-sixths: in boarding schools practically all attended always.[10] The Tradespeople's Sodality of Vienna had 49 meetings, in 1900, with between 220 and 240 present out of 274.[11]

The Citizens' Sodality at Cologne, in 1726, modified the death notice according to the departed Sodalist's fidelity in attendance: in the unmarried section, when the notice of the services read in St. Joseph's name, the invitation to the funeral was not urgent; in the name of St. Joseph and Our Lady, meant more urgency; in the name of Jesus, Mary and Joseph, it was so insistent as to allow of no excuse.[12]

At Grenoble, in 1629, a Decree of the Council ordered that absentees should be warned to attend: if they failed after that, they were to be dropped from the list of Members.[13]

376. There is a special regulation in the Rules of 1855 about noting down the attendance, a regulation supposed also in the earlier Common Rules.[14] See, too, the Indulgences for attendance[15].

An old regulation ordered that no one should be received into the Sodality if he "could not be present on the appointed days."[16]

Of St. Louis University we read: "Instead of the old style of calling the names, the Consultors keep track of the bands assigned to their care."[17]

[1] Benedict XIV, *Gloriosae Dominae*, 27 Sept., 1748 (Documents, 1046). — [2] Common Rules of 1910 (Documents, 2128). — [3] See 310. — [4] *Congrès*, p. 229. — [5] Ibidem, p. 79. — [6] Ibidem, p. 93. — [7] Ibidem, p. 77. — [8] P. 69. — [9] P. 70. — [10] P. 65. — [11] *Sodal.-Corr.*, 1901, p. 11. — [12] Müller, p. 65. — [13] Pra, p. 309. — [14] Documents, 1333, 623. — [15] Documents, 1664, 1995. — [16] Fr. Gen. Aquaviva, 26 July, 1598 (Documents, 872). — [17] *Fleur de Lis*, 1905, p. 46.

377. It was forbidden, in the old Rules of 1587, that "any one, without special leave of the Director or Prefect, should bring or admit to the meeting any one who is not received into the Sodality. Such leave will not be readily granted."[1] But the prohibition is not found in the Common Rules of 1910.

This Rule was kept in Parthenius, but was omitted by the editor.[2] At the Barcelona Congress there was a discussion — decided in the affirmative — whether the Sodality meeting should be held privately.[3] The Citizens' Sodality at Grenoble, 28 Dec., 1633, passed a special Decree forbidding Protestants to attend the meetings.[4]

378. The case was, of course, different for Candidates. The old Rule said the Candidates of the Sodality "should be admitted to assist at the meetings by way of probation, for some time;" during that time, they could be present only at the spiritual exercises of the meetings, but not at the consultation, and meantime they should occupy separate places, as far as possible.[5] The Common Rules of 1910 put the matter somewhat otherwise: "The Candidate is obliged to fulfil, without exception, all the duties which the Sodality imposes on its Members."[6]

Exercises

379. The Common Rules of 1587 left it to the Director and to the Prefect to determine the exercises of the morning meeting. These were to last "about an hour." A second meeting, where such was the custom, could be held for "about half an hour in the afternoon."[7] Those of 1885 prescribed "about an hour and a half" in the morning and suggested "a half hour or a little more" for the afternoon meeting, where one was customary.[8] The 1910 Rules do not fix any time and make no mention of an afternoon meeting.[9]

380. The Common Rules of 1910 prescribe the *Veni Creator*, the reading of a pious book for ten or fifteen minutes, the notices of the week, the Office of Our Lady, the Exhortation, the Litany or prayers.[10]

381. The Common Rules of 1910 do not fix the order of the exercises, leaving that to be determined in each Sodality.

382. The first exercise mentioned in the rule is the *Veni Creator*.[11] The Rules of 1587 also prescribed "the hymn to the Holy

[1] Documents, 613. — [2] Rule 5. — [3] *Primer Congreso Hispano-Americano*, p. 20 — [4] Pra, p. 311. — [5] Documents, 636, f. Cf. 1397, f. — [6] Documents, 2095. — [7] Documents, 611, f. — [8] Documents, 1301, 1308. — [9] Documents, 2056. — [10] Documents, 2058, ff. — [11] Documents, 2059.

Ghost, with its anthem, verse and prayer," and this at the beginning of the meeting.[1] This was omitted in 1855.[2]

It would appear that the Hymn to the Holy Ghost was said from the beginning in the *Prima-Primaria.*[3] It is a custom which ought to be most dear to Sodalities of Our Lady, for it is owing to the Director of the *Prima-Primaria* that both the hymns to the Holy Ghost, the *Veni Creator* and the *Veni Sancte Spiritus*, have been enriched with Indulgences by the Church.[4]

383. After the invocation to the Holy Ghost, the rule prescribes spiritual reading.[5] Such reading was set down in 1587 as the substance of the morning meeting, and a spiritual conversation took place on the matter read.[6] The 1855 rule, like that of 1910, proposes the reading as an occupation for the Sodalists while the Members are gathering to the meeting.[7] But neither of the later rules makes mention of the spiritual conversation.

The *Prima-Primaria*, for a long time, made use of such spiritual conferences as an ordinary thing.[8] The conversations naturally developed now and then into sermons made by one of the Sodalists;[9] and finally by the Director,[10] who " made a fervent and familiar exhortation to the Sodalists upon the day's Gospel, and where he made the Conference on the Gospel, he would question the Sodalists for some devout sentiment."[11]

But in 1725 this was no longer done. At that time " the Father Director, from his chair, made a short and fervent exhortation according to the Gospel of the day."[12] This was the practice in 1830,[13] and is so still.[14]

It was once customary in the *Prima-Primaria* for each one, on arriving, " to take one of the spiritual books placed for the purpose on a table in the centre and to go to his place and read it,"[15] but the practice was abandoned.

The reading in common, however, of a Saint's life, was in use in the *Prima-Primaria*, followed by a meditation; both as the usual thing in the year 1665.[16] The same was the custom in 1725.[17] The reading lasted 7 or 8 minutes, the Meditation, 15. Towards the year 1830, the reading had been given up,[18] but the quarter of an hour's meditation remained, " read with pauses out of some spiritual book."[19]

A writer of the Berlin Men's Sodality of our day reports: " Our meetings are opened with reading from the *Imitation of Christ.*"[20]

[1] Documents, 614. — [2] But not by Parthenius (Rule 6). — [3] *Memorie*, passim. — [4] *Memorie*, 1791, p. 35. — [5] Documents, 2060. — [6] Documents, 611. — [7] Documents, 1302. — [8] *Memorie*, 1669, p. 96 v. — [9] 1680, p. 210. — [10] 1686, p. 275. — [11] *Notizie istoriche*, 1725, p. 38. — [12] Ibidem, p. 39. — [13] Prot. I. 2. C, p. 2. — [14] Rules, 1865, p. 30. — [15] *Notizie istoriche*, 1725,p. 33. — [16] *Memorie*, p. 15 r. — [17] *Notizie istoriche*, 1725, p. 34. — [18] Prot. I. 2. C, p. 2. — [19] P. 29. — [20] *Fahne Mariens*, 1904, p. 105.

Conferences among the Sodalists were in use in Avignon in 1753,[1] and in the Reductions of Paraguay.[2] A monthly meeting for this exercise was held in the Vienna Normal School.[3] The Theologians' Sodality of Prague, after the Director's exhortation, listened to papers read and held a discussion on them.[4]

384. After the spiritual reading, the present rule sets the notices of the week, where it is customary to make such announcements. There can be nothing more suitable for this purpose than the excellent book prepared by Fr. Fiter and published by him under the title of *Prefecto de Avisos Eclesiasticos.* It contains "the explanation of the movable Feasts, the calendar of Saints for the whole year, along with special events, liturgical items, historical compendiums, critical notes, authentic traditions, noteworthy Indulgences and a vocabulary."[5] On the first Sunday of every month, one of the several Readers of the great Beyrouth Workingmen's Sodality read to the Members a short resumé of the Catechism.[6]

385. Next follows the Office of Our Lady. The rule calls for the singing of the Office and chooses the Little Office of Our Lady Matins or Vespers, according to the time of day. It allows, however, any other of Our Lady's Offices and permits its being recited in place of sung. The Office is not mentioned in the Common Rules of 1587, but it is in those of 1855.[7]

The Office of Our Lady was recited on the Feast of the Purification in the year 1665 in the *Prima-Primaría.*[8] For the principal Feasts of Our Lady it was usual, in the year 1706, to sing the whole Office.[9]

386. The Director's exhortation is, of course, the most important element in the meeting. An exhortation is mentioned for the afternoon meeting in the 1587 Rules,[10] and is among the exercises set down in those of 1855.[11] Something has been said above as to its contents.[12] The rule adds that it is to be short, as was prescribed in 1855 also.

We have just noted the spiritual conversation or conference which formed a part of the Exercises in the Rules of 1587. This sometimes developed, as we have remarked, into a discourse by one of the Sodalists. In a similar way, the Kingston, Jamaica, College Sodalists each held, in the month of May, "a conference on an invocation of the Litany of Loretto. In noble emulation and youthful fervor they tried in these con-

[1] Chossat, p. 177. — [2] *Sodal.-Corr.*, 1896, p. 125. — [3] Ibidem, 1896, pp. 31, f. — [4] *Fahne Mariens*, 1911, p. 120. See also Duhr, *Stimmen*, 1910, I, p. 295. — [5] Barcelona, 1900. — [6] *Une Congrégation*, etc., p. 31. — [7] Documents, 1303. — [8] *Memorie*, 1665, p. 3 v. — [9] *Notizie istoriche*, 1725, p. 110. — [10] Documents, 612. — [11] Documents, 1304. — [12] See 227.

ferences to strengthen themselves more and more in loving trust in their common Mother."[1]

387. The Litany of Our Lady is prescribed in the 1587 Rules for Saturday, but not for the regular meeting.[2] As an element in the regular meeting, it occurs for the first time in the Rules of 1855.

Father Veron in his Sodality Manual (1614) speaks of the "Litany of the Blessed Virgin Mary, which is usually said in the meeting." Father Coster has the Litany in his Manual (1616) also.[3]

388. The prayers allowed as an alternative to the Litany are not prescribed in detail in either of the last two Rules:[4] no mention at all is made of them in 1587. The 1910 Rules, however, give prominence to prayers to the Secondary Patron.

Besides the above details of the meetings, the Rules of 1855 add Holy Mass, just after the exhortation.[5] The General statutes add "hymns in common,"[6] and also "meditation and other religious exercises."

The Sodality Congress of Valencia recommended congregational singing for the meetings.[7] Singing in the vernacular was introduced in the Cologne Citizens' Sodality in 1612. This has continued into the 19th. Century.[8]

389. In some Sodalities, the meeting is terminated with Benediction of the Blessed Sacrament. It is not allowed, however, without special leave from Rome, to keep the Blessed Sacrament in what is a Sodality Chapel and nothing more. This does not apply, for instance, to a Sodality Chapel which is one of the Chapels of a Church in which the Blessed Sacrament can be kept.

"In the said Confraternity Churches, whether Parochial or Regular, can the Blessed Sacrament be kept without a special Indult of the Apostolic See?... No."[9]

CHAPTER XII

GENERAL COMMUNIONS

390. The Communions mentioned in the first Rules as set for once a month and special Feasts were General Communions, that is when the entire Sodality approached the Holy Table in a body.[10]

391. The days assigned for these were, according to the Common Rules of 1587: "Christmas Day, the Circumcision, the Resur-

[1] *Fahne Mariens*, 1909, p. 275. — [2] Documents, 621. — [3] Beissel, *Geschichte*, p. 483, where Veron, p. 703, is quoted. — [4] Documents, 1306, 2064. — [5] Documents, 1305. — [6] Documents, 1731. — [7] *Congreso*, p. 252. — [8] Müller, p. 49. — [9] S. C. Rit., 12 Jan., 1704 (Documents, 964, 972, See also 979). — [10] Documents, 617, 608.

rection, the Ascension, Pentecost, Corpus Christi, the Immaculate Conception, the Annunciation, the Purification and the Assumption of Our Lady, the Feast of St. John the Baptist, SS. Peter and Paul, All Saints," besides the first Sunday of the month, except when, by permission, one of the abovenamed feasts took the place of the Sunday, if they fell on the same day or at a few days interval.[1]

It was the custom in the *Prima-Primaria*, in 1779,[2] to make a General Communion on each of the six Sundays of St. Aloysius. The same was done in 1823, 1848, 1860,[3] and was also ordered in the Particular Rules of 1865.[4]

The Greater Munich Sodality held its General Communions on the first Sundays and also on Feasts.[5] Every month was the custom in 1612 in Chile.[6]

General Communion on the first Sunday of the month was introduced in the Antwerp Sodalities in 1636.[7]

392. In the Common Rules of 1855, the regular Communion days are "at least once a month and on certain Feasts of Our Lord and of His Blessed Mother." But it is only after the annual Retreat that the Communion is expressly ordered to be made by all together.[8]

That the regular Communions are not mentioned as General Communions is due not to Parthenius, but to his editor.[9]

The Particular Rules of the *Prima-Primaria* of 1865 — still in force — advise all to communicate every fortnight, and those in office every week.[10]

The General Statutes of 1885 ordained that "very often, especially on the days consecrated to the Blessed Virgin, they should nourish themselves with Holy Communion all together."[11]

393. Leo XIII highly praised the Sodality of Our Lady for having, by word and example, encouraged this practice of General Communion.

"Of signal help in this work" of General Communions "were the Sodalities of Our Lady, those glorious schools of Catholic piety, and sure safeguards of the innocence of youth. For their Members approaching Holy Communion once a month, according to their Rules, gradually attracted the remainder of the faithful to do the same; indeed, with deliberate intent, they labored seriously to foster and propagate the fruitful and salutary practice of Communion."[12]

[1] Documents, 608, 617. — [2] *Rules*, etc., p. 19. — [3] *Calendars*. — [4] P. 35. — [5] Sattler, *Bayern*, p. 318. — [6] See the document quoted in the Catalogue for 1908 of the Barcelona Married Men's Sodality, p. 73. — [7] *Précis historiques*, 1882, p. 336. — [8] Documents, 1298, 1327. — [9] Rule 17. — [10] P. 34. — [11] Documents, 1733. — [12] 8 Jan., 1886 (Documents, 1796).

In former times, the *Prima-Primaria* attended all the General Communions which used to be made in the different Churches.[1]

394. Pius X also greatly praised and encouraged the custom, granting a plenary Indulgence each time that the Sodality approached the Holy Table, and not limiting the Indulgence to only once a month.[2]

395. Lastly, the Common Rules of 1910 ordered a General Communion once a month, and at the end of the annual Retreat, and allowed a great part of the ordinary exercises to be omitted on the day.

"The General Communion of the Sodalists shall take place once a month on a set day, or on some solemn Feast of Our Lord or His Blessed Mother, unless there are special reasons for some other day. This exercise may be confined to Holy Mass. with preparation before Communion, and thanksgiving after it, the reading of the weekly notices, if customary, and the singing of the *Salve Regina*, or other short prayers in praise of Our Lady."[3]

In 1823, the *Prima-Primaria* made 19 General Communions; in 1832, 20; in 1848, 20; in 1879, not less than 33; in 1910, 18.[4]

It is interesting to note that once or so during the year, the General Communion of the *Prima-Primaria* was not made in its private Chapel, but in the great Church of St. Ignatius. For instance, in 1665, 26 April;[5] in 1701, 26 June;[6] in 1832, 1850, and 1879, on the Feast of St. Joseph, 19 March; in 1894, 14 January; in 1910, 16 January.[7] The Rules of 1865 order that "on the Feast of St. Joseph, after reciting the Office, the Sodalists shall go in procession to the Church of St. Ignatius, where the General Communion is to be made: for which reason the exhortation is to be omitted."[8]

In the *Memorie* of the *Prima-Primaria* we see that some of the Sodalists "were seriously admonished" regarding the duty of making the General Communions[9] and that "he who had neglected it was to make it good, otherwise the Council might, if it chose, expel him." This was a decree of 1587.[10] The Particular Rules of 1587 said: "If any one has been three months without receiving Communion in the Sodality ..... he is *ipso facto* excluded from it."[11]

The *Prima-Primaria* printed set prayers for the Thanksgiving after the General Communion.[12] It appears that others were fixed for the same purpose in 1779.[13]

Monthly General Communion, usually on a Sunday, is practised in England at Farm Street, London, Stamford Hill, Boscombe, Bournemonth, Edinburgh, Manchester. Wakefield, in all the 24 Sodalities of the Jesuit

[1] Arch. P. P., Prot. I, 2, D, p. 21. — [2] Documents, 1988. — [3] Documents, 2066, f. — [4] *Calendars*. — [5] *Memorie*, p. 10 v. — [6] *Memorie*, p. 200. — [7] *Calendars*. — [8] P. 32. — [9] 1595, p. 9 r. — [10] *Notizie istoriche*, 1725, p. 96. — [11] Prot. I. 2. B, p. 14. — [12] *Preci*, 1901, p. 33. — [13] *Rules*, p. 17.

Churches: in the United States, at Boston (Trinity, 2 Sodalities), New Orleans (Immaculate Conception Children of Mary), Jersey City (St. Peter's, 4 Sodalities), Omaha (St. John's, 4 Sodalities), Philadelphia (Gesù, 5 Sodalities), San Francisco (St. Ignatius, 4 Sodalities), St. Louis (St. Francis Xavier's, 7 Sodalities), Seattle (Immaculate Conception, 5 Sodalities; St. Joseph's, 2 Sodalities).[1] The same is the custom in 4 Barcelona Sodalities, in Buenos Aires, at Gerona, Saragossa, Tarragona and Valencia, as appears from their annual Catalogues. The Mayence Young Men's Sodality made their General Communions, on the average, every month;[2] the Ladies' Sodality at Gmunden, every first Saturday of the month.[3]

CHAPTER XIII

FEASTS OF THE SODALITY

396. The days besides Sunday on which the meeting is held are naturally, in a certain sense, Feasts of the Sodality. Among these, Christmas Day, the Ascension, the Immaculate Conception, the Purification and the Assumption, as also the feasts of the first and second title of each Sodality, have special Indulgences.[4]

397. Benedict XIV, besides assigning Indulgences to the tituar Feasts of the Sodality, gave leave, in the case of Jesuit Sodalities, to transfer the Feast to any other day in the year, with the consent of the General or Local Superior, conceding a solemn votive Mass of the Feast for that day, if otherwise impeded by a Duplex.

For the Indulgences, see Documents, 2004, ff.

"We decree, besides, that, if the one or the other or even both of such titular Feasts cannot be celebrated by one of the aforesaid Sodalities on its proper day with sufficient convenience or solemnity, it shall be lawful for the aforesaid General of the time, or for the Local Superior of the same Society, to designate, to suit the convenience of the individual Sodality, the Sunday within the Octave, the Octave or another day in the year, for the celebration of the festivity and for gaining the Indulgence granted. In this case, we permit also that, if the day chosen be hindered by a Duplex Feast, one solemn Votive Mass of the transferred Feast may be celebrated."[5]

398. The powers so granted have been communicated to the Local Superiors.

[1] These statistics are taken from the respective Church Journals or Bulletins for May or June, 1911. — [2] *Fahne Mariens*, 1911, p. 145. — [3] *Fahne Mariens*, 1911, p. 146. — [4] See 421. — [5] *Gloriosae Dominae*, 27 Sept., 1748 (Documents, 1039).

"The use of this faculty" to transfer Sodality titular Feasts "is granted to Local Superiors."[1]

399. The same Sovereign Pontiff also allowed these Feasts to be celebrated in another Church.

"If, for any reason, the place, Church, Oratory or Chapel appointed for the Sodality meetings should vary, or in any way, permanently or for a time, be changed, or even if, for the convenience of the people and for greater solemnity, the Feast of the principal or secondary Patron, with the Director's consent, be celebrated in another Church, the same plenary Indulgence . . . avails for visiting this other Church."[2]

400. The use of this faculty is left to the discretion of the Superiors, in the case of Jesuit Sodalities.

"It belongs to them" (Superiors) "to allow the use of the faculty touching the public Feasts of the secondary title and the transfer of the same Feast to another Church or Chapel outside the Sodality."[3]

401. Should the Sodality have no secondary titular Feast, one may be chosen by the Director each year. The faculties for this in Jesuit Sodalities have been communicated to the Superiors.

"The employment of the faculty as to the Director's choice of another Feast" (in Sodalities which have no secondary title) "is left to the Superiors."[4]

402. The Sodality of Our Lady in Jesuit Colleges, Seminaries and Schools enjoys a similar privilege in regard to the Feast of St. John Berchmans, that, namely, of celebrating it on a Sunday in November.

"Father Boero asked for . . . the Sodalities frequented by boarders or day scholars in the aforesaid Colleges, Seminaries and Schools" (of the Society of Jesus) "permission to celebrate the Feast of Blessed" (now *Saint*) "John Berchmans, with the proper Mass approved by the Holy See for the Society of Jesus, on any Sunday in November at choice . . . His Holiness graciously granted the petition, provided the day be not a Duplex of the first or second class or the first Sunday of Advent."[5]

403. The greater Feasts named above, if transferred by proper authority to the following Sunday, carry their Indulgences with them.

"Are the Indulgences connected with certain great Feasts transferred with the solemnity, when this is canonically transferred to the following Sunday? . . . His Holiness graciously granted this, provided the Solemnity is legitimately transferred."[6]

[1] *Institutum S. J.* (Documents, 1106). — [2] *Gloriosae Dominae*, 27 Sept., 1748 (Documents, 1038). — [3] *Institutum S. J.* (Documents, 1100). — [4] *Institutum S. J.* (Documents, 1102). — [5] S. C. Rit., 23 Nov., 1865 (Documents, 1513, f.). — [6] S. C. Indulg., 12 July, 1847 (Documents, 1265, 1268).

404. A further extension of the law of transfer of Feasts and Indulgences is given in the following general Decree.

> The Sovereign Pontiff "ordered that all the Indulgences hitherto granted or that will hereafter be granted for certain Feasts to given Churches or public Oratories, should be understood to be transferred to the day to which these Feasts — even as to the solemnization only or the external celebration, and not as to the Office and Mass — are legitimately transferred in given places or Churches and public Oratories, whether the transfer be for some special occasion or for and during a certain time. But when only the Office and Mass, and not the solemnity and external celebration of the feast, are transferred, he decreed that there is no transfer of the Indulgences."[1]

405. Should there be a divergence as to the celebration of the Feasts between the Diocesan Calendar and that of a Religious Order, the following Decree must be consulted.

> "The Indulgence is gained by the faithful on the day fixed and rightly set in their Diocese; by Regular Orders, on the day rightly set in their Calendar; by Members of a Sodality belonging to a Regular Order, the Indulgence is gained on the day rightly set in the Diocesan Calendar, or, if they enjoy this privilege, on that in the Calendar of the Order; but not on both days."[2]

406. The Common Rules of 1855 recommended the Sodalists to celebrate the more solemn Feasts of Our Lord Jesus Christ and of the Virgin Mother of God "with more fervor and greater devotion." They proposed a novena of preparation for them, especially by means of pious meditations, with points given out, or even printed, and of acts of virtue made during nine days.[3]

407. On this subject, the Common Rules of 1910 say: "The Sodality every year should celebrate its titular Feasts with some religious solemnity, to the greater praise and glory of the Blessed Virgin Mary, the principal Patroness. It would be well to have a novena or a devout triduum before her titular Feast."[4]

408. As to the outlay for Feasts, the following is prescribed in the older Rules:

> "Good example and edification" are to be consulted as to the expense to be incurred for the celebration of Feasts (Common Rules of 1857) and "each Sodality ought to weigh well what is proper, considering its Members" (Common Rules of 1855).[5]

409. The Common Rules of 1910 prescribe that "these Feasts be made solemn, and in general let all public exercises be con-

[1] S. C. Indulg., 9 Aug., 1852 (Documents, 1287). — [2] S. C. Indulg., 29 Aug., 1864 (Documents, 1505). — [3] Documents, 1310, ff. — [4] Documents, 2071, f. — [5] Documents, 625, 1336.

ducted with a display easily within the Sodality's means and suitable to the position of its Members, always avoiding empty show, as this, instead of furthering the proper end of the Sodality, rather weakens greatly its spirit."[1]

410. Under the head of Feasts may be put a particular privilege of the Sodality. It was granted by Benedict XIV, and enables Sodalists and others of the faithful to gain the *Forty Hours* Indulgences by attending in their own Oratory Exposition of the Blessed Sacrament on three successive days.

"We grant and concede to all and each of the faithful who shall be present at the Exposition of the Blessed Sacrament made for some time on each of three successive days in the Oratories of the aforesaid Sodalities, and shall pray there and perform the other works enjoined, the Indulgences, remission of sins and lightening of punishment which they would gain if they visited Churches in which the Exposition of the Blessed Sacrament is customary for forty consecutive hours."[2]

As early as 1605, the Gentlemen's Sodality at Avignon celebrated the *Forty Hours* in their Chapel.[3]

The Sodalities at Manila in the early days "celebrated the *Forty Hours* as a feast of their own" with numerous Confessions and Communions and with marked devotion and a large attendance.[4]

CHAPTER XIV

RETREAT

411. It is to be noted that the Summary of Indulgences of 1775 places the Indulgences of the *Spiritual Exercises* among those of the Sodality. They were not, however, granted specially for the Sodalists, but for all who go through the *Exercises*. This may be the reason why the Summary of 1885 makes no mention of them.

The custom of making the *Spiritual Exercises* was introduced into the *Prima-Primaria* in the year 1669.[5] On the first occasion, the *Prima-Primaria* made them from Wednesday evening, 22 Oct., to Sunday morning, 27 Oct. The time was just before the beginning of the schools. In 1680, they were made from the morning of 8 Sept. to Thursday, 12 Sept., with the General Communion on the following Sunday; but there was one day free, 11 Sept.[6] In 1725, the custom was to make them during the three days preceding the Nativity of Our Lady.[7] At

[1] Documents, 2074. — [2] *Quemadmodnm presbyteri*, 15 July, 1749 (Documents, 1070). — [3] Chossat, p. 177. — [4] Pastells-Colin, *Labor Evangélica*, II, p. 246. — [5] Arch. P. P., *Memorie* 1665, p. 93 v. — [6] P. 225. — [7] *Notizie istoriche*, p. 46.

this time, the custom of assigning on the last day " meditations for four other days, to be made by each one at home, and so complete the eight days," was abandoned and two hours were employed both morning and evening. Other persons, even not Sodalists, were admitted.

We may further record the following details from history about Sodality Retreats in the early days.

The Priests' Sodality at Naples, about the beginning of the 17th. century, made an eight days Retreat in solitude every year.[1] An eight days Retreat was also made by the Gentlemen's Sodality at Aix in 1697.[2] The Innsbruck Students' Sodality made a three days Retreat each year from 1734 to 1773.[3] In 1739, the larger Sodality at Linz made its usual Retreat in the last days of Lent; the smaller, at Pentecost.[4] The Louvain Student's Sodality Retreats began in 1739.[5] The Antwerp Sodality, in 1742, introduced a four days Retreat, with exercises morning and evening.[6] The Munich Citizen's Sodality, in the fifties of the 18th. century, had its Retreat every second year at the beginning of Lent; the subject of meditation was given around beforehand printed.[7] A Retreat of five days was given to the Citizens' and Young Workingmen's Sodalities of Grenoble in 1750: 1200 attended.[8] The Peasants' Sodality at Avignon had a week's Retreat in 1753.[9] After 1760, the Citizens' Sodality at Linz had its Retreat in Advent.[10]

412. The Common Rules of 1855 give an extensive Rule on the *Exercises*, which can be read in Part 2.[11] They choose the time of Lent as best suitable,[12] and recommend " three of four days, or even more " and prescribe a General Communion at the end. They allow the *Exercises* to be made in two periods daily, in the morning after Mass and in the afternoon.

The General Statutes of 1885 also prescribe the annual Retreat.[13]

In the Particular Rules of the *Prima-Primaria*,[14] the *Exercises* are fixed for Mid-Lent, " from Laetare to Passion Sunday... in the afternoon." Others besides Members were admitted, and in fact " persons of consideration were invited." There are several copies of the printed invitation in the Archives. There is also a time-table, which lays down Spiritual Reading and " Riforma " (Conference) to be made in the morning, and Spiritual Reading, the Penitential Psalms, Meditation, in the evening. At the end (Wednesday), Office of Our Lady, Meditation, distribution of souvenirs.

413. The Summary of 1910 grants the Indulgences of the *Exercises* to Sodalists as such, without requiring the intervention of a

[1] *Sodal.-Corr.*, 1898, p. 39. — [2] Méchin, II, p. 130. — [3] *Fahne Mariens*, 1909, p. 106. — [4] Kolb, *Mitteilungen*, p. 146, f. Cf. p. 168. — [5] *Sodalité des Etudiants de l'Université Catholique de Louvain*, 1883-4, p. 31. — [6] *Précis historiques*, 1882, p. 342. — [7] *Sodal.-Corr.*, 1898, p. 103. — [8] Pra, *Grenoble*, p. 341. — [9] Chossat, *Avignon*, p. 479. — [10] Kolb, *Mitteilungen*, p. 168. — [11] Documents, 1317. — [12] Documents, 1326. — [13] Documents, 1732. — [14] 1865, p. 32

Jesuit Father, which was necessary according to the first grant of the Indulgence.[1]

414. The Common Rules of 1910 prescribe that "there shall be a Retreat every year for some days, closing with a General Communion."[2]

415. The Rules of 1910 do not fix the length of the Retreat or the time of making it, but leave these details to the Director, recommending, however, certain things in case a *closed* Retreat is impossible.

"The Director of the Sodality shall, with due regard to circumstances of importance, assign the time for the Retreat, its length and the order of time. It should, however, be borne in mind that the best time is usually during Lent."[3] If a *closed* retreat is impossible, "and if even the entire day cannot be given to the exercises, it will be well to have the Retreat last six days, with at least two periods daily, morning and evening or night, with Spiritual Reading, Meditation, Conference, Holy Mass and Beads as the principal exercises."[4]

The number of days varies from three, the smallest, to eight. Three days were made in the Students' Sodality at Arlon [5] and in the Youth's Sodality at Tong-Ka-Tu, before the Immaculate Conception.[6] The Sarajevo Students' Sodality give up three days of their holiday time in Holy Week for a Retreat.[7] Four days were made before the Annunciation in several Sodalities at Tong-Ka-Tu.[8] Four days were made in the *Scaletta* Sodality at Rome, 7 to 11 April.[9] The Young Men's Sodality of St. Gall made a Retreat from 16 to 23 June given by a Redemptorist Father to 600 or 700 retreatants.[10] The Students' Sodality at Vienna made their retreat 3 to 10 March, with one Meditation a day, given in the evening at 7.30.[11] The Young Ladies Sodality of Ingolstadt had a retreat from 26 April to 3 May, given by a Redemptorist Father with two sermons daily.[12] The Vienna Men's Sodality made its retreat from Pentecost Monday to Trinity Sunday, 1900, other Sodalists being invited.[13] The Tradespeople's Sodality of Vienna made its retreat from 19 to 24 March.[14] The Aix-la-Chapelle Young Men's Sodality, each evening from 18 to 25 Oct., 1903.[15] A Sodality in France made an eight days retreat before 2 Feb., with a meditation after 6.30 Mass and one at 8 p. m.[16] At Regensburg, the fourth yearly Retreat was made by 3000 men for eight days.[17] The Young Ladies' Sodality of S. Leopoldo made theirs for five days, two addresses a day.[18]

[1] Documents, 1989, 1992. — [2] Documents, 2068. — [3] Documents, 2068. — [4] Documents, 2068, ff. On the means for promoting Retreats, see *Primer Congreso Regional,* Valencia, 1907, pp. 107, ff. — [5] *Congrès,* p. 196. — [6] *Stella Mat.,* 1906, p. 13. — [7] *Fahne Mariens,* 1910, p. 129. — [8] *Stella Mat.,* 1906, p. 14. — [9] *Stella Mat.,* 1906, p. 99. — [10] *Sodal.-Corr.,* 1896, p. 132. — [11] *Sodal.-Corr.,* 1895, p. 9. — [12] *Sodal. Corr.,* 1896, pp. 70, f. — [13] *Sodal.-Corr.,* 1900, p. 78. — [14] Ibidem, 1901, p. 11. — [15] Ibidem, 1903, p. 195. — [16] *Congrès,* p. 37. — [17] *Sodal-.Corr.,* 1896, p. 58. — [18] Ibidem, 1905, p. 177.

In many cases, the length of the Retreat is not mentioned. So in the case of the celebrated Sodality of Fr. Delpuits, which had its Retreat every year after its restoration in 1852;[1] of the University Students' Sodality at Louvain;[2] of the Sodality for the lower classes at Turnhout;[3] of a Sodality at Regensburg;[4] of the Students' and Merchants' Sodality of Cracow, at the end of Lent;[5] of the Xavier Alumni Sodality of New York, at whose Retreat in 1910, 1200 prominent men were present at the General Communion;[6] of the Philadelphia Alumni Sodality, also with 1200 present;[7] of the Boston Alumni Sodality, which had its Retreat by itself in its own Chapel;[8] of the Melbourne College and Professional Alumni Sodality;[9] and of the Bathurst Children of Mary.[10]

These Retreats were apparently the *Spiritual Exercises* given at one, two or more periods in the day, the intervals being left to the ordinary occupations of the retreatants.

As a conclusion to these notes on Sodality Retreats, we may remark that the Beyrouth Workingmen made two fifteen days Retreats a year, besides an eight days Retreat at Easter, the Director very justly remarking; "The Retreat is the principal nerve of the work."[11] Similar is the report of the Valencia Children of Mary. This body has had a week's Retreat each of the fifty years of its existence, with a morning and an afternoon meeting. The account adds: "We can truly say that to this annual Retreat is due the prosperous life of the Sodality."[12]

416. The Rules of 1910 specially recommend the kind of Retreat which is called *closed*.

"Certainly the most fruitful Retreat is the kind called *closed*, made away from the world and one's friends."[13]

Many of the Retreats just mentioned were *closed* Retreats.

Closed retreats are often made in our days by Convent girls and by lady Sodalists, who retire into a Convent or other convenient house for the purpose. Thus the Lemberg Ladies' Sodality inaugurated their Sodality with a Retreat made in the Sacred Heart Convent, in 1896.[14] The Convent Children of Mary at Wexford, at Cork and at Dublin made theirs every year.[15] An eight days Retreat was annually made in the Strabane Convent.[16] In a similar way, a Workingmen's Sodality in France had *closed* Retreats for its members at a Trappist Monastery.[17] At *Stella Viae*, Rome, the Children of Mary made a full *closed* Retreat of 6 days, with 3 meditations and a conference daily, in 1909.[18] *Closed* Retreats for men Sodalists were announced in the *Sodalen-Correspondenz*[19]

[1] *Congrès*, p. 46. — [2] P. 79. — [3] P. 69. — [4] *Bericht Aachen*, p. 69. [5] *Sodal.-Corr.*, 1895, p. 55. — [6] *Woodstock Letters*, 1910, p. 265. — [7] Ibidem, 1904, p. 124. — [8] Ibidem, 1902, p. 104. — [9] Australian *Madonna*, 1899, p. 164. — [10] Ibidem, 1901, p. 133. — [11] *Relations d'Orient*, 1903, Oct., p. 203, and *Une Congrégation d'Ouvriers à Beyrouth*, p. 12. — [12] *Reseña historica*, 1911, p. 20. — [13] Documents, 2069. — [14] *Sodal.-Corr.*, 1898, p. 82. — [15] Irish *Madonna*, 1900, Feb., p. 76, 1900, Aug., p. 29, 1902, Feb., p. 76. — [16] Irish *Madonna*, 1903, Feb., p. 74. — [17] *Congrès*, p. 43. — [18] *Stella Mat.*, 1910, p. 41. — [19] 1900, p. 16.

to be held at the Retreat House in Feldkirch and to last three and a half days. That given at Stonyhurst to the Accrington Men's Sodality gathered 70 retreatants.[1]

417. The holding of *closed* Retreats, whether for female or for male Sodalists, is conditioned by the accommodations available for lodging and boarding a number together.

To provide for this need, the Congress of Valencia passed a resolution to "establish different Retreats in which each class of Sodalists can enter at a convenient time, along with such non-Sodalists also as wish to avail themselves of the opportunity," and it further recommended "making the Retreat in houses destined for the purpose."[2]

An exceedingly important kind of Retreat for Sodalities is such as was announced for Directors, to be held in the House of Retreats at Feldkirch, from the evening of 23 Aug. to the morning of the 27th. in 1911.[3]

There can be no doubt that the holding of Retreats for Sodalities was quite a usual thing, even before the Rules of 1855. But the movement has grown particularly of late years, so that a prominent authority could remark of his own country, in 1908, that "the Sodalities of men more and more long for the *Exercises*."[4]

CHAPTER XV

INDULGENCES OF THE SODALITY

418. In the Bull of erection of the *Prima-Primaria* as head Sodality, Gregory XIII granted a certain number of Indulgences to the *Prima-Primaria* Sodality, and gave the General of the Jesuits or the Vicar General faculties to communicate these Indulgences to the Sodalities in the Colleges outside Rome.

"We grant the faculty of communicating to them" (the Sodalities outside Rome) "thus erected, established and aggregated, and to their members, the above-mentioned Indulgences and all the others, the remission of sins, the privileges, graces and faculties of every kind, spiritual or temporal, granted or to be granted to the Primary Sodality, by Us and by the said See."[5]

Not a few Sodalities had been granted Indulgences by the Holy See previous to this act of Gregory XIII. We may mention the Munich Citizens' Sodality, 22 Apr., 1574,[6] the Sodality at Prague and at Olmütz

[1] *Woodstock Letters*, 1908, p. 411. — [2] *Congreso*, p. 253. — [3] *Fahne Mariens*, 1911, p. 116. — [4] *Fahne Mariens*, 1908, p. 34. — [5] *Omnipotentis Dei*, 5 Dec., 1584 (Documents, 533). — [6] *Sodal.-Corr.*, 1898, p. 114.

in 1575,[1] the German College Sodality at Rome, 3 Dec., 1577,[2] the Cologne and many other Sodalities, 10 Sept., 1577,[3] the Sodality in the Ducal College of Munich, 1578,[4] the Innsbruck Sodality, 1578, 1579,[5] the Sodalities at Dilingen, Munich, Hall, Lucerne, Ingolstadt, Augsburg and Landsberg, 10 Dec., 1578,[6] the Sodality at Barcelona, 23 June, 1579,[7] the Sodality at Milan, 25 March, 1580, those at Prague and at Vienna, 29 March, 1580,[8] and the *Prima-Primaria* itself.[9]

419. This communication of the Indulgences was afterwards extended to the Colleges in Rome, and to every House or Church of the Society of Jesus, or under its care, and to its Residences.

"We give power to communicate to them" (Houses, Colleges and Churches of the Society) "also for ever, each and every one of the plenary and other Indulgences.... the exemptions, immunities and other graces, faculties, indults and privileges, spiritual and temporal, which have been already granted by the said Sovereign Pontiff or by any other Sovereign Pontiff our predecessor, by Us and by the Apostolic See, to the said Primary, and to each and every other Sodality; and those which shall in future be granted."[10]

"Faculty to communicate, grant and impart freely and lawfully to them" (Sodalities in houses not belonging to the Society but under its care) "each and every grace, Indulgence, even plenary, and remission of sins, privilege and immunity and indult which has been or shall be in future granted to the same Primary Sodality and others by the Apostolic authority."[11]

"Faculty to communicate to them" (Sodalities in Residences) "the Indulgences and spiritual graces granted to the same Primary Sodality by any Roman Pontiff our predecessor, by Us and by the Apostolic See."[12]

420. The further history of the communication of the Indulgences is identical with that of the power to aggregate, not only before 8 Sept., 1751, but also after that date, and can be seen above.

421. The new Summary contains the following Indulgences for the Sodalists themselves:

1. A plenary Indulgence on the day of admission. This was granted by Gregory XIII.[13] As to the day on which the pioneer members of a Sodality gain the Indulgence granted on admission, see 283.

[1] Kröss, *Böhmische Provinz*, I, pp. 545, 548. — [2] Archives, Fusban, *Historia Coll. Germ. Hung.*, where the Brief is copied out in full. — [3] Duhr, *Geschichte*, I, p. 361. — [4] See the documents in Sattler, *Bayern*, pp. 365, 368. — [5] *Sodal.-Corr.*, 1895, p. 80. — [6] *Synopsis Actorum S. Sedis in causa S. J.*, p. 519. — [7] *Synopsis*, etc., p. 98. — [8] *Synopsis*, etc., p. 105. — [9] Documents, 510. — [10] Sixtus V, *Superna dispositione*, 5 Jan., 1587 (Documents, 559). — [11] Sixtus V, *Romanum decet*, 29 Sept., 1587 (Documents, 590, f.). — [12] Clement VIII, *Cum sicut nobis*, 30 Aug., 1602 (Documents, 761). — [13] Documents, 516.

2. The same at the hour of death; an Indulgence likewise due to Gregory XIII.[1] What regards the Confession, the Communion and the invocation of the Name of Jesus was added by Leo XIII.

3. A plenary Indulgence for certain Feasts. This, too, was granted by Gregory XIII,[2] for all except the Purification. Leo XIII added the Purification to the list.[3] As to this Indulgence, see also 396.

4. A plenary Indulgence on All Souls' day; a new concession of Pius X.[4]

5. A plenary Indulgence for the weekly meeting. Benedict XIV granted this Indulgence for the very day of the meeting.[5] Leo XIII allowed the Communion to be made on any day within the week.[6] The Summary of Pius X[7] omits the visit to the place of the Sodality and the mention of the prayers, which had to be said in that place. The concession of Leo XIII nullified the second paragraph of No. 4 of the Summary of 1885,[8] which was derived from the *Golden Bull* of Benedict XIV.[9] The concession of Pius X, in like manner, nullified the third paragraph of the same number,[10] also derived from the *Golden Bull*.[11]

6. A plenary Indulgence for each of the General Communions. Leo XIII,[12] had granted this Indulgence for those General Communions which were conducted by the Jesuit Fathers, but only for once a month. Pius X cancelled the clause regarding the Jesuits, as well as the restriction to once a month.[13]

7. A plenary Indulgence for the *Spiritual Exercises*. This concession is of Benedict XIV,[14] and included all the faithful, but was limited to the *Exercises* given by the Jesuit Fathers. Pius VI took off this restriction,[15] but added the condition that the *Exercises* should be at least for five days. The Summary of 1885 entirely omits the Indulgence.[16] Pius X[17] restored it to the Summary without either of the limitations mentioned.

7. A plenary Indulgence for the Monthly Recollection. The concession was made to all the faithful by Benedict XIV, with the limitations and conditions just mentioned. It was entirely omitted in the Summary of 1775, probably because the Monthly Recollection was not a custom of the *Prima-Primaria*. It was omitted in 1885 also. Pius X restored this Indulgence without the aforesaid limitations.[18]

For the Indulgences recorded in Nos. 6 and 7, the original grant required visits to special Churches or Oratories.[19] Pius X changed these conditions into a visit to the Blessed Sacrament.[20]

8. A plenary Indgence for the sick, to be imparted by the Director,

Documents, 516. — [2] Documents, 519. — [3] Documents, 1645, 1649. — [4] Documents, 1986. — [5] Documents, 995. — [6] Documents, 1804, ff. — [7] Documents, 1987. — [8] Documents, 1657. — [9] Documents, 1042, ff. — [10] Documents, 1658. — [11] Documents, 1050. — [12] Documents, 1797. — [13] Documents, 1988. — [14] Documents, 1092, 1095. — [15] Documents, 1175. — [16] See the probable reason above, 411. — [17] Documents, 1989. — [18] Documents, 1989. — [19] Documents, 1092, 1095. — [20] Documents, 1989.

is a favor conferred on the Sodality by Benedict XIV in the *Golden Bull.* The reason for this Indulgence is the custom of visiting the sick of the Sodality, prescribed in both the Common Rules.[1] The original concession,[2] limited the faculty to Directors that were "Priests of the Society of Jesus." The limitation was removed by Leo XIII.[3] The Summary of 1775 added another limitation: that the Director must "at least once for all," obtain the permission of the Ordinary to use the faculty. This limitation also was removed by Leo XIII, who, however, added that the Indulgence was to be communicated "Apostolica auctoritate delegata." But these words, too, were cancelled by Pius X.[4]

9. The Indulgences of the Stations were granted by Gregory XIII in the Bull of erection of the Primary Sodality,[5] but a visit was required to a Church of the Society of Jesus, if there was one in the place. The concession of Pius X has removed this condition and allows the visit to be made to the Oratory of the Sodality or to any public Church.[6]

10. The Indulgence connected with the prayers for perseverance to be said after the *Exercises*, was granted to all the faithful by Gregory XVI, 7 July, 1843, if the *Exercises* were conducted by a Jesuit Father. Pius X removed the condition in the case of Members of the Sodality making the *Exercises*.[7]

11. A partial Indulgence (one year) for certain works of piety or charity — Mass on week days, the Examination of conscience, attendance at the meetings or at the Office of the Dead, visits to the sick poor, to prisoners, the reconciling of enemies, prayers for the sick or for the dead, attendance at funerals — was granted by Gregory XIII.[8] The Indulgence was increased to 7 years and 7 quarantines by Benedict XIV.[9] Pius X made three alterations in this Indulgence: 1. He cleared away the misunderstanding in the Summary of 1885, caused by the words "tam in Sodalium quam aliorum,"[10] which some interpreted as limiting the Indulgence for the meeting to meetings held in aid of the departed. The misunderstanding arose from the substitution of the words "tam quam" for the word "etiam."[11] 2. He added the same Indulgence for visits to the poor.[12] 3. He removed the condition of ringing the bell and of kneeling, and the designation of the *Our Father* and *Hail Mary* in the prayers for the sick or for the dead.[13]

12. The same Sovereign Pontiff added the Indulgence of 300 days for each recital of the Act of Consecration,[14] or of the *Salve Regina*.[15]

[1] Documents, 705, 1410. — [2] Documents, 1053. — [3] Documents, 1659. — [4] Documents, 1990. — [5] Documents, 530. — [6] Documents, 1991. — [7] Documents, 1992. — [8] Documents, 520, ff. — [9] Documents, 996, ff. — [10] Documents, 1664. — [11] Documents, 522, 999. — [12] Documents, 1997. — [13] Documents, 1999. — [14] Documents, 2001. Both Acts of Consecration were indulgenced in the Low Countries in 1683, 1696, 1879 (Heynen, *Congregatie-Boek*, 1880, pp. IX, 55, 105.) Many Members of the Students' Sodality at Munich renewed the Act of Consecration weekly or even daily (*Die Grosse Lateinische Congregation*, p. 46). Cardinal Caverot, Archbishop of Lyons, in a life of 50 years in God's service, recited it once, if not twice, every day (Perroy, *Un Religieux*, 1907, p. 42). — [15] Documents, 2002.

13. Pius X also granted the Indulgence of 100 days for kissing the Sodality Medal, with the prayer:

"Mary with her loving Son
Bless us each and every one."[1]

All these Partial Indulgences relate to long established customs of the Sodalities of Our Lady, many of which are found also in the Common Rules.

422. Besides the Sodalists themselves, all the faithful can avail themselves of the following Indulgences:

14. A plenary Indulgence was granted by Gregory XIII[2] for a visit to the Roman College Church of the Annunciation, on its titular Feast, with leave, however,[3] to make the visit to another Church, etc., in the case of Members away from Rome. Sixtus V extended this Indulgence to any titular Feast of the various Sodalities,[4] with a visit to any Church, etc. Benedict XIV, in the *Golden Bull*,[5] extended it to the secondary titular Feast, with the permission, if there were no secondary title, to choose instead any day of the year,[6] requiring, however, the visit to the Church, etc., of the respective Sodality. He also gave leave to transfer the titular to another Church, etc., with the Indulgences annexed.[7] Sixtus V having granted the faculty of transferring the principal Feast of the Sodality together with its Indulgences, Benedict XIV extended the faculty so as to include both Titulars and their Indulgences, and added leave for a solemn Mass on the transferred Feast. To this faculty the Summary of 1775 added the obligation of obtaining the permission of the Ordinary[8] for the transfer of both place and day. The Summary of 1885 added that the permission of the Superior of the Director, if he was a Religious, was sufficient.[9] Finally, Pius X did away with the necessity of indicating the Church or Chapel, etc., by substituting the more general word "place." As to these Indulgences, see also 397.

15. The Indulgence of the *Forty Hours*. Exposition of the Blessed Sacrament in the place of the Sodality[10] was granted by Benedict XIV.[11] Pius X, in this concesssion, restored the original order of the words, because, by a curious mistake, the word "faciendae" had been misplaced in the Summary of 1885.[12]

423. The third division of the Summary contains the Privileges of the Sodality.

16. We have seen[13] that the Director may substitute another Priest for himself, to receive Candidates and bless the Medals.

17. The heads of States, and their relatives to the second degree

[1] Documents, 2003. — [2] Documents, 575. — [3] Documents, 577. — [4] Documents, 593. — [5] Documents, 1036, ff. — [6] Documents, 1037. — [7] Documents, 1038. — [8] Documents, 1146, 1147. — [9] Documents, 1675. — [10] Documents, 2009. — [11] Documents, 1070. — [12] Documents, 1677; cf. 1070. — [13] Above, 233.

may gain the Indulgences, "even when absent," if they ask to be enrolled in a Sodality. This was granted by Benedict XIV.[1]

18. The Communion required for gaining an Indulgence of the Sodality — except a General Communion — may be made on any day of the octave.[2]

19. See 425.

20. See 371.

21. All the Indulgences are applicable to the Souls in Purgatory, except the plenary at the hour of death.[3] The application to the dead was granted by Benedict XIV,[4] but was limited to the plenary Indulgences granted up to that time. The limitation was removed by Pius VI in the Summary of 1775.[5] The concession was extended by Leo XIII,[6] to the Indulgences granted after the Brief of Benedict XIV. Finally, Pius X made it embrace all Indulgences "granted or to be hereafter granted,"[7] with the exception already mentioned.

22. Any Mass said for a deceased Sodalist is privileged. The Privilege of the Altar was granted in other words by Benedict XIV,[8] but was confined to Masses said at the Sodality Altar, or, if elsewhere, by a Priest Sodalist. Pius X made the concession general.[9]

23. The employés of the Sodality, as long as they remain in its service, may "gain all the Indulgences granted to the Sodalists and in the same manner as they:" a concession of Benedict XIV, in the *Golden Bull.*[10]

24. The Priest Director, being as such a member of the Sodality, may gain all the Indulgences.[11] This was granted by Pius X.

25. See 306.

26. Unless a Member leaves the Sodality or is expelled, he always remains a member of his Sodality, even when he changes his condition and is no longer in the class of persons for whom the Sodality was erected. This is a concession of Pius X,[12] but it is subject to the following exception.

27. A Sodalist living at a certain distance from his Sodality is obliged, in order to gain the Indulgences, to enter into another Sodality suitable to his condition in the place where he is living.[13]

424. For the gaining of the Sodality Indulgences, enrolment in the Sodality Book is not an essential requisite.[14]

425. The Plenary Indulgence granted for the weekly meeting

[1] Documents, 1069. — [2] Documents, 2012. Cf. above, 365. — [3] No. 2, Summary. — [4] Documents, 992. — [5] Documents, 1170. — [6] Documents, 1647. — [7] Documents, 2015. — [8] Documents, 1007. — [9] Documents, 2016. — [10] Documents, 1044. Such a servant existed in the Sodality at Antwerp in the early days. "His pay rose from 6 to 24 florins a year." (*Précis historiques,* 1882, p. 251). Sodality servants were granted the Munich Sodality's Indulgences in the Legates' Brief of 1578. (Sattler, *Bayern,* pp. 366, 369). — [11] Documents, 2018. — [12] Documents, 2020. — [13] See above, 307. — [14] Above, 325.

can be gained by saying with the proper intention the prayers usually said in common at the weekly meeting.

"To gain the Indulgences granted to the Sodality of Our Lady for the weekly meetings, are special prayers required in addition to those which are recited by the members together at the aforesaid meetings, or are those which are recited in common at the said meetings sufficient? — The Sacred Congregation of Indulgences judged proper to answer... to the first part, in the negative; to the second, in the affirmative, if one has the intention, however, of directing them according to the mind of the Sovereign Pontiff."[1]

426. Any prayer one pleases may be said to gain the Sodality Indulgences for which prayers are required, there being no certain ones prescribed.

"Where there are no daily prayers prescribed for the gaining of the Indulgences" of the Sodality, "the faithful are not obliged to recite any determined ones."[2]

427. Among the conditions for various Indulgences granted to the Society of Jesus, as to other Orders, there is that of visiting a Church or Oratory of the Society. For this visit, however, any Church will not do simply because it has a Sodality of Our Lady established in it.

"Can the Churches in which the aforesaid Confraternities are erected be said to be Churches of the Order to this effect that the faithful, not Members of the Confraternities, can gain any Indulgences for visiting them?... No."[3]

428. A Sodalist who is ill or in prison or, in the judgment of the Confessor, otherwise legitimately hindered, can, without a visit to a Church, gain the Indulgences for which such a visit is ordinarily required.

A former concession ran thus: "The Members of each Confraternity who have any bodily infirmity or are in prison can gain the same Indulgences as the other Members, provided, in place of the visit to a Church, nearly always prescribed, they perform the other pious works enjoined."

The following questions were put as to this privilege: "1. Is this concession now, in fact, available for all Confraternities or Sodalities without special application for it?... 2. Is it available for Members who are sick or in prison?... 3. Has it been extended to Members lawfully hindered by any other grave cause?... 4. This extension is humbly begged."

[1] S. C. Indulg., 26 Aug., 1893 (Documents, 1862, f.). — [2] S. C. Indulg., 31 Jan., 1848 (Documents, 1270). — [3] S. C. Indulg., 15 Jan., 1752 (Documents, 1083, t. Cf. 945).

The answers were; "1. Yes. 2. Yes. 3. No. 4. His Holiness should be petitioned for the gracious extension to other legitimate hindrances, to be decided on by a prudent Confessor, who must, however, commute the good work enjoined of a visit to a Church into some other pious work . . . His Holiness ordered the Decree to be issued which is spoken of in the first part of the second question, and graciously conceded the extension petitioned, with the limitation expressed in the answer to the fourth part of the same second question."[1]

429. The Indulgence granted for the weekly meeting may be gained even if the meeting takes place only every two weeks or twice a month.[2]

430. After 17 Sept., 1887, by Decree of Leo XIII, only such Sodalities of Our Lady can gain the Sodality Indulgences as have been duly aggregated to the *Prima-Primaria.*

"The aforesaid petitioner earnestly and humbly begs your Holiness . . . to order that Sodalities shall be unable hereafter to gain the Indulgences unless they be aggregated to the Primary Sodality at Rome by the General of the Society of Jesus . . . His Holiness graciously granted the petition."[3]

431. Missionary Bishops, however, in virtue of the faculties they receive from the Sacred Congregation *de Propaganda Fide*, can still communicate the Indulgences to Sodalities of Our Lady erected by them.

The heads of Missions "can validly and lawfully exercise the faculties . . . as to the application of Indulgences of all the Confraternities."[4]

432. But as has been said above, Sodalities erected in this way have no connection with the *Prima-Primaria* of the Roman College and do not share in its good works and prayers.

"Do Confraternities erected by the Bishop with authority from the Holy See enjoy the same communion of good works and prayers with the Archconfraternity as those aggregated in the usual way? . . . No."[5]

433. Neither, it seems, do they enjoy any Indulgences that may be granted to the *Prima-Primaria* after their erection. On the contrary, that these new Indulgences are communicated to Sodalities aggregated to the *Prima-Primaria*, is clear, 1. from the phrases used in the Pontifical Bulls: "Indulgences . . . that will

[1] S. C. Indulg., 16 July, 1887 (Documents, 1812, 1817, ff.). — [2] See above, 371. — [3] S. C. Indulg., 17 Sept., 1887 (Documents, 1834, f.). — [4] Card. Prefect, 30 June, 1889 (Documents, 1845). — [5] S. C. Indulg., 22 Aug., 1842 (Documents, 1241, 1243).

hereafter be granted;"[1] " granted or to be granted;"[2] " granted or to be hereafter granted;"[3] " the terms of the aforesaid Letters adhered to in all things;"[4] and 2. from the fact that the Indulgences granted since the last mentioned date have been granted expressly to " all the Members of the *Prima-Primaria* and of other such Sodalities aggregated to it;"[5] to the Members " of each Sodality;"[6] to the Sodality in general, without special mention of the *Prima-Primaria;*[7] to " the *Prima-Primaria* ... and the other Sodalities aggregated or to be aggregated to it."[8]

434. The revision of the Sodality Indulgences certified to in the Summary suffices, so that the local Ordinaries have not to make any other. Additional Indulgences, however, must also be revised.

> " If the list has been once revised by the Ordinary of the place in which the head authority of the Order who has the power to erect, etc., resides, no other revision is necessary ... But additions which may be made by new concessions are likewise to be revised."[9]

435. The Summary of Indulgences, in the case of a non-Jesuit Sodality, though it dees not require revision by the Bishop, would yet have to be presented to him for him to see it, if the Sodality came under the Bull *Quaecumque* and its enforcement of 8 Jan., 1861. If, then, such a presentation nevertheless takes place, as it may well out of courtesy, the Ordinary is not obliged to put in writing anything to indicate that he has seen the Summary, for such a record is not required even in Confraternities which are not exempt from the *Quaecumque.*

> " Does the Bishop have to record in writing at the bottom of the Summary of Indulgences his having seen it? ... It is not necessary."[10]

436. We have seen[11] that Sodality Indulgences and Privileges cannot be communicated partially or temporarily by the Father General in aggregating. He must communicate all and in perpetuity.

437. The Indulgences granted by the Holy See to the Sodality of Our Lady cannot be increased by a Bishop or Prelate without his adding new works to be fulfilled.

[1] Gregory XIII, *Omnipotentis Dei* (Documents, 533). — [2] Sixtus V, *Superna dispositione* (Documents, 561). — [3] Sixtus V, *Romanum decet* (Documents, 591). — [4] Gregory XV, *Alias pro parte* (Documents, 832). — [5] Benedict XIV, *Gloriosae Dominae* (Documents, 1041). — [6] S. C. Indulg., 27 Apr., 1887 (Documents, 1803). — [7] S. C. Indulg., 16 July, 1887 (Documents, 1823); 26 Aug., 1893 (Documents, 1861); 17 Nov., 1906 (Documents, 1919). — [8] Summary (Documents, 1650, 1982). — [9] S. C. Indulg., 19 Oct., 1866 (Documents, 1528). — [10] S. C. Indulg., 10 Aug., 1899 (Documents, 1883, f.). — [11] Above, 151.

"Can the Bishop or any other Prelate annex other Indulgences to the same pious Sodality to which Indulgences have already been granted by the Roman Pontiff? ... No, unless new conditions are prescribed."[1]

438. The Indulgences of the Sodality of Our Lady do not include those of the Society of Jesus or of any other Order.

"No Regulars of any Order, Congregation, Institute or Society, even of the Society of Jesus, could or can communicate to Confraternities ... the Indulgences granted to the Regulars themselves."[2]

439. But it is not so in the case of other associations, for, there being no prohibitory clause in the concession of the Sodality Indulgences, these bodies may, along with the Indulgences of the Sodality, enjoy at the same time those of other societies — provided, of course, there is no restrictive clause in the concessions to these.

"If there is no express condition made — for example, "provided no other Indulgences be found granted," etc. — the conclusion is that the single Indulgences, even if granted previously, remain valid."[3]

440. We have seen[4] that the profanation of a Church, its withdrawal from an Order to which it belonged, or even its destruction, if it is rebuilt in the same place, do not affect the Indulgences of a Sodality erected in it. Not even if a Sodality lapses through lack of Members, are its Indulgences lost.

"Even if" a certain Confraternity "lapsed through lack of Members, still its Indulgences ... were not lost."[5]

441. Defects committed before 17 June, 1908, in the canonical erection or aggregation of Sodalities, or in the reception of Members, do not hinder the Sodalists concerned from gaining the Sodality Indulgences.

"The above-mentioned petitioner begs your Holiness to sanate all erections, aggregations and receptions hitherto executed with any defect, so that all the Members may certainly continue to enjoy the Indulgences ... — The Sacred Congregation kindly granted the petition."[6]

[1] S. C. Indulg., 12 Jan., 1878 (Documents, 1558, ff.). — [2] S. C. Indulg., 19 March, 1671 (Documents, 945). — [3] S. C. Indulg., 30 Jan., 1843 (Documents, 1251). — [4] Above, 31, f. — [5] S. C. Indulg., 28 Jan., 1839 (Documents, 1228). — [6] S. C. Indulg. (Documents, 1949, f.).

CHAPTER XVI

ACQUIREMENT, OWNERSHIP AND USE OF PROPERTY

442. There is a general recommendation in all three sets of Common Rules to keep the Sodality expenses for Feasts, etc., well within the requirements, on one side, of edification, and on the other, of the condition in life of the Members. The reason is that "the poorer Sodalities cannot bear these expenses; the richer use them for vain show." "So," continue the Common Rules of 1885, "let there be no excess in such expenses, as they often eat up an amount of money which could be better spent on things more useful for the glory of God and the honor of Our Lady." The norm is to be "the advancement of the Members in spirit and devotion."[1]

Jesuit Establishments

443. In certain Jesuit Houses, annual revenues are contrary to the poverty prescribed by the Constitutions.[2] The Sodalities belonging to such Houses are, of course, bound by the same rule, their property[3] being property of the House. Besides, Sodalities with revenues of their own, would be subject to the Ordinary of the Diocese.

444. For these two reasons, it was at first ordered that no Sodality in any Jesuit House should receive bequests or have revenues of its own, or "have a right in justice to fixed alms."[4]

445. In order to keep Sodalities incorporated in the Jesuit Houses in which they existed, Father General Aquaviva, having ordered, as has just been said, that these bodies should not receive bequests or have permanent property, further, on several occasions, forbade, as did his successors also, that Sodalities should have or "build a chapel of their own," "lest they should claim the ownership of it."[5]

The Sodality of Our Lady of Loretto, founded at Avignon in 1577, as it owned property and had a fixed revenue, was obliged to put its

[1] Documents, 625, 1335, f. See also above, 409, what the Common Rules of 1910 say on this subject, and compare 1957, 2045, 2170. — [2] P. 6, c. 2, nn. 2, 5. — [3] See 452. — [4] Fr. Gen. Aquaviva, 10 Sept., 1605; Fr. Gen. Vitelleschi, 1616, 1620 (Documents, 798, 930. Compare 920, 943). — [5] Fr. Gen. Aquaviva, 15 June, 1602; 8 Apr., 1605 (Documents, 864, 867); Fr. Gen. Vitelleschi, 13 Aug., 1621; 20 Oct., 1632; 2 June, 1633 (Documents, 863, 865. See also 866).

business transactions in the name of individuals, when Father General Aquaviva ordered that Sodalities should not have such property and revenues. This proved unsatisfactory in the end, and the Sodality therefore finally severed its connection with the Jesuits, but continued its good works.[1]

In 1648, the Bishop of Eichstatt claimed supremacy over a Sodality that had property.[2]

Because the Sodality property was incorporated in the College property, it was, in one place, ordered that "no expense should be incurred without leave of the Rector."[3]

446. The Sodality was not even allowed to found a *Monte di Pietà* (loaning house for the poor) "depending on it,"[4] nor even to undertake "the administration of revenues left for the members to distribute among the poor,"[5] and "alms boxes for voluntary contributions" were in some places prohibited, but in others allowed, probably with a view to the difference mentioned above between different Houses of the Society.[6]

447. "The furniture, etc., of a Sodality is considered as given to the House or College" but "with the obligation of its serving for the use of the Sodality as long as this continues in existence."[7]

448. As, however, certain good works cannot be carried on successfully without annual revenues, Father General Aquaviva allowed and recommended a means of providing for the good works in question without infringing on the Society's poverty. This was by means of a distinct association not belonging to a Jesuit House and which was subject to the Ordinary, and capable of administering property; the association to have the obligation of paying over to the Sodality each year a certain annual income.

"A society or association could be erected, with the approbation of the Ordinary and subject to him, to receive pious bequests and have fixed revenues. But its election of Officers and meetings must take place in a Church or place not belonging to us, and as it is desired that Ours should help and direct this work, a vote is usually passed not to admit into the society or association .... any one who is not a member of the Sodality."[8]

449. Such an association would be bound "not by a civil

[1] Chossat, *Avignon*, pp. 164–170. — [2] Duhr, *Stimmen*, 1910. I, p. 292. — [3] Fr. Gen. Aquaviva, 1601 (Documents, 936). — [4] Fr. Gen. Aquaviva, 12 Nov., 1594 (Documents, 928). — [5] Fr. Gen. Vitelleschi, 5 Aug., 1622 (Documents, 927). — [6] Fr. Gen. Aquaviva, 3 July, 1614; Fr. Gen. Vitelleschi, 1 Aug., 1617, 1622 (Documents, 929, 931, 932). — [7] Fr. Gen. Vitelleschi, 29 Aug., 1643 (Documents, 934). — [8] Fr. Gen. Aquaviva, 17 Dec., 1605 (Documents, 800. Compare 926).

obligation, but only in equity or fidelity, to pay over the annual sum."[1]

It is interesting to note that there still exists such a society in the Sodality of Nobles of the Assumption at the Gesù, Rome. In the year 1612 the "Union of Twelve Knights," was incorporated with the Sodality of the Assumption. "This Union was instituted to venerate the Blessed Sacrament.... As regards works of piety, it was one with the Sodality, in no way divided from it, but as regards the administration of its own revenues, and also those, present or future, of the Sodality of the Assumption, with which it was incorporated, it was a distinct Sodality."[2] It is probable that Sodalities of Our Lady owe to this Union the Indulgences they enjoy for the three days of Exposition,[3] it being this society that promoted the devotion at the Gesù.

450. It may be added that the first of the reasons assigned in No. 443 still holds good, so that now, as in the beginning, no Jesuit Professed House or independent Residence can possess for its Sodalities any source of regular revenue.

451. The second reason, namely, subjection to the Ordinary, was provided for by the formal declaration to be quoted in the next number. The tenure of such property is, therefore, similar to the tenure of other property and is not forbidden in any Jesuit institutions except Professed Houses and independent Residences.

452. Benedict XIV, 15 February, 1758, settled the question of the ownership of the buildings, furniture, etc., of the Sodality in Jesuit Institutions, by decreeing that Sodalities erected in Colleges and Houses of the Society are incorporated in such Colleges or Houses, so that the Sodalists have no right to or control over such property.

"Moreover, with the like will, knowledge and fulness of power, We determine, decree and order in perpetuity that the aforesaid Sodalities already erected or at any time to be erected in the regular Colleges or Houses of the same Society, are, should be and are understood to be so united to and incorporated in the said Colleges and Houses in which they are erected that the Members of the same Sodalities have not, and cannot have any right, dominion or suit touching any buildings, vessels, movable property, ornaments or furniture whatever, sacred or profane, now or at any time belonging and appertaining to the same Sodalities and bought or to be bought for their use and adornment, and cannot in any way, or for any reason or cause, have in their possession and keep or claim the right to have the keys of the closets in which the aforesaid movable property and furniture, etc., are kept secure, but

[1] Fr. Gen. Vitelleschi, 27 Nov., 1638 (Documents, 925). — [2] *Statuti*, 1824, pp. 15, ff. — [3] Documents, 2009.

can keep only those keys which the Director of the time being of the said Sodalities, named and delegated by the Society itself, shall give and consign to them freely and for the time the Directors themselves deem proper."[1]

453. A reason in addition to that mentioned in No. 33 for the incorporation of Sodalities in the respective Houses was that the body might be dissolved without trouble, if and whenever the House should have to be given up.

Because the Sodalities "should be of such a nature, that whenever the Society of Jesus wishes to withdraw, the Sodalities may be *ipso facto* dissolved."[2]

454. This reason no longer holds, since, when Jesuits are now obliged to give up their Houses, a non-Jesuit can be named Director, thus continuing the existence of the body.

Father Vicar General Anderledy begs "your Holiness to permit that in places where, for just reasons or because of the times, the Director of a Sodality of Our Lady cannot be a Priest of the Society of Jesus, the General, or Vicar General, or Local Superiors may delegate another Priest to that office, and that he may, then, enjoy all the faculties and privileges granted to Jesuit Directors .... His Holiness graciously granted the petition, provided the regulations be observed."[3]

"Do such Confraternities" (formerly under Religious Directors) "which are now ruled by Secular Priests appointed by the Bishops, still enjoy the Indulgences and privileges which they enjoyed while they were under the directorship of Religious Orders?.... Yes."[4]

455. It is possible that, when the Suppression of the Society of Jesus was carried into execution, the property of the Sodalities connected with Jesuit Colleges and Houses was, in some places, thought to pass under the care of the Pontifical Commission appointed to execute the Brief[5] and to be therefore included in the orders of the Commission to hold the property subject to the disposition of the Holy See.[6] This view, if it was anywhere taken, was a mistake.[7]

At Antwerp, 20 Sept., 1773, the Officers of the Citizens' Sodality were invited to deliver up the keys of their meeting place and the Sodality entirely came to an end.[8] On the contrary, the property of the Citizens' Sodality of Cologne simply passed over to the Sodality as owners.[9]

[1] Documents, 1119, ff. — [2] Fr. Gen. Aquaviva, 1606 (Documents, 805). — [3] S. C. Indulg., 23 June, 1885 (Documents, 1648, f.). — [4] S. C. Indulg., 10 Aug., 1888 (Documents, 1837, f.). — [5] See Documents, 1132. — [6] See Documents, 1133. — [7] See above, 21. — [8] *Précis historiques,* 1882, p. 343. — [9] Müller, p. 170.

456. If a Jesuit Sodality is dissolved, all obligations must be met, and then its property disposed of by the Regular Superiors, as the Sodality was incorporated in the House.

"Theologians judge that the ownership of the furniture of a Sodality which is dissolved, belongs to the House or College in which it exists."[1]

"If a Sodality is broken up, its property and furniture should be applied according to the intention of the donors.... When they give any movable property, let their mind be inquired into and noted in the Memorials."[2]

The property of the Greater Latin Sodality of Munich was given over, in 1773, to the Sodality, in accordance with a Council vote of 1597.[3]

Non-Jesuit Establishments

457. Sodalities are not to be prohibited to collect alms for pious works, provided in doing so they avoid abuses condemned by the Church.

A Bishop in Italy had forbidden a certain Confraternity to make such collections. They appealed to Rome. The answer was that the Bishop "should desist from the prohibition, but see that in asking such alms they avoid the name and acts of the Questuaries execrated by the Council of Trent and the Apostolic Bulls."[4]

458. The leave of the Bishop may be given, if he wishes, in the form of a law affecting the entire Diocese.

The Sacred Congregation answered "that there is nothing in the Constitution of Clement VIII quoted, sect. 8, to prevent Confraternities collecting alms according to a law of the Ordinary affecting the whole Diocese: the alms are to be employed for repairs or for the adornment of the Church or Oratory, or for other pious uses with the consent of the Ordinary."[5]

459. The Sodality in non-Jesuit institutions is responsible to the Ordinary of the Diocese for its handling of property and is obliged each year to render him an account of its administration.

The Bishops "are ex officio to take cognizance of and execute everything established for the Divine worship, for the salvation of souls or for the support of the poor.... The Administrators, ecclesiastical or lay, of the Confraternity are to be held bound to render every year to the Ordinary an account of the administration."[6]

[1] Fr. Gen. Vitelleschi, 29 Aug., 1643 (Documents, 934). — [2] Fr. Gen. Aquaviva, 1600 (Documents, 935). — [3] Sattler, *Bayern*, p. 164. — [4] S. C. Bish. and Regul., 19 Aug., 1579 (Documents, 506). — [5] S. C. Indulg., 11 July, 1838 (Documents, 1226). — [6] Council of Trent, Sess. 22, cc. 8, 9 (Documents, 504, 505).

460. Barring these regulations, there is no law of the Church forbidding a Sodality not in a Jesuit institution to acquire in any way and hold property of whatever kind.

461. Revenue from such property is to be employed in the way laid down in the Particular Rules of each body, or in any way agreed upon with the Ordinary of the Diocese.

462. The property itself is to be administered by the Sodality, through Administrators, if such are elected — though they are not a necessity — and under the supervision of the Ordinary.

Alienation

463. No property of any kind can be alienated "unless for a just cause and with the observance of the requisite formalities." Alienation here means such acts as "gift, sale, exchange, payment, the yielding of rights," also "pledging, mortgage, lease, rent for a long term" or "the acceptance of liabilities," perpetual or for a long period.[1]

464. A just cause for alienation would be "the urgent need of the Church," "evident utility to the Church," "devotion," "the uselessness or inconvenience of retaining the property."[2]

465. Besides, in the case of "real estate and valuables dedicated to God," the Sodality cannot validly alienate unless with leave of the Holy See.

> "We prohibit the alienation of all ecclesiastical goods and possessions and any contract by which ownership itself is transferred, any grant, mortgage, or rent beyond three years, any infeudation or lease, except in cases permitted by law and of things and possessions given from long custom in lease and then with evident utility to the Church, and of fruits and possessions which because of the pressure of time cannot be conserved .... If any one presume to alienate any of the same goods and possessions contrary to our prohibition and without consulting the Roman Pontiff, such alienation, mortgage, grant, rent, and infeudation shall have no force or value."[3]

466. Indeed, such unauthorized alienation would subject the parties to an *ipso facto* excommunication.

> "*Ipso facto* excommunications reserved to no one: .... 3. Those who alienate or presume to receive ecclesiastical property without the

[1] Wernz, *Jus Decretalium*, III. I, nos. 162, 154. — [2] Ibidem, nos. 165, 163. — [3] Paul III, *Ambitiosae*, 1 March, 1467 (Documents, 502, 503).

Apostolic consent, as laid down in the law *Ambitiosae* De reb. Eccl. non alienandis."[1]

467. "Bishops are not seldom granted extraordinary faculties to alienate even things of great value without recourse to the Holy See."[2]

468. For property of lesser value, the Ordinary, without any special faculties, can give the requisite permission.[3]

469. As, therefore, in virtue of their ordinary and extraordinary powers, the Bishops can usually supply the consent, and as the leave of the Holy See is not granted without the previous cognizance and approval of the Ordinary, such business can usually be best managed by Sodalities through the Ordinary of the Diocese.

470. In case of the lawful dissolution of a non-Jesuit Sodality, it is clear that, if any provision was made as to the disposition of the property, when it was acquired, the provision must be observed. Of course, all debts and obligations must be met. The remainder, if any, it belongs to the ecclesiastical Superiors to assign.

CHAPTER XVII

WORKS OF THE SODALITY

471. In the Common Rules anterior to 1910 there are several things relating to the subject of this Chapter. In those of 1587, the Sodalists are recommended "to visit prisons and hospitals, to teach the Christian doctrine, and to perform other good works, which each Member can exercise privately, according to his state and condition, or the whole Sodality together, under the advice and direction of the Father, with the approval of the Superior of the College." In these Rules no more is said, if we except the exercise of charity towards sick or deceased Sodalists.[4]

Notices relating to the regulations of 1587 are found from time to time in the *Memorie* of the *Prima-Primaria*, for instance: "It was decided that during this Holy Year the entire Sodality in a body should go and visit the hospitals;"[5] "It went to the hospital of St. John;"[6] "It went according to custom to the Prisons."[7] The author of the *Notizie istoriche*[8] complains that to a great extent "the works of piety

[1] Pius IX, *Apostolicae Sedis*, 12 Oct., 1869 (Documents, 1550). — [2] Wernz, *Jus Decretalium*, III. 1, no. 165. — [3] Ibidem, no. 165. — [4] Documents, 621. — [5] 17 Jan. 1600, p. 33 r. — [6] 25 Jan., 1632, p. 148 v. — [7] 19 Apr., Good Friday, 1669, p. 90 r. — [8] Pp. 48, 49.

have been neglected, which used to be performed by the Members of the Sodality to the admiration of Rome and the special edification of the aggregated Sodalities." He relates, however, that every Friday still some of the Sodalists served the sick in the hospitals; and with greater solemnity "on certain occasions during the year, when they delighted extremely in serving the poor of Christ, in order to please the Blessed Virgin." Some also went every month to serve the prisoners at dinner. It seems that this custom was dropped about the year 1832.[1] The old Rule was reëstablished in 1865,[2] but without any mention of works done in common. It must be pointed out that the *Prima-Primaria*, during perhaps its whole existence up to 1865, adopted works of mercy rather as a means of sanctifying its members, than solely for the good of others. In the *Memorie* and Rules, the visits to prisons and hospitals were made and recommended in order to exercise the spirit of penance and humility, or of other virtues. Outside these, there is hardly anything said about other works of charity, not even of the teaching of Christian doctrine, nor is there any frequent mention of works done by the Sodality as a body.

Whatever was the practice of the *Prima-Primaria*, there can be no doubt that many of the old Sodalities have left a splendid record of works of charity and zeal. Thus we read of the Gentlemen's Sodality at Caen (1720): "These Gentlemen have formed a fund to lend without interest to poor workingmen, merchants and others and aid them in this way to maintain themselves in business or to take it up again, if poverty has obliged them to abandon it." They visited all the poor of the six parishes, three Sodalists together, "an ecclesiastic, a married man and a young man." They gave "bread, linen, beds." "They consoled the poor, exhorted them to be patient and to frequent the Sacraments, and instructed the children in their parents' presence." "They caused poor but industrious boys to learn trades suitable to their inclinations and talents," and helped them by paying for their work. They loaned linen, etc., to the sick poor, got up a retreat yearly for 25 poor girls or women, chosen in the visits made to the poor, procured linen for the prisoners and sent them food and medicine.[3]

472. The Common Rules of 1855 kept the few prescriptions of 1587 on this point, and among them the important rule which has given rise to those splendid works now so much in evidence in Sodalities of Our Lady for the good of souls: the rule, namely, that these works may be done by the "whole Sodality together."[4]

About the year 1864,[5] the Director began in the *Prima-Primaria* one of those works of zeal which have in these last years been so much developed: the Sodality itself undertook the work of the *Pious Union*

[1] Arch. P. P., Prot. I. 2. D, p. 21. — [2] Particular Rules, p. 37. — [3] Quoted by Fouqueray in *Etudes*, 1903, Vol. 94, pp. 98, ff. — [4] Documents, 1348. — [5] Arch P. P. Prot. XIII, n. 28.

against Blasphemy, a movement which was propagated with great profit for the good of souls, and is continued to this day.

473. The principle in question was recognized and expressed more insistently in the General Statutes of 1885, and still more in certain letters of the Fathers General.

"Let them promote all that serves for the increase and defence of the Church. Let them by example and instruction strive to bring back to the way of salvation those who have strayed away from faith or Christian virtue. Let them give themselves to works of mercy, especially towards the sick of the Sodality."[1]

"Let them strive to do good not to themselves only, but also to others."[2]

"The Directors must make apostles of the Sodalists, proposing to them those works of charity and mercy which can be done by pupils in that place."[3]

"Our Sodalists must be urged to become apostles by teaching Catechism, by visiting prisoners, and by every work of charity and mercy that can be done in the place."[4]

"In our times especially, the lay apostolate, which so greatly contributes to the glory of God, must not be neglected."[5]

"Let the practice of the apostolical virtues be taught."[6]

474. It was reserved, however, for the Common Rules of 1910 to indicate and to urge strongly and definitely upon the Sodality the performance of external works of mercy. They propose these as a distinct part of the end and purpose of the Sodality, subordinated, it is true, to the sanctification of the members, but not to be neglected in any Sodality of Our Lady. The spiritual and corporal works of mercy may be exercised by the Sodalists individually or by the Sodality as a whole.

"Let all be careful, as far as they can, to exercise their zeal, even in private, in spiritual and corporal works of mercy, and especially by drawing to the Sodality those whom they deem fit for it... Our Lady's Sodality aims at procuring the greatest possible holiness for its Members and at spreading to many others their salutary influence for the good of souls. It must, therefore, labor by various means to foster piety in the Sodalists and lead them to practise works of charity towards their neighbor... Sincerely bent on sanctifying themselves, each in his state of life, and zealous, as far as their condition in life permits, to save and sanctify their neighbor."[7]

[1] Documents, 1742. — [2] Fr. Gen. Martin, 21 Aug., 1903 (Documents, 1958). — [3] Fr. Gen. Wernz, 23 Aug., 1907 (Documents, 1965). — [4] Fr. Gen. Wernz, 27 Aug., 1907 (Documents, 1966) — [5] Fr. Gen. Wernz, 7 Jan., 1908 (Documents, 1967). — [6] Fr. Gen. Wernz, 24 Jan., 1909 (Documents, 1972). — [7] Documents, 2133, 2075, 2052.

Among the works of Sodalities we may call attention to the following:

The St. Vincent de Paul Society embraces various forms of corporal and spiritual works of mercy and we find Conferences established in not a few Sodalities, as in the University section of the *Istituto Sociale* Sodality at Turin;[1] in the Tong-Ka-Tu Youths' Sodality,[2] the Members visiting the hospitals, teaching Catechism and helping the poor; in a Freiburg Sodality;[3] in 4 College Sodalities in Belgium;[4] in the Lyceum Students' Sodality at Arlon;[5] and in a Sodality at Stuttgart.[6]

In other cases, while there is no separate Sodality Conference, the members are active in the St. Vincent de Paul Societies existing outside, as in the Sodality for the Upper Classes at Antwerp;[7] in the Students' Sodality at Liège;[8] in the University Students' Sodality at Cracow;[9] in the University Students' Sodality at Turin.[10]

The St. Vincent de Paul Society and that of St. Elizabeth were strongly recommended at the Congress of Einsiedeln.[11]

A favorite Sodality work has always been *the teaching of Catechism.* This was practised in the Sodality of Antwerp in 1591, which helped the teaching of Catechism by encouragement, given by visits, premiums and contributions;[12] and in the Bohemian Sodalities.[13] The *Ristretto dei Dodici Apostoli* in the *Istituto Massimo* at Rome "on Sundays, teach Catechism in the parishes."[14] At Gerona, a Young Men's Sodality taught Catechism to some 400 poor children every Sunday.[15] A Sodality at Manila taught Catechism in the various parishes.[16] Pius X, 23 Jan., 1911, wrote to the Fathers in charge: "You will readily understand how great was Our satisfaction, how great Our pleasure, when We received your letter and the Album accompanying it" He thanked most heartily all concerned.[17] The Day Scholars' Sodality of the College of Cienfuegos, dividing the city among them, collected the negro boys for Sunday Catechism.[18] The Father General highly praised the catechetical work for negroes done by a Sodality of Gentlemen at Havana.[19] The Holy Father, on receiving the Catechism Album of this Sodality, was pleased to send his Apostolic blessing to the Sodalists and the children.[20] The Students' Sodality at Prato procured lantern slides for the teaching of Catechism by means of pictures.[21] A Boys' Sodality of Barcelona, when on vocation in another city, got together and established Catechism classes for 150 children.[22] See the excellent body of Rules composed for carrying on catechetical work at Barcelona.[23].

[1] *Stella Mat.*, 1906, p. 156. — [2] 1880, *Stella Mat.*, 1906, Dec. p. 13. — [3] *Bericht, Köln,* p. 49. — [4] *Congrès,* p. 64. — [5] Ibidem, p. 196. — [6] *Sodal.-Corr.*, 1895, p. 92. — [7] *Congrès,* p. 77. — [8] P. 78. — [9] P. 108. — [10] *Stella Mat.*, 1906, p. 157. — [11] *Stella Mat.*, 1907, p. 25. — [12] *Précis historiques*, 1882, p. 329. — [13] Krõss, *Böhmische Provinz,* I, p. 657. — [14] *Congrès,* p. 117. — [15] *Sodal.-Corr.*, 1897, p. 105. — [16] *Woodstock Letters*, 1903, p. 99. — [17] *Woodstock Letters*, 1911, p. 262. — [18] *Sodal.-Corr.*, 1900, p. 171. — [19] *Catálogo-Memoria,* 1908, p. 84. — [20] *Catálogo-Memoria,* 1909, p. 5. — [21] *Fahne Mariens*, 1909, p. 202. — [22] *Catálogo Cong. Annunc. y S. J. Berch.*, 1892, p. 21. — [23] *Reglas de las Secciones Catequisticas,* 1896.

Visiting the sick is a second good work mentioned in the Rules and Summaries of Indulgences. It was a special feature in the Young Workingmen's Sodality of the Caravita, Rome: "They shave" the sick in the hospital, "wash their hands and do all those little services which are such a comfort to those unable to do them for themselves."[1] The Citizens' Sodality of Cologne assisted the dying.[2] As to the Bohemian Sodalities in the early days, see Kröss.[3] The *Ristretto dei Dodici Apostoli* at Rome also visited the sick in the hospitals.[4] The Indian Sodality at Lima (1605 on) were zealous in their care for the sick.[5] The day students of the College of St. Ignatius in Columbia went with the Director in parties each Sunday to visit the sick in the hospital, while the boarder Sodalists served the poor at the College door twice a week and taught them Catechism. These, too, were accompanied by the Director.[6] Visits to the hospital were made regularly by a great Sodality in Manila.[7]

Visits to the poor were a work of the Beyrouth Workingmen's Sodality;[8] of the Young Ladies' Sodality of Bucharest, who instructed the poor and spent 1500 francs a year on them;[9] of the Sodality of Antwerp in the early days;[10] of the Sodality of the *Instituto Sociale* of Turin, which waited on the poor at table, providing "sweets, fruits and cigars" for the old people at the Little Sisters of the Poor.[11]

Various Sodalities *work for the poor* in one way or another, even where visiting them is not practised. The University Students' Sodality at Cracow established an employment bureau for poor students.[12] The double Citizens' Sodality of Cologne, in the old days, had to be on its guard against candidates applying for admission merely with a view to gaining the material help lavishly bestowed on Sodalists.[13] As to the charity practised in the German-speaking Sodalities from 1600 to 1650 see Duhr.[14] The Sodality of the Professed House at Paris sent gifts to the Hurons.[15] The Young Ladies' Sodality of Bucharest had a sewing school for larger girls, to keep them from Jewish or schismatic sewing schools; also a kindergarten.[16] The Beyrouth Workingmen's Sodality procured food and linen for the prisoners, and managed a boys' club and primary schools.[17] The Ursuline Convent Girls Sodality at Innsbruck worked on Wednesday afternoon for the poor, and for needy Churches in China, Bosnia and Zambesi.[18] At Mayence, a Sodality of 100 members conducted an apprentices' club of 360 members, with halls for games and for work, a lodging house and a printing office.[19]

[1] *Stella Mat.*, 1906, p. 68. — [2] Müller, *Köln*, p. 94. — [3] *Böhmische Provinz*, I, pp. 168, 546, 548, 566. — [4] *Congrès*, p. 117. — [5] *Sodal.-Corr.*, 1899, p. 39. — [6] *Sodal.-Corr.*, 1903, p. 6. — [7] *Woodstock Letters*, 1903, p. 99. — [8] *Relations d'Orient*, 1903, Oct., p. 283. — [9] *Sodal.-Corr.*, 1896, p. 56. — [10] *Précis historiques*, 1882, p. 333. — [11] *Stella Mat.*, 1909, p. 170. — [12] *Congrès*, p. 108. — [13] Müller, p. 94. — [14] *Stimmen*, 1910. I, pp. 305, ff. — [15] *Sodal.-Corr.*, 1899, p. 87. — [16] *Sodal.-Corr.*, 1896, p. 56. — [17] *Relations d'Orient*, 1903, Oct., p. 283. — [18] *Sodal.-Corr.* 1899, p. 44. — [19] *Congrès*, p. 224.

The spread and defence of the Church is a speciality of some Sodalities. The Citizens' Sodality of Cologne (1579) brought 619 persons back to the Sacraments.[1] "The Sodalists were zealous likewise in hunting up and destroying books against the Faith, the usual means adopted for spreading error at that time."[2] They recalled those who had erred from the Faith, kept their own dependants at Catechism, fought the spread of Protestant books (1600),[3] and in 1580 said 20,000 rosaries for the conversion of heretics.[4] The Gentlemen's Sodality at Avignon, shortly after 1600, formed a fund to help converts.[5] The Beyrouth Workingmen's Sodality joined in the fight against heresy.[6] The Aix-la-Chapelle Sodality of young business men interested itself in foreign missions.[7] The Laibach Gentlemen's Sodality got up a series of apologetic lectures.[8] Lectures for men were established by the Merchants' Sodality at Mühlheim, and were attended by 4,000 men.[9]

A most important Sodality work is *the Apostolate of the Press*. This was strongly recommended by the Congress at Einsiedeln.[10] See also the practical resolutions of the Congress of Valencia, recommending the furnishing of news to good papers, the taking of Catholic papers, the having of Catholic periodicals on sale in public places.[11] The Sodality of Former Students of Chieri started a league, in 1906, to promote the Apostolate of the Press, and in 6 months had given out 16,000 pieces of good literature, and every Sunday distributed 50 copies of a good paper.[12] The Boston Alumni Sodality made out a Catalogue of the Catholic books in the Public Library.[13] The Basle Men's Sodality distributed 20,000 good pamplets in 5 years. They also published short popular pieces for distribution at public meetings, etc.[14] A Vienna Young Men's Sodality had a Section for the press and up to 1906 had distributed 41,000 sheets and 4,000 pamphlets, together with some 7,000 copies of a paper every month.[15] The Trichinopoly Sodalists published small and cheap supplements to their Sodality paper, to help to spread and defend the Faith. The Pampelona Children of Mary, 7 April, 1905, made the following solemn promises before the Blessed Sacrament exposed: "Not to read books or any writings contrary to Catholic doctrine or morals;... neither by subscription nor by advertisement nor in any way to make themselves guilty of the grave sin of helping to the spread of bad publications;... to labor constantly and actively for good literature... To this end we will use an all-powerfull weapon, namely every Catholic lady's influence on society, as mother, daughter or wife."[16] Similar is the recommendation made on the printed certificate given to members of the *Library Apostolate* Section in the Young Ladies Sodality, Holy Trinity Church, Boston: "Every member of this

[1] Müller, p. 8. — [2] P. 10. — [3] Pp. 105, ff. — [4] *Sodal.-Corr.*, 1898, p. 111. — [5] Chossat, p. 175. — [6] *Relation d'Orient*, 1903, Oct., p. 285. — [7] *Etudes*, 1905, 4, pp. 530, f. — [8] *Sodal.-Corr.*, 1898, p. 131. — [9] *Sodal.-Corr.*, 1903, p. 195. — [10] *Stella Mat.*, 1907, p. 25. — [11] *Congreso*, p. 263. — [12] *Stella Mat.*, 1907, Dec., p. 17. — [13] *Woodstock Letters*, 1902, p. 105. — [14] *Fahne Mariens*, 1905, p. 13. — [15] *Fahne Mariens*, 1906, p. 62. — [16] *Fahne Mariens*, 1905, p. 123.

Section must often call to mind how much spiritual and temporal good she can do and how much spiritual and temporal evil she can prevent by spreading good Catholic literature."[1]

Partly as a means of spreading good books and partly with a view to feeding the piety of the Sodalists, certain Sodalities made its members a present every year of a *Xenium*. We may instance the Citizens' Sodality at Cologne, which had this custom at New Year's from 1636 on, the gift of a book being varied with that of pictures, etc.[2] In the Linz Sodalities, from 1622 to 1783, such a book, printed specially for the Sodalities, was presented.[3] The Gratz Sodalities (1684 on) sometimes gave two or more books.[4] A copy of Father Opitz' *Unterm Lilienbanner* was presented, in 1907, to each member of the Porto Alegre German Young Men's Sodality.[5]

Finally, in this connection we may note that the Congress of Valencia made a resolution that "in each Sodality *a body of speakers* be formed to go to meetings, circles and other Catholic Societies, to hold evening sessions or to give religious, moral or social lectures."[6] The lecture bureau of the Boston Alumni Sodality has an interest of its own. "About 25 Members of the Sodality who have already appeared in the lecture field are ready at the call of the Bureau to lecture, free of charge, at any place they may be assigned to." In one season, these lectures reached no fewer than 10,000 people.[7]

The providing of Retreats is a prolific source of good. Retreats were given by the Priests' Sodality of Naples from 1612 on.[8] The University Students' Sodality of Liège, besides promoting the First Friday Communion, nocturnal adoration and midnight Mass for men, provided closed Retreats for men at the retreat house of Xhovémont.[9] The Sodality of the *Istituto Sociale* of Turin provided a like favor for university students at a House of Retreats.[10] The Chieri Sodality inaugurated Retreats for workingmen.[11] The Roman College *Scaletta* gave their personal services in preparing the house and serving at table for a workingmen's Retreat in Rome.[12] The Men's Sodality of Bucharest got up a men's mission.[13] The Sodality of the Purification and St. Francis Borgia in Barcelona formed a committee to manage workingmen's Retreats, and published a pamphlet on the subject securing aid from a committee of ladies in collecting funds.[14]

We must close this long note with some further promiscuous instances of Sodality work. The Sodality at Aix-la-Chapelle fought against

[1] *Monatsbote*, 1911, May, p. 20. — [2] Müller, p. 19. — [3] See the list in Kolb, *Mitteillungen*, pp. 195, ff. — [4] *Sodal.-Corr.*, 1899, p. 4. See also, as to the Vienna Sodality of Nobles, *Fahne Mariens*, 1910, p. 85. For the Senior Students' Sodality of Lucerne (1654-1768) see *Die Grosse Latenische Congregation*, p. 51. — [5] *Marian. Kong. deutsch. Jünglinge*, 1907, p. 4. — [6] *Congreso*, p. 255. — [7] *Woodstock Letters*, 1902, pp. 105, ff. — [8] *Sodal.-Corr.*, 1898, p. 39. — [9] *Congrès*, p. 78. — [10] *Stella Mat.*, 1905, p. 156. — [11] Ibidem, 1907, Dec., p. 17. — [12] *Stella Mat.*, 1909, p. 238. Cf. 1908, p. 160. — [13] *Sodal.-Corr.*, 1896, p. 56. — [14] *Los Santos Ejercicios para Obreros*, Barcelona, 1907, p. 23.

the making of bad laws.[1] The Young Ladies' Sodality of Norwood in Australia watched by twos before the Blessed Sacrament as long as it was present.[2] 40 Sodalists every month kept up the Nocturnal Adoration in groups from 9 to 4 in the Workingmen's Sodality at Beyrouth.[3] 60 out of 75 men Sodalists of the Karlsruhe Sodality belonged to the Confraternity of Perpetual Adoration, each spending one hour before the Blessed Sacrament, on the second Sunday of the month, from 6 a. m. to 6 p. m.[4] The St. Gall Young Men's Sodality gave popular science lectures and instruction in declamation and singing.[5] The Priest's Sodality of Lima in Perù (1605) had 40 Masses said yearly for its dead.[6] The Munich Citizens' Sodality made a foundation of Masses (1700).[7] The Augsburg Citizens' Sodality joined the Temperance and the Press Union in a body.[8] The Linz Ladies' Sodality had one or two of its members at the railroad station "to protect travelling servant girls and give them advice and help."[9] In 1909-10, a Section of this Sodality brought to Christian marriage 72 pairs who had been living in sin.[10] The Teschen Ladies' Sodality organized vacation work for poor children, furnishing the materials free.[11] The Lemberg Ladies' Sodality, in 1903, gave dresses and sweets to 100 poor children in December, and had a monthly collection for the poor, and supported the cause of Catholic schools.[12] The Wynberg (South Africa) Convent Sodality made and repaired vestments, visited the sick poor, bringing them delicacies and clothing, visited the sick soldiers in the hospital, and carried on a sewing class.[13] The Sodality of Young Business Men of Aix-la-Chapelle interested itself in religious lectures, yearly Retreats, the Peter's Pence, foreign Missions, Catholic libraries, popular science lectures (which it introduced in more than 70 German cities), schools for Catechism (Sundays), writing, and arithmetic.[14] The Sodality of the Professed House of Mexico, early in the 17th. century, collected a fund to furnish dowries to girls exposed to danger.[15] The Ladies' Sodality of St. Brigida in Mexico educated 70 poor girls in 1900.[16] A Young Workingmen's Sodality at Vienna[17] had an *agitation* Committee, to secure new Members. See also the inspiring record of the work done by the Boston Alumni Sodality — the Catalogue of the Catholic books in the Public Library, an employment bureau for deserving male applicants, work for Catholic sailors, the lecture bureau, the bureau of information for Young Catholics coming to study in the professional schools of Boston, one of the purposes being to "place them with good Catholic families."[18] The Georgetown

[1] *Bericht, Köln.* p. 62. — [2] *Sodal.-Corr.*, 1899, p. 130. — [3] *Une Congrégation d'Ouvriers à Beyrouth*, p. 21. — [4] *Fahne Mariens*, 1911, p. 60. — [5] *Sodal.-Corr.*, 1896, p. 132. — [6] *Sodal.-Corr.*, 1899, p. 39. — [7] *Sodal.-Corr.*, 1898, p. 102. — [8] *Fahne Mariens*, 1906, p. 153. — [9] *Fahne Mariens*, 1906, p. 111. — [10] *Fahne Mariens*, 1911, p. 114. — [11] *Fahne Mariens*, 1905, p. 163. — [12] *Fahne Mariens*. 1905, p. 67. — [13] Irish *Madonna*, 1901, Aug., pp. 29, f. — [14] *Echo der Gegenwart*, 10 Oct., 1905, cited in *Etudes*, 1905. 4, pp. 530, f. — [15] *Sodal.-Corr.*, 1901, p. 179. — [16] *Sodal.-Corr.*, 1901, p. 180. — [17] *Fahne Mariens*, 1907, pp. 24, ff. — [18] *Woodstock Letters*, 1902, pp. 105, ff.

College Sodality, in 1902, took over the management of the Apostleship of Prayer in the College. The Promoters introduced organized Eucharistic work, perpetual Communion of reparation being secured by assigning the various classes to set days.[1] The Philadelphia Alumni Sodality instituted a course of lectures, gave religious instruction to the Catholic boys in Girard College, worked up the Catalogue of the Catholic books in the Public Library and held discussions on Catholic questions of public interest, such as the attitude of Catholics towards the temporal power of the Holy See.[2]

After this Catalogue of works, it will not surprise any one to read what was said of Syracuse in 1591: "Of the Sodalists of the greater Sodality this in general can be said: Nearly every work of piety in this city was either begun by them or is not brought to perfection without them."[3] Several Sodalities have merited the special approval of the Father General for their works; for instance, that of the Annunciation at Havana,[4] that of Gentlemen at Buenos Aires,[5] those of the College of Santiago de Chile,[6] and that of Married Men at Barcelona.[7]

Sections

475. Perhaps nothing in the history of Sodalities of Our Lady has been so remarkable and widespread in these later times as the formation and development of what are called Sections. A Section is a portion of the members of a Sodality who form a subordinate body for the promotion of some particular Sodality work. Sodalities with large membership find it impossible to institute in the whole body more than a very limited number of works of piety and charity, and still more difficult to control them, once they exist. The reason is the disinclination of individual members to certain forms of work and the inability of the Director and Council to look after the details of many works together. For these reasons, the zeal of Sodalists, and especially of their Directors, has devised what are now generally known as Sections of the Sodality.

476. Each Section takes up a work of its own, either one intended to help the Sodalists in sanctifying themselves — as, for instance, the Section established to promote the practice of daily Communion — or one meant to benefit the neighbor — as the Section for securing the Last Sacraments to the Dying — or one with the double purpose of advancing the Sodalists in sanctity and of aiding the neighbor — as those Eucharistic Sections which add to

[1] *Woodstock Letters*, 1902, pp. 51, ff. — [2] *Woodstock Letters*, 1903, p. 282. — [3] *Annual Letters*, quoted in Beguiristain, *La Comunion frecuente*, etc., p. 39. — [4] 30 July, 1907. — [5] 12 June, 1907. — [6] 10 Oct., 1906. — [7] 14 Dec., 1910.

the practice of frequent Communion that of drawing others to so holy an exercise.

477. Sections for Sodality works are not a new institution: in fact, though not in name, there were such bodies in the early Sodalities. But the first authoritative recognition of any of these divisions of the Sodality was in the year 1910, when the Sovereign Pontiff Pius X gave his Apostolic blessing to a Eucharistic Section which put before itself the double purpose mentioned above.

> "The Father General related that the Sodalists of Our Lady in various Colleges in America had formed among themselves a Eucharistic Section, the members of which engaged to be present every day, as far as possible, at the holy Sacrifice of the Mass, to receive Holy Communion daily, or at least three times a week, and moreover to induce the other pupils to adopt the same salutary practice. The Holy Father having heard this, not only showed his great pleasure, but imparted a special Apostolic blessing to each one of the Sodalists belonging to the Section and to the Directors of those Sodalities."[1]

478. A few days after the news of this act of the Sovereign Pontiff had been sent from Rome to the Colleges in America, appeared the Common Rules of 1910, in which not only Eucharistic Sections but all kinds are approved of and strongly recommended.

> "To do these works successfully, it will be well, if the number of the Sodalists permits, to form particular Sections, each with an organization of its own, though always subject to the governing authority of the Sodality."[2]

479. Not resting in the general recommendation of Sections to the Sodality as a whole, the same Common Rules, further on, urge the individual Members of the Sodality "to take an active part in some one of these Sections" and it is even suggested "to make this of obligation," if circumstances permit.[3]

480. A clearer idea of the working of Sections can be got from the concrete instance of a Sodality in which they exist in a highly developed state. We find none about which information is more available than the great Sodality of Our Lady Immaculate and St. Aloysius of Barcelona, "a model Sodality for the whole Catholic world."[4] In its printed annual Catalogue for 1911, the part on Sections runs from p. 123 to p. 186.

[1] Fr. Gen. Wernz, 28 Nov., 1910 (Documents, 2047, f.). — [2] Documents, 2077. — [3] Documents, 2131. — [4] *Präsides-Korr.*, 1911, p. 45.

I. First come the Sections for fostering piety. These were: 1. the *Laus perennis*,[1] a body whose object is a never ceasing succession of acts of devotion to Our Lady, St. Joseph and St. Aloysius — the maintenance of lamps and candles before Our Lady's statue in honor of St. Aloysius and St. Stanislas, and of candles before the picture of St. Joseph, St. Peter Claver and St. Francis Borgia; visits daily to Our Lady[2] and St. Joseph; Saturday Mass, with music by the Musical Section. The *Laus perennis* was divided into three Subsections, each fully organized with its own Officers. One of the subdivisions, the *Guard of Honor*, had its own Prefect, Sub-Prefect, Secretary, and 23 heads of groups: Membership, 353. — 2. Sunday Communion. This Section also had its own Prefect, Secretary and Reader, with over 150 Members. These received Holy Communion every Sunday and Holy Day of obligation, most of them in a body. — 3. Daily Mass and Communion for the needs of the Sodality, with its Prefect and Secretary and over 80 Members.

II. The Sections for charity were the following: 1. Visits to the Holy Cross Hospital, with its General Prefect, two Sub-Prefects, Secretary, 8 Promoters, 4 Librarians, 2 Catechists and more than 70 Visitors.[3] — 2. Visits to the leper Hospital of St. Lazarus, with its Prefect, Secretary, Treasurer and 35 Visitors. — 3. Visits to the Hospital of Our Lady of the Sacred Heart, with Prefect, Sub-Prefect, Secretary, Children's Catechist, 2 Librarians and 15 Visitors.[4] — 4. Visits to the Poor House, with Prefect, Sub-Prefect, Treasure, Librarian and 2 Catechists. — 5. Visits to the Little Sisters of the Poor, with Prefect, Secretary, Treasurer and Visitors. — 6. The Clothes Department, with its own Officers. This collected and kept cast off clothes to be distributed as needed.

III. The Sections for the spread of the Faith were: 1. Catechism classes in a parish Church, with Prefect, 2 Sub-Prefects, Secretary, Vice-Secretary, Treasurer and 15 Catechists. — 2. A Boys' Club, with President and Vice-President, Secretary, Vice-Secretary, Treasurer, Librarian and 2 Sections, each with its Officers and respectively 6 and 7 Custodians of Order. This work had, as a Subsection, the Sodality of Our Lady of the Purification and St. Joseph, erected in the same Church. The Prefect, First Assistant, Secretary and Instructor of Candidates of this were Sodalists of the larger Sodality; the other Officers were young workingmen: the choir, however, was directed by the Sodalists of the

[1] Of a kindred Section at Manila we read: "It is a great pleasure to watch the appointed Sodalists coming at 5 p. m. and kneeling devoutly before the altar of the Blessed Virgin in our Church. They make a visit to Our Lady and another to St. Aloysius... You cannot imagine how much this simple practice has enkindled the spirit of devotion and piety among our day-scholars" (*Woodstock Letters*, 1903, p. 98). — [2] In a similar way, the Valencia children of Mary were divided into *choirs*, one of each being appointed for every day of the month to visit Our Lady (*Reseña Historica*, 1911, p. 12). — [3] This section had to its credit, in 1910, nearly 16,000 visits, with over 6,500 periodicals distributed. — [4] This section, in 1910, made over 2,600 visits and distributed over 5,000 Catholic publications.

larger Sodality. Another Subsection was Sunday Communion; a third, that of Visits to the Poor Children's Hospital; a fourth, that of the Classes, with its Spiritual Director, President and Vice-President, Secretary, Treasurer and 2 Teachers; a fifth, that of Mutual Benevolence, administered by the Sodalists in the main Offices, all the rest being left to the workingmen members. Other subdivisions were a Savings Bank and a Cooperative Store. — 3. House of Our Lady of Mt. Carmel and St. Peter Claver, with its Officers and managers from the Sodality, and a total Membership of 334. The House managed: 1. Children's Catechism classes, with Officers, including an Examiner, 2 Custodians of order and 17 Catechists; 2. the Sodality of the Mother of God, with the chief Officers from the larger Sodality and numbering 69 workingmen and 35 children Members; 3. schools, with Spiritual Director, President, Vice-President, Treasurer and 4 Professors. There was a day school with 140 children, an elementary with 147, a higher with 32, and a night school for drawing with 29; 4. a Mutual Benevolence Society, with Sodalist head Officers and workingmen members. The House also had a Savings Bank and a Cooperative Store. — 4. A House for working children and youths, with Officers and 17 Catechists. — 5. The Apostolate of the spoken word, by lectures, with a Priest Director, a Secretary, Vice-Secretary and 29 Members. — 6. The Apostolat of the Press,[1] managed by a Prefect, Treasurer, 14 Consultors and a distributing Commitee (10 Members).

Besides these works of its own, the Sodality cooperated in the Nocturnal' Adoration through 44 of its Members and in a Sunday Club for young workingmen with 20 of its Members.[2]

481. As further instances of section work we may mention the following:

The Choir and others of the Citizens' Sodality of Cologne attended the *Forty Hours* in the various Churches, in early times, to add to the splendor of the service.[3]

In the St. Gall Young Men's Sodality, there was a section for perpetual adoration, with 105 members; 5 or 6 being always present before the Blessed Sacrament from 11 to 5 every Sunday.[4]

In the College of Valencia, there were Sections common to the three College Sodalities: for daily, and for almost daily Communion; for the teaching of Catechism in the parishes; for the management of night schools for workingmen; for visits paid to the hospitals on Sundays and Thursdays during walks, with permission of the student's family.[5]

[1] This section in January, 1911, distributed over 13,000 pieces of Catholic literature, and supplied such reading to 18 hotels, 19 cafés, 26 Workingmen's Clubs and 42 barber shops. — [2] On the works of this Sodality see also J. G. V., *Caridad y Acción social*, Barcelona, 1909. Because of its many activities, the Rules of the Sodality forbid its Members belonging to any other kindred association (*Reglas*, 1907, p. 30). A similar prohibition existed in the *Pactum Marianum* of the Lucerne Priests in 1656 (*Grosse Lateinische Congregation*, p. 28). — [3] Müller, p. 57. — [4] *Sodal.-Corr.*, 1896, p. 132. — [5] *Catalogue*, 1906-7, pp. 29, ff.

In the Seminary of Mariaschein, the 80 students of the senior Sodality formed 3 Sections: one for the building of a new Chapel, one for the spread of Catholic literature, and one to give aid to weaker students in their studies.[1]

In 1907, there was a Xavier section among the Junior Sodalists of the same College, to help the heathen Missions.[2]

The full account of the Section work of a certain Young Ladies' Sodality at Vienna makes very interesting reading,[3] as does also that of the Linz Ladies' Sodality,[4] of the Basle Men's Sodality,[5] and of the College Sodality at Calocsa, with the list of good works for the month of May.[6]

At the College of Feldkirch, an *Ave Maria* Section was formed, a living rosary "to honor the Mother of God daily in the name of the whole Sodality."[7] Among the same student Sodalists, in 1909, there were several groups. "The first group should distinguish itself, after the example of St. Stanislas, in fervor of religious life; the second guard, whose exemplar is the cheerful St. John Berchmans, will aim at perfecting themselves in relation to their division and their Superiors; the third strives, through cheerful self-sacrifice and constant work to form their character by daily self-conquest, following the example of St. Aloysius. The principle is: A Sodalist can belong to only one Section; not, however, as a lagger, but as an active member."[8]

A Section in a Young Ladies' Sodality in the Diocese of Freiburg in Breisgau was formed to procure books for the blind.[9]

A Sodality in Vienna formed a Poor Souls' Section to provide a monthly Mass for them, binding themselves to say a short prayer daily, to wear a certain medal in order to gain the Portiuncula Indulgence, and to say the beads or offer Holy Communion once a month, all for the benefit of the Holy Souls.[10]

A Section for study and for Catholic action was formed in the *Scaletta* at Rome for the older Members.[11]

One of the commonest Sections in modern Sodalities is the Eucharistic. The Young Ladies' Sodality in a country place called Mosontarcsa in Hungary began their frequent Communion work by introducing General Communions. Then Sunday groups were formed, who approached the Holy Table at High Mass every Sunday for 3 months, not without having to brave human respect. The effect gradually produced on the whole parish was so marked that whereas, in the year 1907, there were only 1500 Communions, the number in 1908 was 4,650, and in 1910, during only 8 months, 10,056. This Sodality also introduced first the custom of visiting the Blessed Sacrament and then a daily hour of watch

[1] *Der Kongreganist*, 1906. 1, p. 5. — [2] Ibidem, 1907. 2, p. 25. — [3] *Fahne Mariens*, 1906, pp. 71, f. — [4] 1909, p. 61. — [5] 1910, p. 68. — [6] *Maria-Congregacio*, 1908. 1, pp. 28, ff. — [7] *Fahne Mariens*, 1908, p. 151. — [8] Ibidem, 1909, p. 188. — [9] *Fahne Mariens*, 1909, p. 252. — [10] *Fahne Mariens*, 1910, p. 270. — [11] *Stella Mat.*, 1910, p. 64.

before the Blessed Sacrament, attended later on by 200 persons.[1] The two Sodalities of St. Louis University "worked together in furthering the movement for frequent Communion." Fully 200 students went to Holy Communion at least once a week.[2]

The Children of Mary established in Augsburg in 1911, presented a booklet of Rules for the approval of the Father General. 19 of its 51 pages deal with the Sections. The Eucharistic Section, under the patronage of St. Gertrude, was to promote frequent Communion, the St. Theresa Section had the care of adorning the altar, the St. Elizabeth Section had charge of the poor, especially through work done for them, the St. Francis Regis Section was to secure the Christian character of marriage, the St. Afra Section to protect the young in danger to faith or morals, the B. Peter Canisius Section was to promote the Catholic press, the St. Francis Xavier Section, the heathen Missions, while the St. John Berchmans Section was to work against intemperance.

A similar splendid list of Sections may be seen in *Catalogo de la Congregacion Mariana del Ateneo*, Manila, Feb., 1911, the Sodality being composed of students, business men, manufacturers and members of other professions. Among numerous other works, this Sodality publishes a paper in the native language.[3]

The Merchants' and Officials' Sodality of Freiburg in Breisgau had a Section to contribute to the building of a House of Retreats for the Archdiocese of Freiburg.[4]

The Junior Sodality of St. Louis University formed a *Readers' Guild*, with three degrees, requiring the reading of one or more Catholic books each month.[5]

CHAPTER XVIII

ACADEMIES

482. When, in 1584, the Sodality of the Annunciation became the Primary, there had already existed for 15 years[6] an Academy composed of rhetoricians, philosophers and theological students of the Roman College. In the book called *Officiales*,[7] we read that in 1593 also, "according to the old custom of our Primary Sodality, in the presence of our Director, Fr. Francis Massa, and Fr. Charles Sangrio of the Academy and George Peter Paravicino, Prefect, with his Assistants, Andrew Coeva, and Angelo Damasceno, and also of the Academicians of both the Sodalities (Senior and Junior),

[1] *Fahne Mariens*, 1911, p. 8. — [2] *Fleur de Lis*, 1911, May, p. 213. — [3] Pp. 14, ff. — [4] *Fahne Mariens*, 1911, p. 116. — [5] *Fleur de Lis*, 1908, p. 240. — [6] *Hist S. J.*, 1569, n. 49. — [7] P. 103.

Theodore Rubeus was made Rector of our Parthenian Academy for this and the two following months." This is the last time that mention is made of such an election, the Academy being separated from the Sodality on 3 April, 1593. This was done by Decree XI of the Council, regularly inscribed in the book of the *most important Decrees*."[1]

483. The existence of Academies is alluded to in the Rules of 1587.[2] It is unnecessary to add that what the present Rule says of the antiquity of the Academies is strictly true, as may be seen in the *History of the Sodality of Our Lady*,[3] and in the Rules of the *Ratio Studiorum*.[4] Though the *Prima-Primaria* Academy was separated from the Sodality as early as the year 1593, the fact that nevertheless the *Ratio Studiorum*[5] excludes any one not a Sodalist from the Academies shows not only the original but the continued connection of the Academies with the Sodality. The present Rule clearly establishes this connection, for under the Common Rules of 1910, the Sodality itself takes on a character of activity no less intellectual than devout, which is very well adapted to the maintenance of Academies.

484. The exercises of the Academy thus formed are described in the rules of the *Ratio Studiorum*, and consisted in repetitions, declamations and disputations of the various classes.[6]

485. The ancient union of the Academy with the Sodality or rather the existence of the first as part of the work of the second, upon which it depended,[7] was later on reëstablished in many Sodalities, but in none with such splendid success or such distinct profit as in the Sodality of Our Lady Immaculate and St. Aloysius Gonzaga in Barcelona.

486. The rule of 1910 touching Academies is due to the initiative of this renowned Sodality and it is therefore proper to reproduce here by way of illustration the report contained in its printed Catalogue of 1911.

> After a notice[8] setting forth the aims of the Academies, it gives the list of the general Officers — the Director of the Sodality, a Secretary General and 11 Honorary Presidents — and then reports on the various bodies. First comes the Academy to form Members to take part in the spread of the Faith, then the Academy of Philosophy and Literature (51 Members, 13 lectures in 1909-10), then that of Law and Sociology (89 Members, 11 lectures), that of Medicine (84 Members, 12 lectures), of Science and Pharmacy (87 Members, 11 lectures), of En-

[1] *Notizie istoriche*, 1725, p. 99. — [2] Documents, 708. — [3] Delplace, p. 10. — [4] *Institutum S. J.*, III, pp. 228, f. — [5] Documents, 754. — [6] *Institutum S. J.*, III, pp. 228-234. — [7] *Notizie istoriche*, 1725, p. 100. — [8] P. 189.

gineering (84 Members, 14 lectures), of the Fine Arts (43 Members, 12 lectures), of the Catalonian language (with a meeting every fortnight) of instrumental and vocal Music (34 Members), and of the German and English languages. The subjects treated in the various Academies during the year 1909-10 are subjoined.

487. The Common Rules of 1910 approve of Academies in Sodalities of Our Lady. They point out the reason for their existence and define, up to a certain point, their working and their object. The last words of the next paragraph we will quote are to be specially noted, as they show how Academies may be useful even for Sodalities not composed of students.

"It is quite in accordance with the original plan of Sodalities to have in them, especially if they are Sodalities of students, one or more Academies, for the young to practise themselves in scientific, literary, artistic and economic exercises, to help them in their studies or profession, and to secure for them, under the direction of competent persons, correct views on questions connected with Catholic faith and morals."[1]

Of the kind referred to in the first part of this Rule was the Debating Society started in the Young Men's Sodality at Budweis[2] and in that of Young Students at the Gesù Nuovo, Naples.[3] Examples of occasional exercises of such Academies are found in the Dramas so commonly represented by Sodalities, as for instance between 1600-1650,[4] and in the Public Academies of student bodies, as for instance in that of the Chieri Sodality, 8 Dec., 1907, described in the *Stella Matutina*,[5] and in that of the Young Ladies' Sodality of Mosontarcsa in Hungary, consisting of poems and music and of a report on the preceding year's work.[6] Under the same head may be mentioned a beautiful custom of the College of Szatmar. In May, 1904, at a daily Sodality meeting, an address was made by one of the members in honor of Our Lady.[7]

Of the kind mentioned in the second part of the Rule, were the assemblies for lecture courses and discussions of the Aix-la-Chapelle Young Merchants' Sodality[8] and those for the lectures provided "to meet the needs of the more advanced" of the Naples Sodality.[9] To the same class of exercises belong also the Social lectures given to the Sodality at Freiburg,[10] and the Catechism taught to young workingmen Sodalists in the *Caravita* at Rome.[11] See also the admirable array of sessions, announced one every Sunday from Jan. to June, 1911, of the Social Pedagogical Academy for the Teachers of Valencia[12] and the full list (no

[1] Documents, 2078. — [2] *Fahne Mariens*, 1907, p. 161. — [3] *Stella Mat.*, 1909, p. 108. — [4] Duhr, *Stimmen*, 1910. 1, p. 381. — [5] 1908, p. 49. — [6] *Fahne Mariens*, 1911, p. 114. — [7] Bus, *Kalauz*, p. 147. - [8] *Die Bedeutung der Marianischen Congregationen*, Aachen, 1880, p. 51. — [9] *Stella Mat.*, 1909, p. 108. — [10] *Bericht, Köln*, p. 49. — [11] *Stella Mat.*, 1907, p. 200. — [12] *Sesiones, etc.* An inspiring report on one of those meetings is found in *La Voz de Valencia*, 22 May, 1

fewer than 163) of the Academy meetings, 1 Feb. to 1 June, 1910, in the Sodality of Our Lady Immaculate and St. Aloysius of the same city.[1]

Sodality Academy work in later times has often had considerable development. In the Clerks' Sodality at Cologne, for instance, in 1895, there was "a course in single and double book-keeping, in stenography and in French."[2]

In general, as to the manner of instructing the Sodalists, see the very sensible suggestions proposed in the Sodality Congress of Valencia,[3] along with the practical resolutions passed on the same subject, suggesting the employment of library facilities, periodicals, the writing of resumés of works read, questions put and answered.[4]

CHAPTER XIX

WORKS IN WHICH SODALITIES UNITE TOGETHER

488. Of late years, new bonds of union have been established among Sodalities, by means of Congresses, Confederation and Sodality Newspapers and Periodicals.

Sodality Congresses

489. The Holy Father twice sent his hearty blessing to the Sodality Congress at Barcelona (1904) with the prayer that "God, in His goodness, and His great Mother conceived without sin might forward the zealous labors of the assembly."[5] Through the Nuncio at Vienna he imparted his Apostolic Benediction to that at Linz (1907) with the hope "that this general assembly, diligently and well prepared as it has been, may have a happy issue and produce rich fruits for religion."[6]

490. The first approval of Sodality Congresses given by the Jesuit head Superiors for members of the Society of Jesus is that of Father General Martin in 1903.[7] The wise and definite counsel he gave on the occasion was repeated by him in the following year, and Father General Wernz, following in his footsteps and quoting him, gave a still more formal approval in the following words:

> "This new means of union and mutual edification has been approved with much applause in the various Sodality Congresses, for instance

[1] *Academias*, etc. — [2] *Sodal.-Corr.*, 1895, p. 55. — [3] *Congreso*, p. 140. — [4] Ibi em, p. 257. — [5] *Primer Congreso Hispano-Americano*, Barcelona, 1905, pp. 16, 117. — [6] *Reden und Referate*, p. 16. — [7] Documents, 1957.

in that of Barcelona, in the international Congress in Rome; and has produced the best results. Hence, Congresses instituted in a right spirit and with prudent moderation, being very well adapted to the character of the times, are not only to be approved of by Jesuits, but also to be promoted.... Let the profit of souls be sought, and solid piety; let not money be spent solely for the splendor of the Feast, but let all be ordained to secure practical and permanent results."[1] These ideas were inserted in almost the same words in the Common Rules of 1910.[2]

Perhaps the first Sodality Congress of modern times was that held at Aix-la-Chapelle in 1862.[3] Since 1895, such Congresses have been frequent. We need only mention, in 1895, those of Lille and Tournai[4] and that of Düsseldorf (9 June), with 53 associations of workingmen and 152 delegates, and the Vienna Congress (14 June) of men Sodalists;[5] in 1896, those of Kostheim (21 June), of Salzburg, (3 Sept.), with 150 Sodalists, and of Vienna (25 November), with 600 men Sodalists;[6] in 1897, those of Dornbirn (12 September), and of Vienna (13-16 November), composed of young and grown men, with 43 Sodalities represented and including some ladies;[7] in 1899, those of Cologne (25 July), made up of young merchants from 10 cities, of Altötting (8-10 September), with some 15,000 Sodalists from Bavaria, Austria, Germany and Switzerland,[8] and of the Vienna Sodalities (4 Dec., 1899), when 20 of all classes were represented;[9] in 1900, the fifth assembly of the 5 Men's Sodalities of Innsbruck (25 March),[10] the Congress of Mariazell (21 July), with its 3000 men from the Vienna and 14 other Sodalities,[11] and the fourth Congress of the Vorarlberg Sodalities at Dornbirn (9 Sept.);[12] in 1902, those of Freiburg in Switzerland (20, 21 Aug.), with Sodalists from Bavaria, Germany, Austria, and of Mannheim (27 Aug.), with over 1000 men present;[13] in 1903, the Congress of Directors at Madrid;[14] in 1904, the Congresses of St. Pölten (29, 30 May), with some 1200 Sodalists present, mostly of the common people, girls included,[15] of Rome (7-9 September), with over 600 Italian men Sodalists, representing more than 30 Sodalities,[16] the first Polish Sodality Congress, called for 29 Sept., at Lemberg,[17] that of Barcelona (22-27 November), with its 64 Spanish and 8 Spanish - American Sodalities represented by over 1800 Members and Protectors, and with 5800 present at the inaugural sermon;[18] in 1905, the Congresses of Prague (at Pentecost), composed of Bohemian-speaking Sodalities,[19] of the 100 Baden Priest Sodalists at Offenburg (15 June),[20] of the Linz men's Sodalities (22 Oct.),[21] of Vienna (18 Nov.), being the First

[1] Reply, 1910, Documents, 2043. — [2] Documents, 2169, f. — [3] *Bericht, Köln*, p. 58. — [4] *Congrès*, p. 193. — [5] *Sodal.-Corr.*, 1895, pp. 57, 46. — [6] *Sodal.-Corr.*, 1896, pp. 95, 119, 145. — [7] *Sodal.-Corr.*, 1897, pp. 118, f., 136, ff. — [8] *Sodal.-Corr.*, 1899, p. 142, and *Officieller Bericht.* — [9] *Sodal.-Corr.*, 1900, p. 15. — [10] Ibidem, 1900, p. 76. — [11] *Bericht, Köln*, p. 27. — [12] *Sodal.-Corr.*, 1900, p. 172. — [13] *Bericht*, Freiburg. — [14] Above, 81. — [15] *Fahne Mariens*, 1904, pp. 130, f. — [16] *Stella Mat.*, 1904, p. 10. — [17] *Fahne Mariens*, 1904, p. 190. — [18] *Primer Congreso Hispano-Americano*, p. 19. — [19] *Stella Mat.*, 1908, p. 178. — [20] *Fahne Mariens*, 1905, p. 118. — [21] *Fahne Mariens*, 1905, p. 194.

General Austrian Congress;[1] in 1906, the Congresses of Matarò (16 Apr.), with 212 Catalonian Sodalists present,[2] and of Einsiedeln, (19-21 Aug.), for German-speaking Sodalists;[3] in 1907, those of Eger (6 August), with 42 Members from 3 Bohemian Sodalities,[4] and of Linz (7-9 September) for German Sodalists, with a few delegates from Paris, Belgium and Roumania;[5] in 1908, those of Braga (28 June),[6] of Mariaschein (30 July–1 August), with 200 students present,[7] of Velehrad (15, 16 August),[8] the great Sodality meeting at Absam (30 August),[9] and the Congress of Saragossa, in Sept;[10] in 1909, the Congress of the Baden Sodalities (20, 21 June) at Karlsruhe,[11] of Palma (8-12 July) with over 1000 Sodalists present, and more than 65 Sodalities enrolled,[12] of Vienna (3-5 September);[13] in 1910, the Congress of Salzburg (18-21 July), with 1700 German Sodalists,[14] and of Budapest (12, 13 November) with 3000 Sodalists;[15] in 1911, the Congress of Tarragona (5-9 July), to which 300 Sodalities sent in their adhesion and 60 memoirs were presented,[16] and that of Feldkirch (27-29 Aug.), with 6,000 Vorarlberg Sodalists participating.[17]

Of these Sodality Congresses some were but events in Catholic Congresses, as at Aix-la-Chapelle (1862), at Salzburg (1896) and at Mannheim (1902); or in Marial Congresses, as at Freiburg (1902), Einsiedeln (1906) and Saragossa (1908).

Some, on the contrary, were purely Sodality Congresses. A large number were mere social gatherings, as at Vienna (1899), Innsbruck (1900) and Dornbirn (1900). Some of the Congresses were for special classes of Sodalists, as at Düsseldorf (1895) for workingmen, at Vienna (1895, 1896) for men's Sodalities, at Dornbirn (1897) for young and grown men, at Cologne (1899) for young merchant Sodalities, at Mariaschein (1908) for students. A certain proportion of the gatherings were diocesan, as at Düsseldorf (1895) for the Archdiocese of Cologne, at Kostheim (1896) for the Diocese of Mayence and at St. Pölten (1904). Others were for individual cities, as at Lille, at Tournai, at Vienna (1895), at Mariazell (1900). More were for certain countries, as at Matarò (1906) for Catalonia, at Palma (1909) for Aragon. Others again were for distinct languages, as at Vienna (1897), at Altötting (1899), at Mariazell (1902), at Freiburg (1902), at Mannheim (1902), at Rome (1904), at Barcelona (1904), at Prague (1905), at Vienna (1905), at Eger (1907), at Einsiedeln (1906), at Linz (1907), at Velehrad (1908), at Salzburg (1910).

[1] *Fahne Mariens*, 1905, p. 182. — [2] *Stella Mat.*, 1906, p. 107. — [3] *Fahne Mariens*, 1906, pp. 145, ff. — [4] *Der Kongreganist von Mariaschein*, n. 3, p. 17. — [5] *Reden und Referate.* — [6] *Fahne Mariens*, 1908, p. 211. — [7] *Der Kongreganist*, n. 5. — [8] *Stella Mat.*, 1908, p. 177. — [9] *Fahne Mariens*, 1908, pp. 221, f. — [10] *Fahne Mariens*, 1909, p. 152. — [11] *Fahne Mariens*, 1909, p. 252. — [12] *Secundo Congreso Regional.* — [13] *Fahne Mariens*, 1909, pp. 217, ff. — [14] *Präsides-Korr.*, 1910, Oct. — [15] *Fahne Mariens*, 1911, pp. 15, f. — [16] *Correo Mariano*, 1911, p. 150. — [17] *Fahne Mariens*, 1911, p. 224.

Congresses of Directors

491. In 1904, Father General Martin gave his approbation to an "assembly of forty or fifty Directors of Sodalities of men and youths," and called attention to the fact that "probably a more usful and solid good might be drawn from this than from a meeting in Rome." Much depends upon similarity in the general conditions of a country.[1] The approval of Father Martin was reiterated by Father General Wernz,[2] and final sanction was accorded to Congresses of Directors in the Common Rules of 1910.[3]

Directors' Congresses have been held either in connection with Sodality Congresses, as at Salzburg (18 July, 1910),[4] with about 130 Directors present; or separate, as at Madrid (1903), at Mayence (13 April, 1904),[5] for Directors of young men's Sodalities; at Aix-la-Chapelle (2 May, 1904),[6] 12 Directors of Men's Sodalities present; at Enghien (5 Sept., 1904), with 34 Directors present; at Linz (1907), for German-speaking Directors; at Vienna (17 May, 1907,)[7] at Innsbruck (28-30 August, 1908,)[8] at Munich (1908), for Bavaria, with 14 Directors of men's Sodalities.[9] The Directors' Congress of Feldkirch (28-29 Aug., 1911) was attended by no fewer than 260 Priests.[10]

A number of Congresses have had General Consultation meetings of the Directors and Councillors present. We may mention those of Aix-la-Chapelle (1903), and of Vienna (5 Sept., 1909).[11]

Purpose and Results

492. As to the purpose and results and resolutions of the Congresses, we may briefly note the following:

The General Sodality meetings — first celebrated in 1863 — of the Diocese of Mayence "have the purpose of collecting the Sodalists every year in a place determined beforehand, for mutual encouragement and stimulation in the service of Our Lady. On this occasion reports will also be presented on the condition of the several Societies."[12]

The Salzburg Congress of 1896 strongly recommended the *Sodalen-Correspondenz*, urged greater uniformity in receptions, etc., and closer relations among Sodalities, and noted that Sodality Congresses need not necessarily be connected with Catholic Congresses.[13]

[1] Documents, 1960, f. — [2] Reply, 1910 (Documents, 2043). — [3] Documents, 2169, f. — [4] *Fahne Mariens*, 1910, p. 169. — [5] *Fahne Mariens*, 1904, p. 125. — [6] *Fahne Mariens*, 1904, p. 126. — [7] *Fahne Mariens*, 1907 p. 89. — [8] *Fahne Mariens*, 1908, pp. 218, ff. — [9] *Präsides-Korr.*, 1908, Nov., p. 6. — [10] *Fahne Mariens*, 1911, p. 225. — [11] *Fahne Mariens*, 1909, pp. 220- ff. — [12] *Sodal.-Corr.*, 1896, p. 95. — [13] *Sodal.-Corr.* 1896, pp. 119, f.

Reports on the condition of the Sodalities interested were presented at Dornbirn (1897 and 1899).[1]

The Vienna Congress of 1897 recommended that the history of the Sodalities should be written, that a People's Mission should be accepted as Sodality work, that mutual communication of Sodalities and their confederation through Local General Councils should be secured, and that the *Sodalen-Correspondenz* should be supported.

The Altötting Congress of 1899 voted for more complete organization and confederation, the furtherance of the Canisius Society to promote his canonization, the foundation and good management of middle schools Sodalities, and the encouragement of charity.

The Mariazell Congress (1900) recommended attention to the interior life of the Sodalist, supported the *Sodalen-Correspondenz* and urged the sending of statistics to it.

The Barcelona Congress of 1904 called for the creation of Sodalities in the great centres of secondary teaching, " with works of piety and zeal, with Sections for the spread of the Faith, and with scientific, literary and artistic Academies," proposed intercommunication among Sodalities of the same region, warmly commended the Apostolate of the Press and favored the establishment of a Sodality Review and the fight against pornography and blasphemy, formed *The Spanish-American League of Sodalities of Our Lady*, " to regulate and make uniform among Spanish peoples the external life of the Sodalities in the public, religious and social order," the headquarters to be at Barcelona, and established a central Supreme Council at Madrid for the purpose of " making uniform and strengthening the interior life of Sodalisties."

The Sodality Congress at Matarò (1906) declared recreation rooms, etc., to be no part of Sodality work, adhered to the *Spanish-American Sodality League* and formed a local league with the same objects.

The Einsiedeln Sodality Congress (1906) voted the formation of a central bureau at Vienna, proposed a periodical for Directors, urged the collection of Sodality statistics, recommended the Sodality Paper, proposed Diocesan leagues, and regular Congresses independent of others, favored Sodalities for the young, commended the Peter's pence and the Societies of St. Vincent de Paul and St. Elizabeth, condemned the pornographic press, urging Catholics to give their names to Catholic press associations and to help on Catholic papers.

The Braga Congress (1908) made resolutions against bad books, recommended workingmen's Sodalities, the protection of travellers by means of the Raphael Union, and proposed the formation of Sections for the teaching of Catechism.

The Congress of Saragossa (1908) voted for the *Spanish-American Sodality League*, for the formation of a General Council to promote the interior life, and for the establishment of central Sodalities in educational centres.

[1] *Sodal.-Corr.*, 1897, 118, f., 1899, 114, f.

The Valencia Congress of 1906 and the Palma Congress of 1909 entered into all the Sodality life in detail, treating in three and four sections respectively of the Sodality's religious, intellectual and artistic life, of its social activity, and of the intercommunication of Sodalities.

The Vienna Congress of 1909 passed the following resolutions: Recognizing the interior life as the main purpose of Sodalities, it urged the practice of frequent Communion. It recommended apostolic activity and the formation of Sections, pressed home the importance of the Director and the Council, recommended conferences of Directors and their union in a Sodality, urged upon Sodalists the duty of combatting worldly ideals and prejudices hostile to the Church and of correcting morals, exhorted them to set bad marriages right, recommended the taking of a Sodality paper and the joining of the Pius Union, and commended temperance work, urging Sodalists to join Temperance Societies.

The Salzburg Congress of 1910 recommended Theologian and Priest Sodalities, and the Apostolate of Missions, and Retreats. In the Director's Congress, it urged that Theologians should be taught how to manage Sodalities, favored the production of Sodality literature, diocesan and other Conferences of Directors, the avoidance of nationalist questions, and the training of the Council.

The Budapest Congress of 1910 passed resolutions recommending apologetic libraries in all Sodalities, yearly Retreats, systematic social and charitable work, and the confederation of Sodalities.

The purpose of Sodality Congresses was excellently stated by a veteran congressist, Mons. Mehler, at Freiburg: "A Sodality Congress should, first of all, be an examination of conscience for the participants, Sodalists and Directors, whether in their Sodalities the true Sodality spirit is in force and exerts itself in the proper way, and whether, in the present difficult times, the Sodality is doing its bounden duty in every way. Secondly, it should be an incentive to new fervor and new activity, as the work of the Sodality is far from being exhausted."[1]

Confederation

493. Another unifying project was also approved of by the Common Rules of 1910, namely that of a confederation of Sodalities, with its own organization. The immediate source of this rule is the action taken at various Congresses recorded just above.

"It also helps to the greater glory of God and the honor of Our Blessed Mother, that, where it can be done, Sodalities of the same class and country should form a permanent league among themselves with a common Council."[2]

The celebrated Father Coster, who shares with B. Peter Canisius and Ven. James Rem the honor of having been the Founder and Direc-

[1] *Sodal.-Corr.*, 1902, p. 148. — [2] Documents, 2172.

tor of numerous early German Sodalities, had this idea of confederating Sodalities as early as 1576. He proposed five items of union: "Community of prayer and merits in life and death, admission to the Sodality immediately a Member from another place submits the certificate of an allied Sodality; mutual inclusion in prayer at the choice of the Monthly Patrons, prayers for deceased Members of all the Sodalities, and a quarterly report from each Sodality on its work and the fruits produced."[1]

A union of the kind existed between the Sodalities founded outside of Cologne with the Cologne Citizens' Sodality. The allied societies exchanged gifts, communicated to one another their good work and prayers, prayed for one another at the monthly distribution of Patrons and offered suffrages for the dead of the sister Sodalities, and received Members from the other Sodalities as Members of theirs.[2] The widespread league so formed continued far into the 19th. century, each Sodality sending the others its list of dead every year and asking prayers. The league in the last 50 years included 48 Sodalities.[3]

Sodalities in and about Lucerne issued diplomas of affiliation to allied Sodalities. In 1785 there were 30 Swiss and German Sodalities in this league.[4]

On this subject, for the German-speaking countries between 1600 and 1650, see Duhr.[5]

A confederation of the Merchants' Sodalities of Bonn, Coblentz, Cologne, Mayence, Münster and Paderborn was formed in 1865, each, apparently every year, sending representatives to a common meeting.[6]

The Congress at Einsiedeln urged the confederation of all the Sodalities in the respective Dioceses.[7]

See the inspiring account of the establishment of a General Council in a Sodality social gathering at Vienna.[8] A similar General Council was formed at Palma.[9]

The Catalogue of the Sodality of Our Lady Immaculate and St. Aloysius of Tarragona (1908)[10] reports the formation of the *League of Sodalities of Catalonia and the Balearic Isles* formed at Barcelona 3 June, 1906, giving its fundamental articles, and adding[11] the Statutes of the *Spanish-American Sodality League.*

A slightly different kind of Confederation, or rather a certain affiliation, of Sodalities, is recorded of some countries. Thus the Augsburg Men's Sodality had a number of dependent branches.[12] The Sodalities of Augsburg, Amberg and Cham had many branches. One common diocesan Director was named by the Bishops of Augsburg and Regensburg for their respective Dioceses.[13] In a similar way, the Academic

[1] Quoted in Duhr, *Geschichte*, I, p. 359. — [2] Müller, p. 31, f. — [3] P. 32. Cf. 56, 183. — [4] *Die Grosse Lateinische Congregation*, p. 51. — [5] *Stimmen*, 1910, I, p. 294. — [6] *Die Bedeutung der Marianischen Congregationen*, Aachen, 1880, p. 60. — [7] *Stella Mat.*, 1907, p. 24. — [8] *Sodal.-Corr.*, 1895, p. 120. — [9] *Correo Mariano*, 1911, May, p. 97. — [10] Pp. 140, 141. — [11] P. 142. — [12] *Fahne Mariens*, 1906, p. 153. — [13] *Fahne Mariens*, 1909, p. 158.

Sodality of Budapest establishes *colonies* in various places. These are composed of Sodalists and Candidates in places where there is no Sodality. They are organized under an Assistant: the Prefect and the Director are those of the Sodality at Budapest. Connection is kept up by circulars, and by occasional visits from the Director and others. Gradually each colony is prepared to become an independent Sodality. Each has a Consul among the members at Budapest to represent it at headquarters.[1]

Periodicals

494. In December, 1881, *El Congregante de San Luis,* a monthly "organ of Sodalities of Our Lady and St. Aloysius," began to be published at Tortosa. The purpose, set forth in the first issue, was to bind "the sister Sodalities together" and to provide a help "to maintain the spirit of the Rules and to communicate news and edifying notices." Its inaugurators hoped to enjoy the support of the Jesuit Fathers of the Scholasticate of Tortosa. It was addressed to the young, and its editors and readers were granted Indulgences by the Church authorities. *El Congregante de San Luis* was discontinued in December, 1896, to make way for a Sodality paper more adapted to the times. In 1895, four Prefects at Vienna, following, apparently, a suggestion made by Father Ludwig in 1889, 1890,[2] conceived the project of starting a Sodality periodical with the object of "propagating Sodalities everywhere, but especially in German countries, and of binding them more closely together under the glorious banner of the Queen of Heaven." This idea was well received by Father Martin.[3] The plan proposed resulted in the monthly publication of the periodical called *Sodalen-Correspondenz,* styled *Fahne Mariens* since 1904, which has become daily more popular, and is unquestionably the most important Sodality paper now in existence.

In the first number of the *Sodalen-Correspondenz,* Father Abel stated that the paper would contain: 1. Official acts of the Holy See, of the Ordinaries, etc.; 2. Matter dealing with "the history of the Sodality in general and of individual Sodalities of the old times;" 3. "Communications on the condition, feasts and particular works of each Sodality of our own day," with special emphasis on the lessons learned from experience; 4. Edifying accounts of deceased Sodalists; 5. Sodality stories; 6. A Sodality Question-Box; 7. Sodality advertisements.[4]

The *Sodalen-Correspondenz* was warmly recommended at the Congress of Freiburg by Director Mehler, "as a means of union and of

[1] *Fahne Mariens,* 1911, pp. 15, f., p. 86. — [2] *Congrès,* p. 181. — [3] Documents, 1955, — [4] *Sodal.-Corr.,* 1895, p. 2.

keeping up interest in Sodalities," and the resolution was offered and passed that the "Chronicler of each Sodality should send to it a yearly report on the condition of his Sodality."[1] The same resolution was adopted at Mannheim.[2] The *Fahne Mariens* was also recommended at the Congress of Einsiedeln.[3]

The Polish Sodality paper, *Sodalis Marianus*, was voted for by the Sodality delegates present at Cracow in 1901. At first, it appeared every 3 months, but since Oct., 1903, every month.[4]

The Italian *Stella Matutina* (Dec., 1904), a monthly published at Rome, was inaugurated by the Jubilee Congress of 1904.

In Spain, the two chief Sodality periodicals are *El Correo Mariano* (1907), published at Palma monthly and supported by the General Council of the city,[5] and *Lo Pensament Mariá* (1907), a fortnightly issued at Mataró.

The Hungarian paper is called *Maria-Congregació* (1907) and is now monthly.

The *Estrella do Mar* (1909) is the monthly "organ of the Sodalities of Brazil," issued at Sao Paulo.

A Sodality Bulletin was advocated for French-speaking peoples also.[6]

The very important periodical for Directors, known as the *Präsides-Correspondenz* and published at the *Fahne Mariens* office, was asked for at Einsiedeln.[7] It is a quarterly.

Besides the papers mentioned, we may note the quarterly Australian (1897) and Irish (1898) *Madonna, Der Augsburger Sodale* (1904),[8] the Croatian *Pod Zastavom Bezgrjesne Djevice* (1907),[9] the quarterly Bohemian *Ve Szluzbách Královny* (1908), the bi-monthly *Morning Star* of Trichinopoly (1908), the *Unsere Fahne* (1910), a monthly for students, and the *Marienglöcklein* (1911) for children, both published at the *Fahne Mariens* office. The New York *Pilgrim* used to contain a certain amount of matter for Sodalities, and the same is true of the London *Stella Maris*, but these, like other partly Sodality papers, cannot be considered to belong simply to this category.

There are also not a few papers published for individual Sodalities. We may mention the *Paginas Marianas* of Vitoria, the *Sodalengruss aus Teschen* and *Der Kongreganist von Mariaschein.*

495. The Common Rules of 1910 expressly approve of the production and the reading of Sodality periodicals such as these.

"Commendable also is the practice both of publishing and of reading Sodality periodicals which treat of Sodality matters, and foster the Sodality spirit in their readers."[10]

[1] *Bericht, Freiburg*, p. 62. — [2] *Bericht*, p. 122. — [3] *Stella Mat.*, 1907, p. 24. — [4] *Congrès*, p. 184. — [5] *Correo Mariano*, 1911, May, p. 98. — [6] Congrès, p. 186. — [7] *Stella Mat.*, 1907, p. 24. — [8] *Fahne Mariens*, 1907, p. 193. — [9] *Fahne Mariens* 1907, p. 193. — [10] Documents, 2171.

CHAPTER XX

DISSOLUTION OF A SODALITY

496. A Sodality of Our Lady can, of course, be suppressed by the Holy See.

497. As has been seen, the mere dying out of members does not break up a Sodality,[1] nor is it dissolved by the profanation of the Church in which it exists. It is needless to add that the civil power cannot suppress a Sodality of Our Lady. This is clear from the nature of the body, and is, besides, confirmed by the following decision.

The Oratorians were suppressed in Turin. Restored later, they petitioned the Holy Father to have their Indulgences, etc., secured to them. "The Sovereign Pontiff replied that they had not lost the Indulgences and privileges; for "you were oppressed," he said, "not suppressed: the suppression was illegal." — This answer was further confirmed by the Sacred Congregation of Indulgences, 26 Aug., 1840.[2]

Jesuit Houses or Colleges

498. Sixtus V, 5 January, 1587, gave power to the General of the Society of Jesus to dissolve any Sodality which proved an obstacle to a House or College of the Society.

"We will, however, that if the said Sodalities or any of them should at any time cause hindrance to, or in any way work to the prejudice of the said Society or its Houses and Colleges, the same General or Vicar shall be impowered to break them up."[3]

499. This power was extended by Sixtus V to Sodalities in institutions not belonging to, but under the care of, the Society of Jesus, and by Gregory XV to Sodalities in Jesuit Residences, and was made general by Benedict XIV for all Sodalities of either sex in any kind of Jesuit establishment. The last statement is based on this Pope's making all such Sodalities entirely subject to the Jesuit authorities.

"We extend each of the said letters and everyting contained in them to the Sodalities" under the care of the Society of Jesus.[4]

"The provisions of the aforesaid letters observed in everything."[5]

[1] Part I, 440. — [2] Documents, 1230, ff. — [3] *Superna dispositione*, (Documents, 567). — [4] Sixtus V, *Romanum decet*, 29 Sept., 1587 (Documents, 592). — [5] Gregory XV, *Alias pro parte*, 15 Apr., 1621 (Documents, 832).

"They are entirely to execute everything enjoined or prescribed, as well in temporal things as in spiritual, for the management, care, government and administration of the Sodality."[1]

As to the property belonging to a Sodality dissolved, see above, 456.

Non-Jesuit Institutions

500. The Ordinary has the power, when there is sufficient reason, to dissolve a Sodality subject to his jurisdiction. This follows from the very fact of its being subject to him. Such reasons would be, for instance, serious infidelity to the proper end of the Sodality or to its Rules, rebellion against ecclesiastical authority, unmanageable opposition to the Director, or grave scandal. The Sodality retains, of course, the right to appeal to a higher tribunal against the Ordinary's decree of suppression.

We have spoken above about the disposition to be made of the property of a dissolved non-Jesuit Sodality.[2]

[1] Benedict XIV, *Laudabile Romanorum,* 15 Feb., 1758 (Documents, 1124). — [2] See 470.

PART 2

DOCUMENTS

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In Part 2, whatever is in Italics is not found in the original Documents.

The same is true in the case of each Document, of its number, date, title, rubrics and marginal numbers.

DOCUMENTS

TOUCHING

THE SODALITY OF OUR LADY

No. 1. **1 March, 1467.**

Bull AMBITIOSAE of Paul II. *The unauthorized alienation of church property prohibited.*

PAULUS EPISCOPUS, SERVUS SERVORUM DEI,
AD PERPETUAM REI MEMORIAM

501 AMBITIOSAE cupiditati, illorum praecipue qui, divinis et humanis affectatis, damnatione postposita, immobilia et pretiosa mobilia Deo dicata, ex quibus Ecclesiae, monasteria et pia loca reguntur illustranturque et eorum ministri sibi alimoniam vindicant, profanis usibus applicare aut cum maximo illorum ac divini cultus detrimento exquisitis mediis usurpare praesumunt occurrere cupientes ; **Preamble**

502 1. Omnium rerum et bonorum ecclesiasticorum alienationem omneque pactum per quod ipsorum dominium, concessionem, hypothecam, locationem et conductionem ultra triennium, necnon infeudationem vel contractum emphyteuticum, praeterquam in casibus a jure permissis, ac de rebus et bonis in emphyteusim ab antiquo concedi solitis, et tunc cum Ecclesiarum evidenti utilitate, ac de fructibus et bonis quae servando servari non possunt, pro instantis temporis exigentia, hac perpetuo valitura constitutione fieri prohibemus.... **Prohibition**

503 3. Si quis, contra hujus nostrae prohibitionis seriem, de bonis et rebus eisdem quicquam alienare praesumpserit, alienatio, hypotheca, concessio, locatio, conductio et infeudatio hujusmodi nullius omnino sit roboris vel momenti. **Penalty**

BULLARIUM ROMANUM — *Paul II, 1 March, 1467 — Vol. 5, pp. 194, 195.*

No. 2. **1563.**

Decree of the Council of Trent. *The Bishop's power to make the visitation of Confraternities and exact an account of their finances.*

CHAPTER 8

Control of Confraternities

Episcopi, etiam tanquam Sedis Apostolicae delegati,.... habeant jus visitandi.... Confraternitates laicorum, etiam quas scholas sive quocumque alio nomine vocant...; ac omnia quae ad Dei cultum aut animarum salutem seu pauperes sustentandos instituta sunt ipsi ex officio suo, juxta sacrorum Canonum statuta, cognoscant et exequantur, non obstantibus quacumque consuetudine, etiam immemorabili, privilegio aut statuto. 504

CHAPTER 9

Administrators

Administratores, tam ecclesiastici quam laici, fabricae cujusvis Ecclesiae, etiam Cathedralis, Hospitalis, Confraternitatis eleemosynae Montis Pietatis et quorumcumque piorum locorum, singulis annis teneantur reddere rationem administrationis Ordinario, consuetudinibus et privilegiis quibuscumque in contrarium sublatis; nisi secus forte in institutione et ordinatione talis Ecclesiae seu fabricae expresse cautum esset. Quod si ex consuetudine aut privilegio aut ex constitutione aliqua loci, aliis ad id deputatis ratio reddenda esset, tunc cum iis adhibeatur etiam Ordinarius: et aliter factae liberationes dictis administratoribus minime suffragentur. 505

CONCILIUM TRIDENTINUM, *Session 22.*

No. 3. **19 August, 1579.**

Rescript of the Sacred Congregation of Bishops and Regulars. *Confraternities to be allowed to collect alms under supervision by the Bishop.*

NUCERINA

Al Vescovo di Nocera

Li Priori e Confratri della Compagnia di S. Giovanni di Nocera si sono doluti che Vostra Signoria gli proibisca che non possino andar cercando elemosine per distribuirle in opere pie, il che 506

è parso che sia con fondamento di poca ragione, massime che si offeriscono render conto di dette elemosine a Vostra Signoria ogni settimana o vero ogni mese, come più le piacerà. E perciò hanno risoluto questi miei Signori Illustrissimi che io Le dica che desista da tale impedimento; ma tenga mano che in cercar queste elemosine fugghino il nome e fatti delli questuarii tanto abominati dal Concilio di Trento e dalle Bolle Apostoliche.

19 Agosto, 1579.

BIZZARRI, COLLECTANEA, *p. 226.*

No. 4. **1582.**

Rules of Jesuit Missions. *Those on missions not to make Rules for any Confraternity.*

507 22. Sine facultate Superioris nulli Confraternitati Congregationive statuta condent, seu vetus illa sit seu nova instituenda videatur.

INSTITUTUM S. J., *III. 21. The date is derived from* REGULAE S. J., 1582, *a copy of which is in the Library of the Scots' College, Rome.*

No. 5. **5 December, 1584.**

Bull OMNIPOTENTIS DEI of Gregory XIII. *Canonical erection of the Primary Sodality in the Roman College; Indulgences granted; powers conferred on the General of the Society of Jesus to erect, and aggregate to the Primary, other Sodalities in Jesuit Colleges out of Rome; his powers for the government of these bodies.*

The document containing the Indulgences granted before 1584 is not given here, as antedating the canonical erection of the Primary to be "the Mother and Head of all the Sodalities of the world".

GREGORIUS EPISCOPUS, SERVUS SERVORUM DEI,
AD PERPETUAM REI MEMORIAM

508 OMNIPOTENTIS DEI Salvatoris nostri, qui, ex pietatis suae superabundantia, fidelium mentibus coelestis inspirationis gratiam et devotionis ardorem, ad Divinae Majestatis obsequia et piorum ope- **Preamble**

rum exercitia salubriter peragenda, continuo infundit, exemplo adducti, in eam pastoralis officii curam cogitationemque sedulo incumbimus, per quam ipsorum fidelium, fructuosis hujusmodi operibus et exercitiis vacantium, religio et devotio continuum suscipiat incrementum, eisque votiva salus proveniat animarum.

Good works of the Primary at Rome

Alias siquidem per Nos accepto quod plerique probi et pii ado- 509
lescentes, bonarum litterarum studiis in Collegio Nostro Societatis Jesu de Urbe insistentes, singulari erga Beatissimam Mariam Virginem, Dei genitricem, affectu ducti, ac etiam Lectorum et Magistrorum suorum spiritualibus cohortationibus ad id accensi, Ecclesiam Annuntiationis ejusdem Beatae Mariae, in corpore aedificiorum dicti Collegii consistentem, certis statutis diebus et horis frequentare et cum eximia devotionis sinceritate cordisque contritione conscientiam suam per Confessionis et Sanctissimae Eucharistiae ministerium expurgare, ac divinis officiis, colloquiis et exhortationibus spiritualibus aliisque piis et salutaribus operibus vacare soliti erant, factoque inde ad illorum exemplum majore aliorum concursu, mutuis studiis se invicem consociaverant:

Nos, ut pium hoc institutum peramplius coalesceret, eisdem et 510
aliis Christi fidelibus hujusmodi spiritualibus operibus et exercitiis pro tempore addictis, nonnullas Indulgentias et peccatorum suorum remissiones concessimus; prout in Nostris inde confectis litteris plenius continetur.

Indulgences granted similar bodies elsewhere

Cum autem, sicut exhibita Nobis nuper, pro parte dilecti filii 511
Praepositi Generalis dictae Societatis, petitio continebat, in diversis mundi partibus et praesertim insignioribus Europae civitatibus, ejusdem Societatis Collegia ad juventutem bonis moribus et virtutibus ornandam ac vera pietate sacraque doctrina imbuendam propagari; illorumque externi scholares ibidem studiorum causa confluentes, optima devotionis et piorum operum hujusmodi exercitia ferventi studio imitari; et exinde multiplices fructus ad Dei gloriam ipsiusque Divini Nominis cultum, ac Beatae Mariae Virginis honorem, necnon publicam salutem et spiritualem consolationem provenire coeperint; et operae pretium sit ut, quemadmodum piarum 512
et fructuosarum exercitationum hujusmodi institutum, a scholaribus dicti Collegii de Urbe, (quod Nostris auspiciis et impensis magnifico aedificiorum et structurarum opere a fundamentis innovatur et exstruitur), primordium suum in dicta Ecclesia Annuntiationis Beatae Mariae habuit, ita quoque inibi eorundem scholarium Primaria Congregatio seu Primarium Sodalitium, sub titulo ejusdem Annuntiationis Beatae Mariae, ad laudabile eorum in piis operibus et officiis hujusmodi studium, Nostris beneficiis et Indulgentiarum praemiis conservandum ac augendum, stabiliatur et instituatur: pro parte

The Primary head of all

ipsius Praepositi Nobis fuit humiliter supplicatum ut praemissis annuere, et desuper opportune providere de benignitate Apostolica dignaremur.

513 Nos igitur, religiosum ipsorum scholarium in his spiritualibus exercitiis studium piae voluntatis affectu prosequi volentes, ipsumque Praepositum a quibusvis excommunicationis, suspensionis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis, a jure vel ab homine quavis occasione vel causa latis, si quibus quomodolibet innodatus existit, ad effectum praesentium dumtaxat consequendum, harum serie absolventes et absolutum fore censentes; necnon litterarum praedictarum tenores praesentibus pro expressis habentes; hujusmodi supplicationibus inclinati, in eadem Ecclesia unam seu unum externorum scholarium dicti Collegii Nostri, ac etiam aliorum Christi fidelium Societati praedictae devotorum, Primariam Congregationem seu Primarium Sodalitium, sub titulo Annuntia- **Erection of the Primary**

514 tionis Beatae Mariae hujusmodi, quae seu quod per praedictum et pro tempore exsistentem Praepositum Generalem dictae Societatis seu, illo defuncto, donec alius ad officium Praepositi Generalis hujusmodi canonice assumatur, per Vicarium etiam Generalem ejusdem Societatis, dirigi debeat, Apostolica auctoritate, tenore praesentium, perpetuo, sine tamen ipsius Societatis praejudicio, erigimus et instituimus. **Directed by the Jesuit General**

515 Ut autem Primaria Congregatio seu Primarium Sodalitium hujusmodi per gratiarum et munerum coelestium largitionem, devotionis ac pietatis jugiter proficiat incrementis, de omnipotentis Dei misericordia ac BB. Petri et Pauli, Apostolorum ejus, auctoritate confisi, **Indulgences:**

516 Omnibus et singulis Christi fidelibus, vere poenitentibus et confessis, qui deinceps in Sodales ejusdem Primariae Congregationis seu Primarii Sodalitii recipientur, tam die receptionis eorum, si Sanctissimum Eucharistiae Sacramentum in praedicta Ecclesia, aut ubicumque potuerint, eo die sumpserint; **Plenary**

517 Quam in mortis articulo;

518 Necnon ipsis ac omnibus et singulis aliis utriusque sexus Christi fidelibus, etiam vere poenitentibus et confessis Sacraque Communione refectis, qui Ecclesiam praedictam die festivitatis ejusdem Annuntiationis Beatae Mariae, a primis vesperis usque ad occasum solis ipsius festivitatis, devote visitaverint, et inibi pro reipublicae Christianae conservatione et augmento, haeresum extirpatione Principumque Christianorum mutua et universali pace, ac Nostra et pro tempore exsistentis Romani Pontificis prosperitate, vel alias preces, prout unicuique suggerit devotio, ad Deum devote effuderint;

Insuper eisdem Sodalibus, similiter vere poenitentibus et 519
confessis, qui in Nativitatis et Ascensionis Domini nostri Jesu Christi ac Annuntiationis, Assumptionis et Conceptionis necnon Nativitatis Beatae Mariae Virginis festis diebus, praedictum Sanctissimum Sacramentum ibidem vel alibi acceperint; — Plenariam omnium peccatorum suorum Indulgentiam et remissionem, Apostolica auctoritate et tenore praesentium, misericorditer in Domino concedimus et elargimur.

Partial

Ipsisque Sodalibus qui de eorum numero exsistentium vel 520
aliorum Christi fidelium defunctorum corpora ad sepulturam ecclesiasticam associaverint;

Aut infirmi vel impediti, audito signo campanae, genuflexi, 521
si per infirmitatem licebit, Orationem Dominicam et Salutationem Angelicam pro salute animae defuncti vel corporis infirmi recitaverint;

Necnon qui congregationibus, tam publicis quam privatis, ac 522
Divinis officiis spiritualibusque colloquiis, exhortationibus et aliis piis officiis, etiam in Sodalis seu aliorum Christi fidelium defunctorum suffragium, per Primariam Congregationem seu Primarium Sodalitium ordinandis et ab ipso Praeposito seu Vicario Generali approbandis;

Quique diebus feriatis Missae Sacrificio interfuerint; 523

Aut vespertino tempore, antequam cubent, conscientiam suam 524
diligenter examinaverint;

Seu pauperes infirmos, tam Sodales quam alios, in hospita- 525
libus vel privatis domibus;

Necnon carceratos visitaverint; 526

Aut pacem inter inimicos conciliaverint; — Quoties horum 527
quodvis fecerint, unum annum de eis injunctis vel alias quomodolibet debitis poenitentiis, Apostolica auctoritate et tenore similibus, etiam misericorditer in Domino relaxamus; quascumque alias, prae- 528
sentibus non expressas, Indulgentias et peccatorum remissiones, etiam plenarias, et relaxationes scholaribus et aliis praedictis, ratione dicti eorum instituti vel alias in communi, per Nos et Sedem Apostolicam quomodolibet concessas revocando et abrogando.

Members absent from Rome

Insuper ne praefati Sodales, si aliquando eos ab ipsa Urbe 529
abesse vel alibi commorari contingat, hujusmodi Indulgentiarum et aliarum gratiarum spiritualium effectu et fructu frustrati remaneant, eisdem Sodalibus extra Urbem ubivis locorum pro tempore commorantibus ut, in locis ubi eos pro tempore residere seu morari contigerit, opera praedicta quae ipsi Sodales in Urbe praesentes pro singularum Indulgentiarum, remissionum et relaxationum hujusmodi consecutione observare deberent, apud Ecclesias eorundem locorum

aut alibi, prout poterunt, observando et exsequendo, omnes easdem Indulgentias, remissiones et relaxationes habeant, et illae eis pariter suffragentur.

530 Necnon tam in Urbe praesentes, quam alibi ubivis locorum commorantes Sodales Primariae Congregationis seu Primarii Sodalitii hujusmodi, qui singulis Quadragesimalibus et aliis anni temporibus ac diebus Stationum Ecclesiarum dictae Urbis et extra illius muros, quae a Christi fidelibus pro consequendis Indulgentiis et remissionibus visitari solent, dictae Societatis, si ibi fuerit, alioquin aliam Ecclesiam seu Cappellam in locis ubi eos pro tempore residere seu morari contigerit, ut praefertur, devote visitaverint, et ibi septies Orationem Dominicam et septies Salutationem Angelicam recitaverint, tot et easdem Indulgentias consequantur quas consequerentur si, iisdem temporibus et diebus, singulas Ecclesias dictae Urbis et extra illius muros hujusmodi pro iisdem Stationibus et Indulgentiis consequendis deputatas personaliter visitarent, ac omnia et singula quae pro hujusmodi gratiarum consecutione quomodolibet requiruntur plene adimplerent. **The Stations of Rome**

531 Praeterea eidem Praeposito, seu Vicario Generali pro tempore exsistenti, ut in quibusvis aliis dictae Societatis Collegiis extra Urbem praedictam per universum orbem nunc et pro tempore erectis, seu eorum Ecclesiis, pro eorundem piorum operum incremento, quascumque alias seu quaecumque alia scholarium ibidem litterarum studiis insistentium et aliorum Christi fidelium ipsi Societati devotorum Congregationes seu Sodalitia, sub eo titulo Annuntiationis Beatae Mariae, quae ab ipsa Primaria Congregatione seu Primario Sodalitio tanquam membra a capite dependeant, auctoritate Nostra, sine tamen Societatis aut Collegiorum et Ecclesiarum hujusmodi 532 praejudicio, erigere et instituere; illasque seu illa eidem Primariae 533 Congregationi seu Primario Sodalitio aggregare; ac eis sic erectis, institutis et aggregatis eorumque Sodalibus praedictas ac omnes et quascumque alias Indulgentias, peccatorum remissiones, relaxationes, gratias et facultates, tam spirituales quam temporales, a Nobis dictaque Sede Primariae Congregationi seu Primario Sodalitio de caetero concedendas, ita ut Sodales aliarum Congregationum seu aliorum Sodalitiorum hujusmodi, observantes et exequentes ea quae ipsius Primariae Congregationis seu Primarii Sodalitii Sodales pro Indulgentiis, remissionibus et relaxationibus hujusmodi consequendis observare et exsequi debent, easdem Indulgentias, pecca- 534 torum remissiones et relaxationes pariter consequantur, facultate aggregandi et gratias hujusmodi aliis concedendi dumtaxat excepta, 535 communicare; necnon tam Primariam seu Primarium, quam omnes et singulas ei aggregandas Congregationes seu omnia et singula **Power to erect** **and aggregate similar bodies** **to visit Sodalities**

ei aggreganda Sodalitia hujusmodi, per se vel alium seu alios ejusdem Societatis Presbyteros idoneos, ad id ab eo deputandos,

and control their Rules

visitare, et pro earum felici statu, regimine et directione quaecumque statuta, constitutiones et decreta, licita tamen et honesta sacrisque canonibus et Concilii Tridentini decretis non contraria, necnon ab ipso Praeposito seu Vicario, si per alium vel alios deputandos hujusmodi fient, examinanda et approbanda edere ac, postquam edita fuerint, quoties, pro eorum et temporum qualitate aut alias, expediens ei videtur, immutare, corrigere, moderari et reformare aut alia ex integro condere libere et licite valeat, eisdem auctoritate Apostolica et tenore perpetuo concedimus et indulgemus; decernentes statuta, constitutiones et decreta hujusmodi, postquam edita, immutata, correcta, moderata, reformata et condita fuerint, ab omnibus Sodalibus praedictis inviolabiliter observari debere; 536

Confirmatory clauses

Ac praesentes litteras sub quibuscumque similium vel dissimilium Indulgentiarum et aliarum gratiarum revocationibus, suspensionibus, limitationibus, derogationibus et aliis contrariis dispositionibus, etiam in favorem Basilicae Principis Apostolorum de Urbe, seu Cruciatae sanctae, aut alias per Nos vel alios Romanos Pontifices successores Nostros aut dictam Sedem, etiam motu proprio et ex certa scientia, Apostolicae potestatis plenitudine, seu ad quorumvis etiam Imperatorum, Regum, Reginarum, Ducum et aliorum Principum instantiam, pro tempore quomodolibet factis, minime comprehendi, sed semper ab illis exceptas et, quoties illae emanabunt, toties in pristinum statum restitutas, repositas et plenarie redintegratas ac de novo concessas esse et censeri, necnon omnibus quos illae concernunt suffragari debere; irritum quoque et inane, si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter, contigerit attentari. 537

Non obstantibus praemissis, et Nostra de Indulgentiis ad instar non concedendis, ac aliis constitutionibus et ordinationibus Apostolicis, caeterisque contrariis quibuscumque. 538

Praesentibus perpetuis futuris temporibus duraturis.

Copies

Volumus autem ut earundem praesentium transsumptis, etiam impressis, Secretarii ipsius Societatis vel Notarii publici manu, et personae alicujus in dignitate ecclesiastica constitutae, vel pro tempore existentis Praepositi aut Vicarii Generalis ejusdem Societatis sigillo munitis, eadem prorsus fides ubique locorum, in judicio et extra, adhibeatur, quae adhiberetur eisdem praesentibus, si essent exhibitae vel ostensae. 539

Sanction

Nulli ergo omnino hominum liceat hanc paginam Nostrae absolutionis, erectionis, institutionis, concessionis, elargitionis, relaxationis, indulti, decreti et voluntatis infringere, vel ei ausu teme- 540

rario contraire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac BB. Petri et Pauli, Apostolorum ejus, se noverit incursurum.

Datum Romae, apud S. Petrum, anno Incarnationis Dominicae MDLXXXIV, nonis Decembris, Pontificatus Nostri anno tertiodecimo.

Pro Reverendiss. D. Summatore
A. JUSTUS.
Jo. BAPTISTA CANOBIUS
A. DE ALEXIIS.

INSTITUTUM S. J., *I. 103, ff.*

No. 6. 5 January, 1587.

Bull SUPERNA DISPOSITIONE of Sixtus V. *Extension of the power to erect and to aggregate Sodalities, so that the General can henceforth erect and aggregate more than one Sodality, under whatever title, in any House or College of the Society, with the communication of the Indulgences and privileges; power given to the General to dissolve Sodalities.*

SIXTUS EPISCOPUS, SERVUS SERVORUM DEI,
AD PERPETUAM REI MEMORIAM

541 SUPERNA DISPOSITIONE, cujus inscrutabili providentia ordinationem suscipiunt universa, in supereminenti Apostolicae dignitatis specula, meritis licet imparibus, constituti; et pia et salubria Christi fidelium vota quae ad Confraternitatum seu Sodalitatum, praesertim in hac Urbe Nostra, rite institutarum laudem et gloriam cum animarum salute tendere dignoscuntur, libenter exaudimus, ipsasque Confraternitates seu Sodalitates condignis titulis extollimus ac alias desuper disponimus prout in Domino conspicimus eisdem Christi fidelibus salubriter expedire. **Preamble**

542 Alias siquidem, pro parte dilecti filii Claudii Aquavivae, Praepositi Generalis Societatis Jesu, felicis recordationis Gregorio Papae XIII, praedecessori Nostro, exposito, externos scholares ad Collegia ejusdem Societatis in diversis mundi partibus instituta studiorum causa confluentes pia quaedam et laudabilia scholarium Collegii praedictae Societatis de Urbe exercitia ferventi studio imitari, exindeque **Grant of Gregory XIII**

dictis Collegiis majorem in dies propagationem accipientibus, multiplices fructus ad Dei gloriam ac ejus Divini Nominis cultum et Beatae Mariae Virginis honorem, publicam salutem et animarum spiritualem consolationem provenire coepisse: idem praedecessor, ad laudabile eorundem scholarium in piis operibus et officiis hujusmodi studium conservandum atque augendum, dicti Claudii Praepositi supplicationibus inclinatus, in Ecclesia Annuntiationis ejusdem Beatae Mariae, sita in corpore aedificiorum dicti Collegii Urbis (in qua ab ejusdem Collegii scholaribus, sub illius Rectoris et aliorum dictae Societatis Religiosorum directione instructis, tam piarum et fructuosarum exercitationum institutum primordium suum habuerat) unam seu unum externorum scholarium dicti Collegii, ac cum eis simul etiam aliorum Christi fidelium Societati praedictae devotorum, Primariam Congregationem seu Primarium Sodalitium, sub titulo jusdem Annuntiationis Beatae Mariae, per dictum Claudium tunc, et pro tempore exsistentem Praepositum Generalem vel, eo absente aut esse desinente, donec novus succederet, Vicarium etiam Genetalem dictae Societatis dirigendam seu dirigendum, sine tamen ipsius Societatis praejudicio, Apostolica auctoritate perpetuo erexit et instituit; pluresque Indulgentias, etiam plenarias, et peccatorum remissiones scholaribus et Christi fidelibus praedictis concessit; ac Praeposito seu Vicario praedicto ut in quibusvis aliis dictae Societatis Collegiis, extra dictam Urbem, per universum orbem, tunc et pro tempore erectis et erigendis, sive eorum Ecclesiis, pro dictorum piorum operum incremento et animarum salute, quascumque alias sive alia scholarium inibi bonarum litterarum studio insistentium, ac simul cum eis etiam aliorum Christi fidelium, ut praefertur, devotorum, Congregationes sive Sodalitia sub eodem titulo, in singulis scilicet Collegiis singulas seu singula, quae a Primaria Congregatione seu Primario Sodalitio praedicto, tanquam membra a capite suo, dependerent, erigere et instituere; illasque seu illa eidem Primariae Congregationi seu Primario Sodalitio aggregare; illisque sic erectis et aggregatis, eorumque Sodalibus, praedictas et quascumque alias Indulgentias et peccatorum remissiones, relaxationes, gratias et facultates, ab eodem praedecessore et Sede Apostolica ipsi Primariae Congregationi seu Primario Sodalitio eatenus concessas et de caetero concedendas, communicare, et alia facere posset, itidem etiam perpetuo concessit et indulsit, sub certis modo et forma tunc expressis, prout in litteris ipsius praedecessoris desuper confectis plenius continetur.

The Primary erected — 543

Power to erect — 544, 545

and aggregate — 546, 547

Petition

Cum autem, sicut exhibita Nobis nuper pro parte dicti Claudii Praepositi petitio continebat, ex Congregationibus seu Sodalitiis hujusmodi novi in dies, atque eo majores quo plures sunt Sodales, — 548

fructus provenire noscantur, et in multis Collegiis, pro Sodalium frequentia ac disparitate, opus fuerit non unam tantum, sed plures
549 in eodem Collegio Congregationes hujusmodi instituere; quin etiam in eisdem Collegiis ac etiam Domibus dictae Societatis alia non studiosorum scholarium, sed aliorum piorum Christi fidelium So-
550 dalitia seu Congregationes passim instituantur: ut igitur tam scholares quam caeteri Christi fideles eo promptiores ad hujusmodi Congregationes vel Sodalitia ingredienda reddantur, et ad piorum operum exercitia magis excitentur, ac excitati manuteneantur, quo amplioribus coelestis gratiae donis se ac eorum Congregationes seu Sodalitia decoratas ac refectas ac decorata et refecta esse conspexe-
551 rint; pro parte dicti Claudii Praepositi Nobis fuit humiliter supplicatum quatenus sibi, ac pro tempore exsistenti praedictae Societatis Praeposito seu Vicario Generali, ut in quibusvis dictae Societatis Ecclesiis seu Domibus ac Collegiis, tam in Urbe quam extra eam per universum orbem nunc et pro tempore erectis seu erigendis, quasvis alias, sive scholarium tantum, sive aliorum Christi fidelium tantum, sive utrorumque simul, tam sub eodem Beatae Mariae Annuntiatae quam alio quovis titulo et invocatione, Congregationes seu Sodalitia, dicta auctoritate perpetuo erigendi et instituendi facultatem et licentiam concedere aliasque in praemissis opportune providere de benignitate Apostolica dignaremur.

552 Nos igitur, qui dudum inter alia voluimus quod litterae super Indulgentiis non expedirentur ad instar, nisi specificarentur; ac animarum salutem, nostris potissimum temporibus, sinceris desideramus affectibus; Claudium Praepositum, seu Vicarium praedictum ac eorum quemlibet, a quibusvis excommunicationis, suspensionis, interdicti aliisque ecclesiasticis sententiis, censuris et poenis, a jure vel ab homine, quavis occasione vel causa, latis, si quibus quomodolibet innodatus exsistit, ad effectum praesentium dumtaxat consequendum, harum serie absolventes et absolutum fore censentes, posterioribus supplicationibus hac in parte Nobis porrectis inclinati,
553 eidem Claudio et pro tempore exsistenti dictae Societatis Praepo- Powers extended
sito seu Vicario Generali, ut in quibusvis ejusdem Societatis Ec-
554 clesiis, seu Domibus ac Collegiis, tam in dicta Urbe quam extra eam per universum orbem nunc et pro tempore erectis seu erigen-
555 dis et instituendis, quasvis alias, sive scholarium tantum, sive alio-
556 rum Christi fidelium tantum, sive utrorumque simul, tam sub eodem Beatae Mariae Annuntiatae quam alio quovis titulo et invocatione,
557 Congregationes seu Sodalitia, unum scilicet vel plura in singulis locis vel Ecclesiis pro personarum frequentia seu qualitate, auctoritate Nostra, sine alicujus praejudicio, perpetuo erigere et insti-
558 tuere; necnon Congregationes seu Sodalitia hujusmodi, jam nunc

et pro tempore erecta et instituta, eidem Primariae Congregationi seu Primario Sodalitio auctoritate Apostolica et vigore praesentium litterarum etiam perpetuo aggregare; eisque sic erectis, institutis 559
et aggregatis respective, eorumque Sodalibus, scholaribus et non scholaribus, omnes et singulas, tam plenarias quam alias, Indulgentias et peccatorum remissiones ac relaxationes, necnon exemptiones, immunitates, caeterasque gratias, facultates, indulta et privilegia, spiritualia et temporalia, tam dictae Primariae quam singulis aliis, 560
in quibusvis dictae Societatis Collegiis vel Domibus, aggregatis vel aggregandis, scholarium et aliorum, Congregationibus seu Sodalitiis, hactenus tam per dictum quam alios quoscumque Romanos Pontifices praedecessores Nostros Nosque et Sedem Apostolicam, ac etiam regia et imperiali auctoritate, ac tam per viam extensionis quam alias quomodolibet et quandocumque concessas et con- 561
cessa hactenus ac in posterum concedenda, quibuscumque aliis, sive scholarium dumtaxat, sive aliorum Christi fidelium tantum, sive utrorumque simul ac mixtim, Congregationibus seu Sodalitiis, in quibuslibet Collegiis aut Domibus dictae Societatis, hucusque institutis ac in posterum instituendis, eorumque Sodalibus, scholaribus et non scholaribus, auctoritate Apostolica et vigore praesentium hujusmodi etiam perpetuo communicare, illasque et illa ad easdem 562
omnes Congregationes seu Sodalitia, eorumque Sodales, etiam non scholares, indifferenter et aeque principaliter extendere, ac etiam illis concedere et elargiri libere et licite valeat; ita quod nunc, et 563
quandocumque in futurum ipsi Sodales, scholares et non scholares, quicumque sint, faciendo et observando ea quae Sodales Primariae et aliarum Congregationum seu Sodalitiorum praedictorum pro Indulgentiis, peccatorum remissionibus, relaxationibus et aliis gratiis praedictis consequendis facere et exsequi tenentur, ipsas Indulgentias, etiam plenarias, et alias hujusmodi gratias, plenarie et integre consequantur ac illis fruantur et potiantur ac si illae eis specialiter et ab initio concessae fuissent, auctoritate Apostolica, tenore praesentium, perpetuo indulgemus. Dictique Gregorii praedecessoris lit- 564
teras, immunitates, exemptiones et facultates, privilegia et indulta, necnon in eis contenta quaecumque, tam respectu dictarum Congregationum seu Sodalitiorum hujusmodi, quam dicti et pro tempore exsistentis Praepositi seu Vicarii Generalis dictae Societatis, ad praedictas Congregationes seu Sodalitia, scholarium et non scholarium, etiam Christi fidelium quorumcumque, tam erectas quam in posterum, ut praefertur, erigendas, instituendas ac aggregandas, pariter perpetuo extendimus: ita ut omnia in illis contenta, et praesentibus litteris hujusmodi concessa, indulta et elargita, ac si spe-

Favors communicated

cialiter de verbo ad verbum eisdem praesentibus inserta eorumque toti tenores expressi forent, concessa esse intelligantur.

565 Decernentes easdem praesentes litteras sub quibuscumque similium vel dissimilium Indulgentiarum vel aliarum gratiarum revocationibus, suspensionibus, limitationibus, derogationibus et aliis contrariis dispositionibus, etiam in favorem Basilicae Principis Apostolorum de dicta Urbe, seu Cruciatae sanctae, aut etiam per Nos seu alios Romanos Pontifices praedecessores Nostros ac dictam Sedem, etiam motu proprio, etiam potestatis plenitudine, seu ad quorumvis Imperatorum et Regum instantiam pro tempore quomodolibet factis, minime comprehendi; sed semper ab illis exceptas et, quoties illae emanabunt, toties in pristinum statum restitutas, repositas et plenarie redintegratas ac de novo concessas esse et censeri debere: irritumque et inane, si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter, contigerit attentari. **Confirmatory clauses**

566 Non obstantibus praemissis ac voluntate Nostra praedicta, necnon constitutionibus et ordinationibus Apostolicis, caeterisque contrariis quibuscumque.

567 Volumus autem quod si dictae Congregationes aut Sodalitia vel eorum quaecumque aliquo modo eidem Societati vel Domibus seu Collegiis aliquod impedimentum seu praejudicium pro tempore attulerint, idem Praepositus seu Vicarius illas vel illa aut eorum **Power to dissolve**

568 singulas vel singula dissolvere possit; quodque praesentium transsumptis, etiam impressis, manu Secretarii ipsius Societatis aut Notarii publici subscriptis, et personae alicujus in dignitate ecclesiastica constitutae, seu ipsius Praepositi aut Vicarii Generalis pro tempore exsistentis ejusdem Societatis sigillo munitis, eadem prorsus fides ubique locorum in judicio et extra illud adhibeatur quae adhiberetur eisdem praesentibus, si forent exhibitae vel ostensae. **Copies**

569 Nulli ergo omnino hominum liceat hanc paginam Nostrae absolutionis, indulti, extensionis, decreti et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac BB. Petri et Pauli, Apostolorum ejus, se noverit incursurum. **Sanction**

Datum Romae, apud Sanctum Petrum, anno Incarnationis Dominicae MDLXXXVI, nonis Januarii, Pontificatus Nostri anno secundo.

A. Brigantius.
Pontius Scaeva.

Institutum s. j., *I. 108, ff.*

No. 7. **16 June, 1587.**

Letter of Father General Aquaviva. *Women not to be admitted to Sodalities.*

Por haber entendido que en álgunas partes los nuestros, movi- 570
dos de devocion y de la obligacion que á muchos tienen, admiten en las Congregaciones de la Anunciada mujeres para que, estando escritas en lista con los demás, puedan gozar las Indulgencias que los de las tales Congregaciones ganan, y conforme á esto, en las partes que por la calle hay entrada, entran ellas tambien á la Capilla, á estar en los oficios; me ha parecido avisar á Vuestra Reverencia que por no ser esto conforme á la edificacion, ni ayuda ninguna para el retiramiento con que los Congregados deben proceder en sus oficios y devociones; ni se admita mujer ninguna para ser puesta en lista con los demás Congregados, ni menos las tales Capillas, si son distintas y apartadas de nuestras Iglesias, tengan puerta á la calle, por la cual puedan entrar mujeres a hallarse en los oficios ni otra alguna cosa.

GENERAL ARCHIVES S. J., *N. 1, p. 59.*

No. 8. **29 September, 1587.**

Bull ROMANUM DECET of Sixtus V. *Extension of faculties to erect and aggregate, so as to include Sodalities in houses not of the Society, but under its care; extension of the Indulgence for the Feast of the Annuntiation to any titular Feast; power to transfer this Indulgence with the Feast.*

SIXTUS EPISCOPUS, SERVUS SERVORUM DEI,
AD PERPETUAM REI MEMORIAM

Preamble

ROMANUM DECET Pontificem, cum de gratiis per eum et Sedem 571
Apostolicam, pro Christi fidelium, Divinae Majestatis obsequiis et piorum operum exercitiis vacantium, animarum salute ac religionis devotionisque et Divini cultus incremento concessis, dubitari contingit, illas suae provisionis adminiculo elucidare ac dubitationis hujusmodi causam tollere et alias desuper opportune providere, prout conspicit in Domino salubriter expedire.

Acts of Gregory XIII

Dudum siquidem, postquam felicis recordationis Gregorius 572
Papa XIII, praedecessor Noster, acceperat quod plerique probi et pii adolescentes, bonarum litterarum studiis in Collegio suo Socie-

First Indulgences

tatis Jesu de Urbe insistentes, singulari erga Beatissimam Mariam Virginem, Dei genitricem, affectu ducti, etiam Lectorum et Magistrorum suorum spiritualibus exhortationibus ad id accensi, Ecclesiam Annuntiationis ejusdem Beatae Mariae, in corpore aedificiorum dicti Collegii consistentem, certis statutis diebus et horis frequentare et cum eximia devotionis sinceritate cordisque contritione conscientiam suam per Confessionem et Sanctissimae Eucharistiae ministerium expurgare, et Divinis officiis, colloquiis et exhortationibus spiritualibus, aliisque piis et salutaribus operibus vacare soliti erant, factoque inde ad illorum exemplum majore aliorum concursu, mutuis studiis se invicem consociaverant: cupiens, ut pium istud institutum peramplius coalesceret, eisdem et aliis Christi fidelibus, hujusmodi spiritualibus operibus et exercitiis pro tempore addictis, nonnullas Indulgentias et peccatorum remissiones per quasdam concessit.

The Primary erected

573 Et deinde ipsi praedecessori, pro parte dilecti Claudii Aquavivae, Praepositi Generalis dictae Societatis, exposito quod externi scholares ad Collegia dictae Societatis in diversis mundi partibus instituta studiorum causa confluentes, optima devotionis et piorum operum hujusmodi exercitia ferventi studio imitari, et exinde multiplices fructus ad Dei gloriam et ejus Divini Nominis cultum et Beatae Mariae Virginis honorem, necnon publicam salutem et ani-
574 marum spiritualem consolationem provenire coeperant: dictus praedecessor, ad laudabile eorundem scholarium in piis operibus et officiis hujusmodi studium conservandum et augendum, supplicationibus ejusdem Claudii Praepositi ea in parte inclinatus, per alias suas, in eadem Ecclesia unam seu unum externorum scholarium primordii Collegii ac etiam aliorum Christi fidelium Societati praedictae devotorum Primariam Congregationem seu Primarium Sodalitium, sub titulo Annuntiationis Beatae Mariae hujusmodi, per dictum et pro tempore exsistentem Praepositum Generalem dictae Societatis vel, eo absente aut esse desinente, donec alius ad officium Praepositi Generalis hujusmodi canonice assumeretur, per Vicarium etiam Generalem ejusdem Societatis, dirigendum seu dirigendam, perpetuo (sine tamen praejudicio dictae Societatis) erexit et instituit.

Plenary Indulgences

575 Omnibusque et singulis Christi fidelibus vere poenitentibus et confessis qui de caetero in Sodales ejusdem Primariae Congregationis seu Primarii Sodalitii reciperentur, tam die receptionis eorum, si Sanctissimum Eucharistiae Sacramentum in praedicta Ecclesia aut ubicumque potuerint eo die sumerent, quam in mortis articulo; necnon ipsis ac omnibus et singulis aliis utriusque sexus Christi fidelibus, etiam vere poenitentibus et confessis Sacraque Communione refectis, qui Ecclesiam praedictam die festivitatis ejusdem

Annuntiationis Beatae Mariae, a primis vesperis usque ad occasum solis ipsius festivitatis, devote visitarent et inibi pro reipublicae Christianae conservatione et augmento, haeresum exstirpatione Principumque Christianorum mutua et universali pace ac pro tempore exsistentis Romani Pontificis prosperitate, vel alias preces, prout unicuique suggereret devotio, ad Deum devote effunderent; necnon eisdem Sodalibus, similiter vere poenitentibus et confessis, qui in Nativitatis et Ascensionis Domini nostri Jesu Christi ac Annuntiationis, Assumptionis et Conceptionis necnon Nativitatis Beatae Mariae festis diebus, praedictum Sacramentum ibidem vel alibi sumerent, plenariam omnium peccatorum suorum Indulgentiam et remissionem auctoritate praedicta concessit et elargitus est.

Partial Indulgences

Ipsisque Sodalibus qui de eorum numero exsistentium vel aliorum Christi fidelium corpora ad sepulturam ecclesiasticam associarent, aut, infirmi vel impediti, audito signo campanae, genuflexi — si per infirmitatem liceret — Orationem Dominicam ef Salutationem Angelicam pro salute animae defuncti vel corporis infirmi recitarent, necnon qui congregationibus, tam publicis quam privatis, ac Divinis officiis spiritualibusque colloquiis, exhortationibus et aliis piis officiis, etiam in Sodalis seu aliorum Christi fidelium defunctorum suffragium, per Primariam Congregationem seu Primarium Sodalitium ordinandis et ab ipso Praeposito seu Vicario Generali approbandis; quique diebus feriatis Missae Sacrificio interessent, aut vespertino tempore, antequam cubarent, conscientiam suam diligenter examinarent; seu pauperes infirmos, tam Sodales quam alios, in hospitalibus vel privatis domibus, necnon carceratos visitarent, aut pacem inter inimicos conciliarent, — quoties eorum aliquod facerent, unum annum de injunctis eis aut alias quomodolibet debitis poenitentiis misericorditer in Domino relaxavit. Insuper, ne praedicti Sodales, si aliquando eos ab ipsa Urbe abesse vel alibi commorari contingeret, hujusmodi Indulgentiarum et aliarum gratiarum spiritualium effectu et fructu frustrati remanerent, eisdem Sodalibus extra Urbem ubivis locorum pro tempore commorantibus, ut in locis ubi eos pro tempore residere seu morari contingeret opera praedicta, quae ipsi Sodales in Urbe praesentes pro singularum Indulgentiarum, remissionum et relaxationum hujusmodi consecutione observare deberent, apud Ecclesias eorundem locorum, aut alibi, prout possent, observando et exsequendo, omnes easdem Indulgentias, remissiones et relaxationes haberent et illae eis pariter suffragarentur; necnon tam in Urbe praesentes quam alibi ubivis locorum commorantes, Sodales Primariae Congregationis seu Primarii Sodalitii hujusmodi, qui singulis Quadragesimalibus et aliis anni temporibus ac diebus Stationum Ecclesiarum dictae Urbis et

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Sodalists absent from Rome

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The Stations of Rome

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extra illius muros quae a Christi fidelibus pro consequendis Indulgentiis et remissionibus visitari solent, dictae Societatis, si ibi forent, alioquin aliam Ecclesiam seu Cappellam, in locis ubi eos residere seu morari contingeret, ut praefertur, devote visitarent et ibi septies Orationem Dominicam et toties Salutationem Angelicam recitarent, tot et easdem Indulgentias consequi possent quas consequerentur si, iisdem temporibus et diebus singulis, Ecclesias dictae Urbis et extra illius muros hujusmodi, pro iisdem Stationibus et Indulgentiis consequendis deputatas, personaliter visitarent ac omnia et singula quae pro hujusmodi gratiarum consecutione quomodolibet requiruntur plane adimplerent.

579 Praeterea, eidem Claudio et pro tempore exsistenti Praeposito seu Vicario Generali, ut in quibusvis aliis dictae Societatis Collegiis, extra Urbem praedictam per universum orbem tunc et pro tempore erectis, seu eorum Ecclesiis, pro eorundem piorum operum incremento, quascumque alias seu quaecumque alia scholarium ibidem litterarum studiis insistentium, et aliorum Christi fidelium ipsi Societati devotorum, Congregationes seu Sodalitia, sub eo titulo Annuntiationis Beatae Mariae, quae ab ipsa Primaria Congregatione seu Primario Sodalitio, tanquam membra a capite, dependerent, auctoritate praedicta (sine tamen Societatis aut Collegiorum

Power to erect other Sodalities

580 et Ecclesiarum hujusmodi praejudicio) erigere et instituere; illasque seu illa eidem Primariae Congregationi seu Primario Sodalitio aggregare, ac eis sic erectis, institutis et aggregatis, eorumque Sodalibus, praedictas ac omnes et quascumque alias Indulgentias, peccatorum remissiones, relaxationes, gratias et facultates, tam spirituales quam temporales, ab eodem praedecessore dictaque Sede Primariae Congregationi seu Primario Sodalitio eatenus concessas et de caetero concedendas, ita ut Sodales aliarum Congregationum seu aliorum Sodalitiorum hujusmodi, observantes et exsequentes ea quae ipsius Primariae Congregationis seu Primarii Sodalitii Sodales, pro Indulgentiis, remissionibus et relaxationibus hujusmodi consequendis, observare et exsequi debebant, easdem Indulgentias, peccatorum remissiones et relaxationes pariter consequerentur, facultate aggregandi et gratias hujusmodi aliis concedendi dumtaxat excepta, com-

and aggregate them

581 municare; necnon tam Primariam seu Primarium quam omnes et singulas ei aggregandas Congregationes seu omnia et singula ei aggreganda Sodalitia huiusmodi, per se vel alium seu alios ejusdem

Visitation

582 Societatis Presbyteros idoneos ad id deputandos, visitare, et pro earum felici statu, regimine et directione quaecumque statuta, constitutiones et decreta, licita tamen et honesta sacrisque canonibus et Concilii Tridentini decretis non contraria, necnon ab ipso Praeposito seu Vicario, si per alium vel alios deputandos hujusmodi

Rules

fierent, examinanda et approbanda, edere, ac, postquam edita forent, quoties pro eorum et temporum qualitate aut alias expediens videbitur, immutare, corrigere, moderari et reformare, aut alia ex integro condere libere et licite valeret, auctoritate praedicta concessit et indulsit; ac statuta et constitutiones et decreta hujusmodi, postquam edita, immutata, correcta, moderata, reformata et condita forent, ab omnibus Sodalibus praedictis inviolabiliter observari debere; necnon secundo dictas litteras, sub quibuscumque similium vel dissimilium gratiarum revocationibus, suspensionibus, limitationibus, derogationibus et aliis contrariis dispositionibus, etiam in favorem Basilicae Principis Apostolorum de Urbe, seu Cruciatae sanctae, aut alias, per dictum praedecessorem vel alios Romanos Pontifices successores suos, aut Sedem Apostolicam, etiam motu proprio et ex certa scientia ac de Apostolicae potestatis plenitudine, seu ad quorumvis Imperatorum, Regum, Reginarum, Ducum et aliorum Principum instantiam pro tempore quomodolibet factis, minime comprehendi, sed semper ab illis exceptas et, quoties illae emanarent, toties in pristinum statum restitutas, repositas et plenarie redintegratas esse et censeri; ac omnibus quos illae concernerent suffragari debere; necnon, si secus super iis a quoquam, quavis auctoritate, scienter vel ignoranter, attentari contingeret, irritum et inane decrevit.

Confirmatory clauses

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Et successive Nos nuper per reliquas Nostras litteras, eidem Claudio et pro tempore exsistenti Praeposito seu Vicario hujusmodi, ut in quibusvis ejusdem Societatis Ecclesiis seu Domibus ac Collegiis, tam in dicta Urbe quam extra eam per universum orbem nunc et pro tempore erectis seu erigendis et instituendis, qnasvis alias, sive scholarium tantum, sive aliorum Christi fidelium tantum, sive utrorumque simul, tam sub eodem Beatae Mariae Annuntiatae quam alio quovis titulo et invocatione, Congregationes seu Sodalitia, unum scilicet seu plura in singulis locis vel Ecclesiis, pro personarum frequentia seu qualitate, auctoritate Nostra, sine alicujus praejudicio, perpetuo erigere et instituere, illasque seu illa, postquam erectae seu erecta forent, eidem Primariae Congregationi seu Primario Sodalitio aggregare, necnon illis eorumque Sodalibus, scholaribus et non scholaribus, omnes et singulas, tam plenarias quam alias, Indulgentias et peccatorum remissiones ac relaxationes, necnon exemptiones, immunitates caeterasque gratias, facultates, indulta et privilegia, spiritualia et temporalia, tam Primariae seu Primario hujusmodi quam singulis aliis in quibusvis dictae Societatis Collegiis vel Domibus aggregatis vel aggregandis scholarium et aliorum Congregationibus seu Sodalitiis hactenus tam per dictum quam quoscumque alios Romanos Pontifices praedecessores Nostros ac

Preceding acts of Sixtus V — Number and title

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Nos et Sedem praedictam, ac etiam imperiali et regia auctoritate, necnon tam per viam extensionis quam alias quomodolibet et quandocumque concessas et concessa eatenus et in posterum concedenda quibuscumque aliis, sive scholarium dumtaxat, sive aliorum Christi fidelium tantum, aut scholarium et Christi fidelium simul ac mixtim, Congregationibus seu Sodalitiis in quibuslibet Collegiis aut Domibus dictae Societatis, eo usque institutis ac in posterum instituendis eorumque Sodalibus, scholaribus et non scholaribus, communicare; illasque et illa ad Congregationes seu Sodalitia earumque seu eorum Sodales, etiam non scholares, indifferenter et aeque principaliter extendere ac etiam illis concedere et elargiri libere et licite valeret: ita quod ex tunc de caetero ipsi Sodales, scholares et non scholares, quicumque essent, faciendo et observando ea quae Sodales Primariae seu Primarii et aliarum seu aliorum Congregationum aut Sodalitiorum hujusmodi pro Indulgentiis, remissionibus, relaxationibus et aliis gratiis praedictis consequendis facere et exsequi tenebantur, ipsas Indulgentias, etiam plenarias, et alias hujusmodi gratias plenarie et integre consequerentur, illisque fruerentur et potirentur ac si illae eis specialiter et ab initio concessae fuissent, auctoritate Apostolica praedicta
587 perpetuo indulsimus. Necnon praedicti Gregorii praedecessoris litteras et in eis contenta quaecumque, tam respectu Congregationum seu Sodalitiorum hujusmodi quam dicti Claudii et pro tempore exsistentis dictae Societatis Praepositi seu Vicarii Generalis, ad Congregationes seu Sodalitia, scholarium et aliarum quorumcumque Christi fidelium non scholarium, tam erectas seu erecta quam in posterum erigendas seu erigenda ac aggregandas seu aggreganda, similiter perpetuo extendimus et ampliavimus, prout in singulis litteris praedictis plenius continetur.

Doubt as to extent of powers

588 Cum autem, sicut exhibita Nobis nuper pro parte dicti Claudii Praepositi petitio continebat, a nonnullis dubitetur utrum ipse, et pro tempore existens dictae Societatis Praepositus seu Vicarius Generalis, vigore Nostrarum dictarum litterarum et per eas sibi concessae facultatis, possit etiam Congregationes seu Sodalitia personarum quae in Collegiis seu Seminariis vel aliis locis sub directione et institutione aut gubernio ipsius Societatis vel personarum illius degunt et morantur, praesertim earum quae per Nos et praedecessores Nostros, Romanos Pontifices, ac Sedem praedictam et ejus Nuntios vel Legatos instituta vel ordinata sunt, de novo erigere, instituere, aggregare ac Indulgentias et alias gratias quibus aliae seu alia Congregationes seu Sodalitia potiuntur et gaudent, ac in futurum potientur et gaudebunt communicare: pro parte ejusdem Claudii Praepositi Nobis fuit humiliter supplicatum

quatenus in praemissis opportune providere de benignitate Apostolica dignaremur.

Powers for institutions under Jesuit care — to erect

Nos, omnem dubitandi materiam circa praemissa quomodolibet 589
insurgentem tollere cupientes, ac ipsum Claudium Praepositum a quibusvis excommunicationis, suspensionis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis, a jure vel ab homine, quavis occasione vel causa latis, si quibus quomodolibet innodatus exsistit, ad effectum praesentium dumtaxat consequendum, harum serie absolventes et absolutum fore censentes; necnon singularum litterarum praedictarum etiam veriores et totos tenores illarumque emanationis causas et occasiones praesentibus pro expressis habentes; hujusmodi supplicationibus inclinati, eidem Claudio et pro tempore exsistenti dictae Societatis Praeposito seu Vicario Generali, ut quascumque seu quaecumque Congregationes seu Sodalitia, unam seu unum, vel plures seu plura, dictarum personarum in singulis Collegiis, Domibus, seu Seminariis vel locis sub directione, gubernio, administratione vel institutione ipsius Societatis Jesu seu illius personarum existentibus, vel ab ea dependentibus, sub quovis titulo seu invocatione, modo praemisso ac sine ejusdem Societatis Jesu praejudicio, etiam de novo erigere et instituere;

and aggregate

Illasque seu illa, postquam erectae vel erecta fuerint, et etiam alias 590
jam erectas et institutas, eidem Primariae seu Primario Congregationi vel Sodalitio aggregare, necnon illis omnes et quascumque gratias 591
Indulgentias, etiam plenarias, et peccatorum remissiones, privilegia, immunitates et indulta, eidem Primariae seu Primario Cnngregationi seu Sodalitio, et aliis, tam Apostolica, imperiali et regia quam quavis alia auctoritate concessa et in posterum concedenda communicare, concedere et elargiri libere et licite valeat, licentiam et facultatem omnimodam, Apostolica auctoritate praedicta, tenore praesentium, perpetuo concedimus. Necnon singulas litteras praedictas, et in eis contenta quaecumque, ad Congregationes seu So- 592
dalitia in dictis Seminariis, Domibus seu Collegiis aliisque locis sub directione, gubernio, administratione vel institutione ejusdem Societatis seu illius personarum existentibus vel ab eis quomodolibet dependentibus, in omnibus et per omnia, auctoritate et tenore praedictis, etiam perpetuo extendimus et ampliamus.

The Indulgence for the titular Feast

Et insuper de omnipotentis Dei misericordia ac BB. Petri et 593
Pauli, Apostolorum ejus, auctoritate confisi, Indulgentias et peccatorum remissiones et relaxationes, Congregationibus seu Sodalitiis hujusmodi, sub invocatione ejusdem Annuntiationis Beatae Mariae erectis et erigendis, pro illarum vel illorum personis in festo Annuntiationis hujusmodi Ecclesias vel Capellas visitantibus concessas omnibus et singulis Congregationibus seu Sodalitiis quae sub qua-

cumque alia invocatione seu titulo erectae vel institutae seu erecta vel instituta sunt, seu in posterum erigentur et instituentur, pro eorum seu earum personis visitantibus Ecclesias, Capellas, Oratoria seu loca in quibus erunt in die festivitatis seu solemnitatis, invocationis seu tituli, sub qua seu quo institutae sunt vel in poste-
594 rum instituentur, ita quod in eventum in quem officium ejusdem Annuntiationis seu cujusvis alterius Festi seu tituli invocationis Congregationum seu Sodalitiorum hujusmodi transferri contigerit, Indulgentiae praedictae similiter in diem translationis huiusmodi, arbitrio Superioris loci dictae Societatis, transferri possint, auctoritate Apostolica et tenore praedictis, similiter perpetuo concedimus et elargimur.

Indulgences translated with the Feast

595 Non obstantibus praemissis, ac Nostra, quatenus opus sit, de Indulgentiis ad instar non concedendis, et aliis Apostolicis constitutionibus, necnon omnibus illis quae Nos in Nostris et dictus Gregorius praedecessor in suis litteris praedictis voluimus non obstare, caeterisque contrariis quibuscumque.

Confirmatory clauses

596 Volumus autem ut earumdem praesentium transumptis, etiam impressis, Secretarii ipsius Societatis et Notarii publici manu, et personae alicujus in dignitate ecclesiastica constitutae, vel pro tempore exsistentis Praepositi aut Vicarii Generalis ejusdem Societatis sigillo munitis, eadem prorsus fides ubique locorum, in judicio et extra, adhibeatur quae adhiberetur eisdem praesentibus, si essent exhibitae vel ostensae.

Copies

597 Nulli ergo omnino hominum liceat hanc paginam Nostrae absolutionis, extensionis, amplationis, concessionum, elargitionis et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac BB. Petri et Pauli, Apostolorum ejus, se noverit incursurum.

Sanction

Datum Romae, apud Sanctum Marcum, anno Incarnationis Dominicae MDLXXXVII, tertio kalendas Octobris, Pontificatus Nostri anno tertio.

R. Bergerius.

Institutum s. j., *I. 112, ff.*

No. 9. **1 November, 1587.**

Father General Aquaviva. *Common Rules of the Sodality.*

CAPO PRIMO

Regole comuni a tutti li Fratelli

ARTICOLO 1

Preamble

Essendo la Beatissima Vergine Madre di Dio, Maria, principale 598
Avvocata e Padrona di questa Congregazione, della quale è da credere che tenga particolar protezione, come quella che è Madre di Misericordia, ed ama tutti quelli che l'amano ed a lei con devozione ricorrono.

Devotion to Our Lady

Perciò è cosa molto conveniente che i fratelli di essa Congre- 599
gazione non solo le portino particolar riverenza ed onore, ma ancor similmente studino con l'integrità della vita e dei costumi d'imitar gli esempi delle sue eccellenti virtù e trattando spesso tra sè procurino di eccitarsi l'un l'altro al suo amore e devozione e d'imprimere negli animi loro un vivo zelo della esaltazione del suo Santissimo Nome.

Common and Local Rules

A tutto ciò aiuterà molto l'osservanza di questi statuti, li quali 600
è parso bene scrivere in modo che fossero, quanto si può, comuni ancora a tutte le altre Congregazioni unite alla Romana, lasciando 601
però che, oltre a questi, ciascuna ritenga o faccia ancora alcuni propri, quali, secondo la diversità dei paesi o persone, coll'approvazione del Rettore di quel Collegio dove detta Congregazione sarà e del Padre che avrà cura di essa, giudicherà più convenienti al suo particolar bene, pur chè quelli a questi non siano repugnanti, ma di tutti si aiutino per essere più congiunti in fraterna carità con questa, ch'è la Primaria, la quale per opera e paterna cura 602
del Reverendissimo Padre Claudio Aquaviva, Generale della Compagnia di Gesù, è stata di nuovo dalla Santa Sede Apostolica eretta e di molti spirituali tesori arricchita, come nella Bolla di detta erezione apparisce.

ARTICOLO 2

Government

La Congregazione sarà governata da un Padre della Compagnia 603
e da un Prefetto dell'istessa Congregazione, coll'aiuto e consiglio di due Assistenti, un Segretario ed altri dodici, dove la Congregazione è numerosa, ovvero sei, dove è di minor numero, oltre gli

altri Officiali meno principali de' quali ciascuna Congregazione avrà di bisogno.

Subordination

604 Però tutti porteranno la debita riverenza ed onore non solo al Padre della Congregazione, ma ancora al Prefetto ed agli altri Officiali subordinati, ciascuno nel grado loro, ed obbediranno in tutte le cose appartenenti alla Congregazione, che dal Prefetto, o da

Hindrances occurring

605 altro per suo ordine, gli saranno imposte; ed occorrendo alcuno impedimento, ne daranno quanto prima notizia al Padre o al Prefetto, acciò si possa provvedere d' altro.

ARTICOLO 3

Sacraments

606 Perchè il fine di questa Congregazione è l'acquisto delle virtù e della pietà Cristiana, insieme col profitto delle lettere; per il qual fine efficacissimo mezzo è la frequenza delli Santissimi Sa-

General Confession

607 cramenti; però tutti quelli che vorranno entrare nella Congregazione, avanti di essere accettati, faranno una Confession Generale di tutta la vita, se non l'avessero mai fatta, ovvero dall'ultima che avranno fatta, col Confessore Ordinario della Congregazione, se però non paresse per qualche giusta causa che si lasciasse o si differisse, al giudizio del Confessore.

Confession and Communion

608 Dipoi tutti i fratelli si confesseranno e comunicheranno ogni prima Domenica del mese e più alcune Feste di Nostro Signore e della sua Madre Santissima, cioè il Natale, Circoncisione, Resurrezione, Ascensione, Pentecoste e Corpus Domini, il dì della Immacolata Concezione della Beatissima Vergine, la Natività, Annunziazione, Purificazione e Assunzione. Di più la Festa di S. Giovanni Battista, ovvero la Festa dei Santissimi Apostoli Pietro e Paolo, ed il giorno di tutti li Santi. Avvertendo che si potrà pigliare alcuna di queste Feste in luogo della prima Domenica del mese quando concorreranno nell'istesso giorno o gli fosse vicino.

Chief Officers

609 Gli Officiali però principali, cioè Prefetto, Assistenti, Secretario e tutta la Congregazione dei Dodici o dei Sei che sarà, si confesseranno almeno ogni quindici giorni e dovranno comunicarsi alcune altre volte più degli altri, parendo così al loro Padre Spirituale.

ARTICOLO 4

Ordinary Confessor

610 Il Confessore ordinario sarà un Padre della Compagnia assegnato dal Padre Rettore del Collegio, e, se alcuno volesse confessarsi con altri, domandi licenza dallo stesso Rettore o dal Padre

della Congregazione, alli quali starà il giudicare quello che più si conviene sì per bene particolare di ciascuno come ancora per l'universale dell'unione ed aumento di spirito della Congregazione.

ARTICOLO 5

Exercises of Meetings — Morning

Le Domeniche e Feste comandate, la mattina converranno tutti 611
insieme nell' Oratorio, dove per un'ora, più o meno, come giudicherà il Padre o il Prefetto ordinerà, ovvero si leggerà alcun libro devoto, sopra la cui lezione si potranno fare conferenze spirirituali.

Afternoon

Il giorno dopo pranzo, quelle Congregazioni che avranno con- 612
suetudine di convenire faranno gli stessi esercizi della mattina per lo spazio di mezz'ora in circa, o si farà alcuna esortazione o ragionamento spirituale di cose appartenenti al buon progresso della Congregazione, come al Padre e al Prefetto parrà meglio nel Signore.

Only Sodalists present

E nessuno senza particolar licenza del Padre e Prefetto in- 613
troduca alcuno che non sia della Congregazione alli esercizi di essa; la qual licenza ancora non si darà facilmente, per fuggire varii inconvenienti che possono occorrere.

ARTICOLO 6

Prayers

Avanti che si cominci la Congregazione, si dirà l'inno dello 614
Spirito Santo con la sua antifona, versetto ed orazione, e alcuna delle antifone, versetti ed orazioni della Madonna, di quelle che

Conference

nel fine delli suoi officii dice la santa Chiesa secondo i tempi. E 615
nelle conferenze spirituali tutti siano apparecchiati a dir quel che loro occorre, ogni volta che sarà loro dal Padre o dal Prefetto ordinato, con modestia e semplicità Cristiana, senza toccare o riprendere alcuno, contentandosi solo di biasimare li vizii ed esortare alla virtù.

ARTICOLO 7

Mass

Ogni giorno ascolteranno la Messa, ma le Domeniche e Feste 616

General Communion

l' udiranno, quanto sarà possibile, nel loco solito; e li giorni deputati 617
insieme si comunicheranno, facendo di poi un quarto di orazione, mentale o vocale, secondo la devozione di ciascuno.

ARTICOLO 8

618 Ogni mattina, levati di letto, dopo aver ringraziato Dio delli benefizi da sua Maestà ricevuti così generali come particolari, diranno tre PATER NOSTER e tre AVE MARIA all'onore della Santissima Trinità, il CREDO ed una SALVE REGINA, oltre alle altre devozioni che ciascuno potrà fare, secondo il consiglio del suo Confessore. **Morning prayers**

619 E la sera, avanti di andare a letto, faranno l'esame della coscienza; dopo il quale diranno tre PATER NOSTER e tre AVE MARIA con un DE PROFUNDIS per le anime dei defonti. **Evening prayers**

620 Sono di poi esortati tutti, poichè così fanno professione, di mettere ancora maggiore studio nell'esercizio delle opere pie e Cristiane, **Good works**

621 come sarebbe confessarsi e comunicarsi più spesso, recitar l'offizio della Madonna o il Rosario, dare alcun tempo all'orazion mentale e venire insieme il sabato a sera a recitare le litanie della Madonna, ovvero qualche altro giorno della settimana a far qualche devozione nell'Oratorio, e similmente di visitar carceri, ospedali, insegnar la

622 Dottrina Cristiana, e fare altre opere buone, le quali ciascuno in particolare, conforme al suo stato e devozione, o tutta la Congregazione insieme potrà esercitare secondo il consiglio ed indirizzo del Padre, con approvazione del Superiore del Collegio.

ARTICOLO 9

623 Quelli che nelli giorni e tempi deputati mancheranno di venire alla Congregazione diano quanto prima avviso della causa al Padre e al Prefetto, alli quali starà giudicare se sia legittima o no, e se troveranno che vi sia alcun mancamento, gli potranno fare quella **Absence**

624 ammonizione che lor parerà. E per questo o altri mancamenti potranno ancora talvolta per alcun tempo sospenderlo dalla Congregazione, secondo che si giudicherà essere maggior bene della Congregazione e gloria di Dio Nostro Signore. **Suspension**

ARTICOLO 10

625 Nelle Feste ed apparati che occorrerà far tra l'anno nella Congregazione, come ancora in altre spese d'alcun momento per qual si voglia occasione, deve ciascuno aver riguardo alla buona edificazione e stato suo, determinando tra gli altri suoi ordini quanto può e deve fare in queste parti, col parere ed approvazione del Padre Rettore del Collegio. **Expenses**

ARTICOLO 11

Sickness

Death

Ammalandosi alcuno delli Fratelli, oltre alla cura ch'avrà il 626
Prefetto di farlo visitare e di fargli ricevere i Santi Sacramenti,
tutti lo raccomanderanno al Signore nelle loro orazioni, e morendo 627
l'accompagneranno alla sepoltura, e, se in un luogo vi sarà quella lodevole consuetudine che li fratelli lo portino in spalle, non tralascino tale esempio di Cristiana pietà. Poi il primo giorno comodo diranno l'Uffizio dei morti, o nell'Oratorio (quanto sarà possibile) tutti insieme, o almeno ciascheduno lo dirà da per sè, e per otto giorni un DE PROFUNDIS con l'orazione pro Defunctis, ed ancora tutta la Congregazione farà dire almeno una Messa di requiem a qualche altar privilegiato per l'anima sua.

ARTICOLO 12

Departure

Quando alcuno si partisse dalla Congregazione per far viag- 628
gio, avvisi prima il Padre o il Prefetto e, potendo commodamente, domandi licenza dalla Congregazione ed ancora la patente solita, per essere ricevuto dalle altre Congregazioni dove andasse per Fratello della Congregazione; e poichè come Fratello resta partecipe delli meriti della Congregazione, sarà bene alcune volte dar di sè nuove alli Congregati, scrivendo al Prefetto il suo stato e raccomandandosi alle loro orazioni, e procuri dovunque sarà di mostrarsi vero figliolo della Congregazione, dando con la bontà delli costumi e del suo buon esempio edificazione a tutti.

ARTICOLO 13

Fraternal charity

Si amino tutti fra di loro con vera e sincera carità, procurando 629
di conservar la pace e l'unione fraterna, e di fare ogni giorno più acquisto di vere e Cristiane virtù.

Practice of virtue

A che aiuterà molto il frequentare la Congregazione ed eser- 630
cizii di essa, conversare spesso con persone dalle quali possono 631
esser aiutati, fuggir le male compagnie ed ogni sorta di occasioni 632
che gli possano apportare alcun danno, come sono giuochi, risse, contenzioni, mormorazioni ed altri inconvenienti, che tolgono il buon nome e credito della Congregazione; ma procurino nella loro con- 633
versazione, nell'onestà dei costumi e finalmente in tutte le loro

azioni di portarsi in maniera che ciascuno gli giudichi degni di essere sotto la protezione della Beatissima Vergine, nella cui Congregazione vivono.

ARTICOLO 14

634 Per maggiore osservanza di questi statuti, si leggeranno ogni tre mesi pubblicamente nell'Oratorio e si sforzi ognuno di osservarli quanto meglio potrà, ed oltre a questi di osservare ancora tutti gli ordini particolari e consuetudini della sua Congregazione, secondo che al bene di ciascuno, come di sopra si è detto, si giudicherà più convenire; ma gli Offiziali leggeranno più spesso le regole degli offizi loro, per meglio osservarle. **Reading of the Rules**

CAPO SECONDO

Del modo di ammettere li Fratelli nella Congregazione

635 1. Desiderando alcuno di essere ammesso in Congregazione, faccia ricorso al Padre e Prefetto, i quali, dopo presa di quello sufficiente informazione da persone che lo conoscano, ed avuta certezza **How decided on**

636 dell' età, studj, professione, virtù ed altre sue buone qualità, il Prefetto lo proponga nella Congregazione dei Dodici o Sei, acciò sia ammesso a frequentare come a pruova per spazio di alcun tempo, come di sotto si dirà.

637 Nel quale tempo non potrà intervenire se non negli esercizj spirituali di essa, ma non nelle Consulte, e siederà in luogo separato dagli altri, secondo la commodità che vi sarà. **Its meaning**

638 2. Dove sono distinte Congregazioni dei Grandi e dei Piccoli, non si ammetta nessuno alla Congregazione dei Grandi che non abbia venti anni, nè a quella dei Piccoli se non di quattordici; e da questa potranno passare a quella dei Grandi quando saranno giunti all'età di venti anni, parendo così al Padre Rettore e Padri di dette Congregazioni. Ma dove non potrà farsi se non una Congregazione, sia o tutta dei Piccoli da venti anni in giù, o tutta dei Grandi da diciotto anni in su, benchè in casi particolari, per il buon giudizio, maturità, ed altre buone qualità, potrà il Rettore del Collegio dispensare nell'età. **Age**

639 3. Essendo alcuno giudicato idoneo per la Congregazione, il Padre ovvero il Prefetto ne darà la cura ad uno degli Assistenti o dei Dodici, acciò durante il tempo della sua pruova (il quale sarà di **Instructor**

due o tre mesi, o più o meno, secondo le qualità delle persone) l'istruisca per alcun tempo nelle Regole e nelle altre consuetudini ed osservanze della Congregazione con levargli le difficoltà che per avventura gli occorressero, acciò con tanto maggior lume possa eseguire ed adempire il suo desiderio.

Preparation for reception

Avvicinandosi poi il tempo, in che deve essere ammesso, perchè, conforme alle grazie concesse alla Congregazione, il giorno che in quella sarà ricevuto conseguisca Indulgenza plenaria, lo avvisi che si prepari per ricevere in tal giorno il Santissimo Sacramento, acciò possa esser partecipe di tanto tesoro. 640

Vote

4. Prima che alcuno si proponga in Congregazione Generale per essere accettato, si dovrà proporre in Congregazione dei Dodici o Sei, acciò si abbia relazione dei suoi buoni portamenti ed in particolare da quelli che averanno avuto la cura di lui, e, trovandosi che nel tempo della sua prova non abbia dato buona soddisfazione, toccherà alla Congregazione a più voti determinare se si dovrà del tutto escludere o prolungare il tempo della prova; ma se in quel tempo avrà perseverato o fatto quanto di sopra si è detto con buona sodisfazione, potrà il Prefetto proporlo in piena Congregazione, e dichiarando le sue buone parti, virtù e perseveranza, lo farà ballottare, stando lui fuori dell'Oratorio, ed, essendo accettato alle più voci lo farà chiamar dentro, e nel modo che ciascuna Congregazione particolare avrà consuetudine l'ammetterà. 641

Ceremony

Il modo comune di ammetterlo sarà questo. Il Prefetto lo avviserà come il Signore gli ha fatto grazia d'essere accettato, ed in segno di ciò egli lo abbraccia e riceve in nome di tutta la Congregazione, e similmente il Padre lo riceverà come figliuolo della Congregazione, ed o l'uno o l'altro brevemente l'esorterà all'osservanza delle Regole ed alla devozione alla Beatissima Vergine, sotto la cui protezione si è posto, ed anco lo avviserà della indulgenza che acquista in tal giorno. Di poi si diranno alcune brevi orazioni IN GRATIARUM ACTIONEM, come sarà consuetudine di ciascuna particolar Congregazione. 642

CAPO TERZO

Del modo di eleggere il Prefetto e gli altri Officiali

Prefect

1. Perchè nelle Congregazioni bene ordinate assisti Dio Nostro Signore, governandole con la sua grazia, ma per mezzi ordinarii, pertanto, oltre al Padre assegnato dai Superiori del Collegio al governo della Congregazione, s'eleggerà nel modo seguente un 643

capo, il quale si chiamerà Prefetto, e sarà, per quanto sarà possibile, dei più antichi fratelli e più esemplari della Congregazione.

644 2. Il Prefetto si eleggerà quattro volte l'anno, al principio d'ogni tre mesi, cioè Gennaro, Aprile, Luglio ed Ottobre, in piena Congregazione; la quale però dove sarà di piccol numero, cioè che non passi di cinquanta, si farà tale elezione tre volte l'anno, ogni quattro mesi, cioè al principio di Gennaro, di Maggio e di Settembre. **When elected**

645 E non si potrà confermare immediatamente più che una volta, sebbene questo ancora non si deve fare senza urgente causa e neces- **Reëlection**
646 sità. Potrà però l'istesso che era Prefetto essere eletto in altro Offizio, ma perchè il Prefetto deve impiegarsi tutto nel Governo della Congregazione, però con questo grado ogni altro offizio sarà incompatibile.

647 3. Il modo di eleggere il Prefetto sarà il seguente. **Manner**

Congregati tutti i Fratelli della Congregazione che hanno voce, ed usciti tutti gli altri fuori dell'Oratorio, dopo di aver fatto un poco di orazione, diranno tutti insieme leggendo il VENI CREATOR SPIRITUS con la sua orazione.

648 Dopo questo, si farà prima elezione di tre per polize segrete; **Eligible**
649 nelle quali avranno voce passiva tutti quelli che sono già ammessi nella Congregazione, ma voce attiva solamente il Prefetto, Assistenti,
650 Segretario, i Dodici, overo Sei, secondo che saranno. Dei quali **Nominees** ciascuno scriverà in una poliza tre diversi, che più atti li pareranno per questo Uffizio, e saranno lette queste polize solamente dal Padre, Prefetto e Segretario, li quali caveranno da tutti questi nominati, tre che avranno avuto maggior numero di voti, purchè non abbiano avuto meno di cinque voti, dove è la Congregazione dei Dodici e di tre, dove è la Congregazione di Sei. E di questi tre si dovrà poi eleggere uno per Prefetto, nel modo che si dirà.

651 Può occorrere che nel primo scrutinio non si possa cavare questo numero di tre preciso, o perchè non tanti arrivino a quel numero di cinque o di tre voci, o perchè fra quelli che vi giungono o lo passano vi siano molti fra sè eguali. Ed in questi casi si dovrà fare il secondo scrutinio per polize segrete, come il primo, avvertendo però due cose:

652 La prima, che se nel primo scrutinio sarà stato uno o due con sufficiente numero di voti senza controversia superiore agli altri, resteranno quelli nel numero dei tre, e si farà il secondo scrutinio solo per eleggere quell'uno o due che mancano, e però non si dovranno più in ogni poliza scrivere tre, ma solo uno o due, secondo che uno o due sono quelli che restano a eleggersi;

653 L'altra, che quando questo secondo scrutinio si farà solo per **Second ballot** levare la parità fra molti che avessero passato il numero sufficiente

dei voti, non solo non si dovranno scrivere in ogni poliza se non quanti restano da eleggersi per compire il numero dei tre, ma neanco si potranno nominare se non di questi che sono stati così fra se eguali. Ma se neanco nel secondo scrutinio si potesse per qualsivoglia di queste due cause finir questa elezione, si finirà a sorte. Nella quale però non dovranno entrare se non quelli, che non avendo avuto numero sufficiente di voti, ne avranno però avuti più degli altri in qualsivoglia delli due scrutinii, che almeno due o tre voti, ovvero quelli che, avendo avuto il numero sufficiente, saranno stati agli altri superiori ma fra di se uguali, secondo che o per la prima o per la seconda causa si dovrà supplire questo mancamento.

Sodality vote

4. Eletti i tre, nel medesimo ordine che sono stati eletti per ciascun di loro, si farà in tutta la Congregazione uno scrutinio segreto a balle, distribuendosi prima le balle ai Fratelli. Dei quali ciascuno in qualsivoglia scrutinio darà la sua in favore o disfavore, come gli piacerà, e quello che avrà più voti sarà Prefetto. Nella quale elezione si devono avvertire tre cose: 654

La prima, che ognuno deve dar la balla in favore almeno ad uno di questi tre, in modo però che gli altri non possano conoscere a chi la dia; 655

La seconda, che si deve sapere il numero certo dei Fratelli che sono presenti in Congregazione per confrontarlo col numero delle balle riscosse nei scrutinii; 656

La terza, che quello del quale si fa lo scrutinio, tanto in questa come in ogni altra elezione, non solo non deve dare la voce sua, ma neanco conviene che sia presente mentre si fa. 657

Tie vote

5. Se fossero tutti e tre nei voti pari, o due con uguali voti superassero il terzo, di nuovo si ritorni a far lo scrutinio, o di tutti o delli due, e, non riuscendo nel secondo scrutinio, si cavi uno di loro a sorte, e quello che prima esce sia Prefetto. 658

Silence

6. Se in ogni tempo si deve nell'Oratorio osservare modestia e silenzio, principalmente conviene osservarlo in questa azione, nella quale, siccome si deve procedere con grande sincerità e fuori di affetti umani, così si deve schivare ogni ombra ed occasione di pensare che si facciano pratiche per se o per altri, e però gli Ufficiali maggiori, ai quali appartiene il far l'elezione delli tre, come è detto, devono non fidarsi del proprio giudizio, ma potranno informarsi dagli altri più antichi e più pratichi e particolarmente dal Padre, il quale conosce tutti e sa quello che appartiene al maggior bene della Congregazione meglio degli altri. 659

Canvassing 660

Informations 661

Assistants

7. Dopo la elezione del Prefetto, si eleggeranno due Assistenti nello stesso modo che il Prefetto, osservando quattro cose: 662

663 L'una, che la prima nominazione si farà per polize segrete da tutta la Congregazione;

664 La seconda, che in questa si dovranno nominare ed eleggere quattro da ciascuno;

665 La terza, che per essere di questi quattro sarà necessario che abbino almeno ciascheduno otto voci nelle Congregazioni numerose, e nelle non numerose quattro;

666 La quarta, che nelli scrutinii a balle ciascuno dei Fratelli deve dar la sua in favore almeno a due di questi.

667 8. Dopo la elezione degli Assistenti si farà quella dei Dodici, la quale però sarà di tre soli, in luogo dei quali ancora usciranno tre soli i più antichi, cioè che più saranno stati in quell'uffizio. E si farà questa elezione da tutta la Congregazione per polize segrete, mettendo ciascuno della Congregazione che ha voce in una bossola la sua poliza col nome scritto di un solo che gli parerà atto per questo uffizio. E di tutti i nominati, que' tre che avranno più voti saranno dei Dodici, purchè abbiano almeno cinque voci, e se al primo scrutinio non fossero tre che giungessero a questo numero di voti, o fra quelli che vi giungono fossero molti eguali fra di se più di quelli che bisognano, si farà il secondo scrutinio e, non riuscendo anco in questo, si finirà la elezione a sorte, osservando in tutto il resto quello che si è detto nella elezione del Prefetto ed Assistenti. **Consultors when twelve**

668 Ma dove bisognerà in alcuna Congregazione, o fatta di nuovo o antica, instituire la prima volta questo uffizio delli Dodici, si eleggeranno per quella volta tutti insieme, e questa elezione si farà dal Padre col Prefetto, Assistenti e Segretario, per evitare la moltitudine de' scrutinii e perdimento di tempo. Si andranno poi ancor loro mutando a tre a tre come si è detto degli altri, ed in luogo dei più antichi fra loro si piglieranno quelli che prima saranno stati nominati, che però si scriveranno con quell'ordine che furono nominati. **First time**

669 9. Quando in alcuna Congregazione non vi fosse il numero di dodici ma di sei — come si è detto avvenire in quelle che non passano il numero di cinquanta — in tal caso, la elezione delli Sei converrà farsi ogni quattro mesi, mutandone due per volta nel modo già detto, con suffragio almeno di quattro voti. **When six**

670 10. Dopo quest'elezione, si farà quella del Segretario della Congregazione dei Dodici o Sei, alle più voci segrete, purchè non siano meno di cinque dove sarà la Congregazione dei Dodici, o di quattro dove sarà di Sei. E quando non riuscisse al primo e secondo scrutinio, la terza volta si caverà a sorte tra quelli che avranno avuto più voti degli altri. **Secretary**

E potrà essere eletto per Segretario ancora uno della Con- 671
gregazione dei Dodici o Sei.

Nè si potrà confermare l'istesso immediatamente più di una 672
volta.

Substitute E dove la Congregazione, oltre il Segretario, ha ancora il 673
Sostituto, questo si eleggerà dagli stessi Ufficiali alle più voci segrete e, se saranno più eguali in voci, si cavi tra quelli uno a sorte.

Other Officers 11. Il Depositario, Sagrestano, Portinaro ed altri Uffiziali che, se- 674
condo lo stato e consuetudine di ciascuna particolar Congregazione si ricercano, li potranno eleggere il Padre, Prefetto, Assistenti e Segretario a quel modo, che per maggiore bene della Congregazione gli parrà che convenga.

When changed E tutti si muteranno ad ogni prefettura con gli altri Officiali, 675
sebbene si potranno confermare più di una volta, se così si giudicherà espediente.

Vacancies 12. Se accadesse che il Prefetto morisse, o per altro accidente 676
mancasse avanti la metà del tempo del suo offizio, si eleggerà un altro nel modo che si è detto nella sua elezione. Ma se sarà passato più tempo, la Congregazione dei Dodici o Sei eleggerà un altro in suo luogo ad plura medietate suffragia. Il quale per quel resto di tempo faccia l'offizio del Prefetto e si chiami Vice-Prefetto, e potrà a questo grado essere eletto anche chi si voglia degli As- 677
sistenti ovvero Segretario, dove non ha Sostituto, o alcuno de' Dodici o Sei, servato però per questo il numero dei voti che si è detto ricercarsi nella loro elezione.

Extraordinary cases In altri casi poi estraordinarj, che possono occorrere, toccherà 678
al Padre con gli Ufficiali maggiori di fare quelle provisioni che nel Signore gli parranno migliori per la Congregazione.

CAPO QUARTO

Del modo di fare le consulte

Council meetings 1. Per conservazione ed aumento della Congregazione par neces- 679
sario non solo congregarsi spesso, ma ancora alcuna volta unirsi a trattare del buon progresso della Congregazione, tanto nel partitolare come nell'universale. Però il Padre col Prefetto, Assistenti, 680
Segretario e Dodici o Sei, ogni mese almeno una volta, si congregheranno all'ora più comoda per trattar delle cose occorrenti e risolverle, e questa si chiamerà la Congregazione dei Dodici o Sei; nella quale però, come ancora nelle altre generali, il Padre 681
non darà balle.

682 Il proporre le cose appartiene al Prefetto di consenso del Padre. Gli altri, occorrendo cosa di considerazione, potranno proporla al Padre privatamente e col parer suo proporla ancora nella Congregazione. Se però non fosse di poco momento e facile a determinarsi per cose simili, dimandata licenza allora dal Padre, si possono proporre. **Matters proposed**

683 2. Le cose che sono dubbiose e patiscono dilazione si potranno proporre in una Congregazione e rimettere la risoluzione ad un'altra, acciò si possa dare il parere tanto più fondatamente. **Held over**

684 E quando il Padre o il Prefetto giudicassero utile o necessario l'intervento di alcuni altri della Congregazione per intendere il loro parere o per pigliare alcuna informazione, si potranno ammettere, ma non avranno voto decisivo, ma solamente consultivo. **Others present**

685 E quel che si determina in questa Congregazione allora sarà valido quando vi concorrerà più della metà dei voti. **Majority**

686 3. Le cose le quali ricercano il parere o consenso di tutta la Congregazione devono essere proposte dal Prefetto col consenso 687 del Padre in piena Congregazione, e quando vi fosse disparere, che non ardissero alcuni dir liberamente il parer loro, si potrà ballottare secretamente e si risolva ad plura medietate suffragia. **Matters put before the Sodality**

688 Ma in cose molto gravi, come sarebbe deporre il Prefetto ed Assistenti, alienar cose di molto momento, fare spese gravi e molto straordinarie (il che potrà tassarsi ciascuna Congregazione secondo il suo stato), far Decreti perpetui, e cose simili, si determi- 689 nerà per i due terzi dei voti. E se in alcuna cosa nascesse dubbio che dovesse andare per più della metà, o per i due terzi dei voti, si stia al giudizio del Padre.

690 Ed allora s'intenda essere Congregazione piena quando saranno presenti il Padre, il Prefetto e la metà dei Fratelli che frequentano. **Quorum**

691 E similmente la Congregazione dei Dodici o Sei allora sarà legitima quando vi saranno il Padre, il Prefetto e la metà di tutti gli Ufficiali che hanno voto in quella.

692 4. Non si potrà fare in Congregazione piena, ovvero di Dodici o Sei, Decreti, Regole o Ordinazione alcuna di cose di maggior momento che vengano in uso comune di tutta la Congregazione senza la volontà ed approvazione del Padre Rettore del Collegio, come istromento del Preposito Generale, conforme all'ordine espresso che si contiene nella Bolla dell'erezione. **Rector of the College**

693 5. Nel sedere in Congregazione, il Prefetto dopo il Padre terrà il primo luogo. Appresso il quale sederanno gli Assistenti, il primo da man destra, il secondo da sinistra del Prefetto, ovvero l'uno dopo l'altro, secondo la diversità dei luoghi. Appresso a loro se- **Seats**

derà il Segretario, e di poi sederanno tutti gli altri come si troveranno. Fra i quali nel dir le sentenze non vi sarà ordine determinato, ma ciascuno risponderà come dal Padre o Prefetto saranno ricercati. Il Padre però sederà dove meglio gli parerà per indirizzo della Congregazione. 694

Stating opinions

6. Tutti nel dire il parer loro si guarderanno dagli affetti disordinati, come da impazienza, collera, gara, fazione ed altra sorte d'imperfezione. Ma con prudenza e libertà Cristiana diranno quanto gli occorrerà e saranno ricercati a maggior gloria di Dio Nostro Signore e bene della Congregazione. 695

Secrecy

E tutti debbono serbare il segreto, massimamente quando ne saranno avvisati o la cosa per se stessa lo richiederà, non parlando nè dando segni ad altri fuori di Congregazione, nè a quelli ancora della Congregazione che non saranno stati presenti, di quanto si avrà da fare, senza particolar licenza del Padre o del Prefetto, ed in questo il Prefetto userà particolar diligenza che non si manchi. 696

CAPO QUINTO

Regole del Prefetto della Congregazione

Virtue

1. Siccome il Prefetto, per il grado ed offizio che tiene, precede a tutti gli altri della Congregazione, onde dopo il Padre se li deve il primo luogo, così ancora deve sforzarsi di precedere in virtù ed essere a tutti esempio di ogni bontà. Con la quale più che con 697

Rules

la dignità del grado li muova a portargli onore e riverenza. Per il che converrà che osservi con ogni diligenza non solo le Regole del proprio offizio, ma ancora le comuni a tutti, particolarmente quella della frequenza dei Sacramenti, confessandosi e comunicandosi più spesso degli altri, procurando, non tanto con le parole ma ancora con le opere, di promuovere là Congregazione alla virtù e perfezione Cristiana. 698

Attendance

2. Assisterà sempre nei tempi deputati nell' Oratorio, dando ordini con ogni maturità e prudenza alli esercizii spirituali soliti a farsi, secondo che prima sarà convenuto col Padre. E se per legitimo impedimento non potrà trovarsi presente, avvisi quanto prima il Padre, ed in tal caso farà l'offizio di Prefetto il Primo Assistente, ed essendo questo ancora assente, lo farà il Secondo. 699

Subordination

3. Sebbene il Prefetto deve aver la cura immediata della Congregazione come superiore di essa, nondimeno sappia che è subor- 700

dinato al Padre, dal quale piglierà l'indirizzo in tutte le cose, e però non muterà ne toglierà ne anco ordinerà cosa nuova senza saputa e consenso di esso Padre, acciò nella Congregazione si proceda con maggior lume e più gloria del Signore.

701 4. Terrà particolar conto di tutti, informandosi della vita e costumi loro, e, se sapesse mancamento notabile di alcun Fratello, ne dia avviso al Padre, acciò col suo parere possa con carità e prudenza rimediarsi. **Supervision**

702 Appartiene ancora al suo offizio avvisare quelli che non vengono alla Congregazione, e, informandosi delle cause, trattarne col Padre, e circa il dare le penitenze, tanto per mancamenti quanto per devozione, avrà quella facoltà che dal Padre gli sarà concessa.

703 5. Procuri che le Regole Comuni a tutti si tengano nell'Oratorio in una tavoletta molto bene scritte (se non saranno stampate), ed ogni tre mesi pubblicamente si leggano; ed abbia particolar cura che da tutti si osservino, notando li mancamenti che occorreranno, conferendoli col Padre, acciò si ponga rimedio. **Rules**

704 Parimenti procuri che nell'Oratorio vi siano in un'altra tavola i nomi dei Fratelli che frequentano la Congregazione, ed ancora che vi sia un libro comune dove siano scritti tutti i Fratelli distintamente, così frequentanti come non frequentanti, notando separatamente quelli che di mano in mano saranno passati a miglior vita. **List of Members**

705 6. Quando alcun Fratello fosse infermo, procuri che sia visitato in nome di tutta la Congregazione, deputando chi con edificazione e consolazione possa fare quest'uffizio. Ed aggravandosi il male, si faccia orazione per lui, e bisognando si avvisi del pericolo, acciò **Sickness**

706 si armi delli Santissimi Sacramenti della Chiesa. Ed occorrendo che muora, ordini che tutti lo accompagnino alla sepoltura e si eseguisca quanto si è detto nella Regola XII delle Comuni. **Death**

707 7. Terrà cura che gli altri Officiali subordinati osservino le Regole del loro offizio, specialmente gli Assistenti, Secretario, i Dodici o Sei Consultori, e tutti gli altri, tanto della Congregazione quanto dell'Accademia, dove quella sarà. **Officers**

708 E quantunque uno a tutti quelli sia superiore e più conforme all'Offizio suo, dirizzarli dove mancassero; nondimeno delle cose particolari che occorreranno nell'Accademia avviserà il Rettore di essa, quando sarà distinto dal Prefetto della Congregazione, lasciando a lui l'esecuzione delle cose particolari.

709 8. Vedrà i conti del Depositario ogni tre mesi e li sottoscriverà in presenza delli due Assistenti, e riferirà al Padre quello che si sarà speso. **Treasurer**

Nè lascierà fare spesa notabile in paramenti o altre cose di 710
Congregazione senza saputa e consenso del Padre.

E sarà presente quando il Depositario cava o mette denari 711
nella cassa.

Consultations

9. Procuri che una volta il mese si faccia Congregazione dei Do- 712
dici o de' Sei con la presenza del Padre; senza il quale d'ordinario non si congregheranno nè determineranno cosa veruna.

E nelle Congregazioni proporrà il Prefetto le cose che si hanno 713
a consultare. Delle quali sempre ne sia consapevole il Padre, al quale 714
ancora starà il giudicare se, dopo fatta la risoluzione, occorrendo alcun nuovo accidente, sia bene o no differire o lasciare la esecuzione di esse.

New Members

10. Non avrà autorità di ammettere veruno nella Congregazione o 715
Accademia, e molto meno di mandarlo fuori, ma quegli che domanda la Congregazione lo mandi al Padre, dal quale poi intenderà se gli pare atto per la Congregazione, e parendogli lo potrà proporre in Congregazione, osservando quanto nelle Regole dell' ammissione dei Fratelli è ordinato.

Expulsion

11. Sapendo che alcuno dei Fratelli sia scandaloso e incorreggi- 716
bile, dando malnome alla Congregazione, o non menando vita conforme alle Regole, lo avvisi, e lo faccia ancora avvisare da altri con carità, e non emendandosi, consulterà prima col Padre, e di poi, parendo così a lui, tratterà con li suoi Consultori di quello che in ciò si abbia a fare, e determinandosi esser bene di escluderlo, ne darà di poi conto a tutta la Congregazione, dicendo generalmente le cause, e così lo farà togliere dal Catalogo dei Fratelli.

E benchè questo sia il modo ordinario di mandar via, resterà 717
però sempre intiera l'autorità del Padre in cose gravi e di servizio Divino, di poter escludere quelli che in Domino giudicherà.
Ma gli negligenti, li quali lasciano spesso la Congregazione, dopo 718
le debite monizioni, purchè non diano scandalo, basterà levarli dalla Congregazione di quelli che frequentano.

Signature

12. Sottoscriverà l'inventari delle robe quando esce di officio, ed 719
anco quando occorrerà sottoscriverà lettere, patenti, mandati, conti ed ogni altra scrittura che questo ricercasse, insieme col Secretario e non altri, acciò nel medesimo modo si possano consegnare alli seguenti Officiali.

CAPO SESTO

Regole degli Assistenti

720 1. La principal cura degli Assistenti sarà aiutare col consiglio e **Help to the Prefect**
721 con l'opera il Prefetto nell'officio suo. Per il che converrà che siano molto uniti, trattando spesso insieme delle cose della Con.
722 gregazione, e procurando ancora di aiutare gli altri, non tanto con **Good example** le parole in quello che toccherà all'officio loro, quanto con l'esempio, osservando intieramente non solo le Regole proprie ma ancora le Comuni, massime quella della frequenza delli Santissimi Sacramenti.

723 2. Ancora il loro officio e cura sarà, come dal Prefetto o Padre **Care of Members assigned** gli sarà ordinato, d'istruire quelli che desiderano entrare nella Congregazione, dichiarandoli le Regole, ed informandoli delle altre par-
724 ticolari consuetudini della Congregazione. Tanto questi quanto gli altri che gli saranno assegnati, devono procurare con ogni carità e diligenza di aiutarli, osservando con prudenza il loro procedere, e procurando levargli ogni occasione che gli potesse apportare al-
725 cun danno. E però tratteranno spesso col Padre e col Prefetto consultando come possano meglio incamminarli nella via del Divino servizio.

726 3. Avranno similmente cura degli apparati che secondo i tempi **Feasts** occorreranno da farsi nella Congregazione, conforme alla consue-
727 tudine di essa, consultando col Padre e con il Prefetto tutto quello che bisognerà fare, e governandosi tanto in questo quanto in ogni altra cosa appartenente alla Congregazione secondo il consilio e parer loro.

728 4. Devono intervenire a tutte le Congregazioni, tanto pubbliche **Attendance** come private, e quando il Prefetto fosse assente, in luogo suo sarà il Primo Assistente, e mancando tutti e due, farà l'offizio il Secondo.
729 E quando dovranno saldarsi li conti, fare inventari, o altra cosa nel fine degli offizi, procurino essere presenti, acciò a suo tempo possano consegnare alli nuovi Offiziali tutte le cose che avranno avuto in mano della Congregazione.

CAPO SETTIMO

Regole del Segretario della Congregazione

Attendance 1. Il Segretario della Congregazione sarà presente a tutti gli atti 730
Minutes della Congregazione, pubblici e privati, ed in un libro a questo ef- 731
fetto designato, scriverà le risoluzioni fatte delle cose di momento, mostrando prima al Padre e Prefetto le minute di quanto bisognerà notare.

Papers E custodirà le scritture ed altre cose del suo offizio, con or- 732
dine, nettezza e diligenza sotto chiave.

Secrecy E dove bisognerà, cerchi di serbare il secreto, non parlando 733
ne dando segno di quanto sarà stato ordinato o si avrà da fare, nè mostrerà scritture a nessuno senza espresso ordine del Padre 734
o Prefetto della Congregazione.

Records 2. Avrà un altro libro nel quale noti tutti li Fratelli che entrano 735
nella Congregazione, scrivendo il nome, cognome, patria, giorno, etc., che ciascuno sarà accettato nella Congregazione, con altri particolari che ciascuna Congregazione in questo sarà solita di osservare, tenendo ancora conto delli morti, e di quelli che mutano stato, e che son licenziati dalla Congregazione, senza esprimere la causa.

Documents 3. Terrà cura di scriver patenti, lettere, mandati ed ogni altra 736
scrittura che occorrerà, e di sottoscriverle e sigillarle col solito sigillo della Congregazione, quando bisognerà o la cosa lo richiederà, il tutto facendo sempre con parere ed ordine del Padre e Prefetto; alli quali dovrà sempre mostrare quanto avrà a fare o avrà fatto per meglio procedere nelle cose del suo officio. E delle cose di qualche momento terrà copia o le noterà ordinatamente come dagli stessi gli sarà detto.

Letters 4. Appartiene all'officio suo rispondere alle lettere che sono scrit- 737
te alla Congregazione da altre Congregazioni di fuori, o persone particolari, per le quali piglierà l'ordine dal Padre e Prefetto, ne manderà dette lettere, massime se fussero di altre Congregazioni o di persone di qualità, o di negozio di qualche momento, prima che non siano riviste dagli stessi, registrandole poi al suo libro a ciò deputato.

Order 5. Abbia in ordine tutte le cose necessarie al suo offizio, e le 738
tenga bene ordinate, consegnandole al fine del suo offizio al suo
Inventory successore con l'inventario di quanto tiene e con l'istruzione di 739
quanto resta da farsi.

740 6. Dove le Congregazioni saranno numerose, ed in esse vi sarà tale consuetudine, o la cosa lo richiederà, il Secretario avrà un Sostituto, il quale lo aiuti nello scrivere, ed in difetto del Secretario possa far lui l'offizio. E si procuri che le cose siano bene scritte, emendate e riviste. **Substitute**

741 Ma detto Sostituto non interverrà ordinariamente nelle Consulte, se per qualche causa il Padre e il Prefetto non giudicheranno altrimenti.

742 7. Abbia cura che nella Congregazione sia bene scritta ed ordinata la tavola dei Fratelli che frequentano la Congregazione, la Bolla dell'erezione, le Regole Comuni, il Sommario delle Indulgenze e tutto il rimanente che dal Padre o Prefetto sarà ordinato. **Lists, etc., posted up**

CAPO OTTAVO

Regole dei Dodici

743 1. Si eleggeranno alcuni Fratelli della Congregazione, nel modo che nelle Regole dell'elezione si è detto, li quali saranno in numero Dodici, dove la Congregazione passerà il numero di cinquanta; **Number**

744 ma dove non passerà tal numero basterà che siano Sei, li quali avranno offizio e carico di aiutare il Prefetto nelle Consulte e go- **Duties**

745 verno della Congregazione, e però dovranno essere, per quanto è possibile, delli più antichi e maturi, acciò possano con il loro consiglio ed esempio promuovere la Congregazione in ogni maggior bene e servizio di Dio nostro Signore.

746 2. Ciascuno dei Dodici o Sei avrà particolar cura di quelli che dal Padre o Prefetto gli saranno assegnati, per aiutarli. Con li quali spesso tratterà secondo l'istruzione datagli. **Supervision**

747 E quando alcuno di questi non camminasse con quella virtù ed osservanza di Regole che deve, dopo di averlo con carità ammonito, avviserà il Padre e Prefetto, acciò vi provveggano, massime quando fossero difetti di qualche momento, i quali potessero apportare poco buon nome alla Congregazione.

Regole degli Officiali Minori

748 Le regole del Depositario, del Sacrestano, del Lettore, del Portinaro, etc., si lasciano alle Congregazioni particolari, che le faccia **As needed**

ciascuna conforme agli Officiali dei quali avrà bisogno e agli offizi che quelli avranno da fare.

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. I. 1. p. 1. This is a copy of an older Mss., made, apparently, about the year 1800. At the end of the Rules is found the following record of their promulgation:*

PUBBLICAZIONE DELLE REGOLE GENERALI COMUNI ALLA CONGREGAZIONE DELLA SANTISSIMA ANNUNZIATA NEL COLLEGIO ROMANO DELLA COMPAGNIA DI GESÙ ED ALLE ALTRE INSIEME A QUESTA AGGREGATE

1 Nov., 1587 L'anno del Signore 1587, al primo di Novembre, nel qual giorno 749
si celebra la festa di tutti li Santi, dopo pranzo essendosi congregati nel luogo solito dell'Oratorio nostro nel Collegio Romano della Compagnia di Gesù: il Reverendo Padre Geronimo Ubaldino ed il Padre Nicolò Fabrino della nostra Congregazione; il Signore Giacomo Nosilski, Polono, Prefetto; il Signore Gasparo Palonio, Romano, Primo Assistente, con tutti gli altri Fratelli, ed insieme quelli della Congregazione dei Piccoli, venne il Reverendo Padre Giovanni Battista Carminata, il quale, fatta prima una esortazione a tutti li Fratelli, diede poi alla Congregazione in nome del Reverendissimo Pa- 750
In the name of the General dre Claudio Aquaviva, Generale della Compagnia di Gesù, le nuove Regole precedenti, che seco portate aveva, fatte con l'autorità di detto Reverendissimo Padre Generale. Quali, per essere da quelle tutte le altre state annullate, avranno per l'avvenire da essere osservate non solo dalli Fratelli della nostra Congregazione – quale già tre anni sono fu fatta capo di tutte le altre dalla felice memoria di Gregorio XIII – ma ancora in ogni altra Congregazione, quale a detta nostra fosse aggregata. Le quali Regole volle che da me 751
sottoscritto Segretario fossero allora pubblicamente lette. Dopo che esortati li Fratelli alla osservanza di quelle, si partì.

Copy Ed acciocchè qualche certa memoria restasse per l'avvenire di 752
tale pubblicazione delle nostre Regole, ordinò la Congregazione a me, Ottaviano Canevari, Genovese, Segretario, che tutto il sopradetto scrivessi in questo libro, dal che, come insieme da altri manifesti segni, potesse la nostra Congregazione aver maggior occasione di spesso ricordarsi della paterna cura ed amorevolezza grande verso di essa del Reverendissimo Padre Claudio Aquaviva, Generale della Compagnia di Gesù.

No. 10. **1599.**

Rules touching the Sodality inserted in the Ratio Studiorum. *The Rector is to have the Sodality established in his College; Sodalists and Members of the Academy; the exercises of the Sodality and other exercises.*

Rules of the Rector

753 23. Det operam ut Divae Mariae Annuntiatae Congregatio ex Romano Collegio in suum propagetur. **Sodality and Academy**

754 Cui qui nomen non dederit non esset in Academiam, in qua recoli solent litterariae exercitationes, admittendus, nisi forte ipse Rector aliter expedire in Domino judicaverit.

755 Verum ea quae ad Congregationem vel Academiam spectant ne fiant eo tempore quo in Templo nostro sacrae conciones seu lectiones habentur. **Sermon, etc.**

Rules of the Prefect of the Academy

756 5. Horas Academiae, repetitionum scilicet, disputationum et similium, ita dispenset ut horas Congregationis non impediant, quo Academici commode possint utrisque exercitationibus interesse. Quam etiam ob rem nullus erit sine magna causa Congregationis tempore privatis colloquiis detinendus. **Sodality not to be hindered**

INSTITUTUM S. J., *III. 168, 230.*

No. 11. **30 August, 1602.**

Brief CUM SICUT NOBIS of Clement VIII. *Extension of the power to aggregate to the* PRIMA-PRIMARIA *so as to include other Sodalities of Our Lady, even in Residences of the Society.*

DILECTO FILIO PRAEPOSITO GENERALI SOCIETATIS JESU
CLEMENS PAPA VIII

DILECTE FILI, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

757 CUM, SICUT NOBIS nuper exponi fecisti, Presbyteri Societatis Jesu in insula Chiensi residentes unam Congregationem laicorum ad instar aliarum Congregationum personarum saecularium apud **Case proposed**

Collegia et Domos Professas ejusdem Societatis erectarum, quarum personae ecclesiastica Sacramenta frequentare et alia exercitia et opera pia et spiritualia exercere consueverunt, erexerint; et ipsius Congregationis, ut praefertur, erectae personae magno cum fructu et aedificatione ecclesiastica hujusmodi Sacramenta frequentent et exercitiis ac operibus piis et spiritualibus vacare studeant; cum- 758
que, ut majori cum fructu et spirituali consolatione in illis perseverent et alii Christi fideles ad illa alliciantur, quo uberius coelestium gratiarum donis conspexerint se esse refectos, cupiant Congregationi Primariae Collegii Romani, ut Indulgentiarum et gratiarum spiritualium eidem Congregationi Collegii Romani dictae Societatis per Romanos Pontifices concessarum participes fiant,

Petition

aggregari; tuque non solum Congregationem praedictam in insula 759
Chiensi, sed alias etiam Congregationes apud quascumque Residentias Societatis Jesu erectas et erigendas eidem Congregationi Primariae Collegii Romani aggregare illisque Indulgentias et gratias spirituales hujusmodi communicare ex Nostra speciali gratia posse cupias: Nobis humiliter supplicari fecisti ut opportunam ad hoc facultatem tibi concedere de benignitate Apostolica dignaremur.

Powers for Residences

Nos igitur, piis votis tuis benigne annuere volentes, hujusmodi 760
supplicationibus inclinati, tibi praedictam insulae Chiensis et quascumque alias similes Congregationes apud quascumque Residentias Presbyterorum dictae tuae Societatis Jesu, jam erectas et in posterum erigendas, praedictae Congregationi Primariae Collegii Romani aggregandi; illisque Indulgentias et gratias spirituales per 761
quoscumque Romanos Pontifices, praedecessores Nostros, ac Nos et Apostolicam Sedem eidem Congregationi Primariae concessas communicandi facultatem, auctoritate Apostolica, tenore praesentium, concedimus et impertimur.

Confirmatory clause

Non obstantibus Nostra de non concedendis Indulgentiis ad 762
instar, aliisque constitutionibus et ordinationibus Apostolicis, caeterisque contrariis quibuscumque.

Datum Romae, apud Sanctum Marcum, sub annulo Piscatoris, die trigesima Augusti, MDCII, Pontificatus Nostri anno undecimo.

M. Vestrius Barbianus.

Institutum s. j., *I. 130, ff.*

No. 12. **7 December, 1604.**

Bull QUAECUMQUE of Clement VIII. *Regulations for erecting and aggregating Confraternities.*

CLEMENS PAPA VIII
AD PERPETUAM REI MEMORIAM

763 QUAECUMQUE a Sede Apostolica ad promovendam Christi fidelium salutem aliquando concessa sunt, etsi ea maturo consilio magnaque prudentia et cautione sancita et decreta sint, tamen cum Romanus Pontifex, de animarum salute sollicitus, progressu temporis animadvertit sensim aliquos abusus in eisdem statutis et decretis observandis provenire, debet, pro sui pastoralis officii munere, illis opportuna ratione occurrere et, quantum cum Domino potest, adhibito salutari remedio, providere. **Preamble**

764 Cum itaque a pluribus Romanis Pontificibus, praedecessoribus Nostris, et forsan etiam a Nobis, nonnullis Regularibus Ordinibus, Religionibus et Institutis, ac etiam Christi fidelium saecularium Archiconfraternitatibus et Congregationibus diversarum nationum, nominum et institutorum, tam in Alma Urbe Nostra quam in aliis civitatibus et locis Christiani orbis institutis, facultas erigendi et instituendi in eorum et aliis Ecclesiis et Collegiis, necnon etiam sibi aggregandi Confraternitates et Congregationes in eadem Urbe et in aliis locis existentes, eisque privilegia, Indulgentias, facultates aliasque spirituales gratias et indulta sibi concessa respective communicandi attributa fuerit; ac nulla certa forma vel ratio praescripta sit quae in hujusmodi erectionibus, institutionibus, aggregatio- **Causes of abuses**

765 nibus et communicationibus faciendis servari debeat; propterea sive negligentia Superiorum Ordinum, Religionum et Institutorum, vel Officialium Archiconfraternitatum et Congregationum erigentium, instituentium, aggregantium et communicantium, quae Confraternitatibus et Congregationibus erigendis, instituendis et aggregandis, et quibus communicationes privilegiorum, Indulgentiarum aliarumque gratiarum praedictarum fiunt, non servant formam in hujusmodi erectionibus, institutionibus, aggregationibus et communicationibus servari debitam, neque praescribunt modum quo privilegia, Indulgentias, facultates aliasque spirituales gratias et indulta praedicta consequi debeant; seu ipsarum Confraternitatum et Congregationum incuria, quae non inquirunt ea quae praestare oportet **Forms neglected**

766 ut illa consequantur: nonnullae pravae consuetudines irrepserunt multaque incommoda inde provenerunt. **Abuses**

Decree

Quibus Nos, pro commisso Nobis Apostolicae sollicitudinis officio paternaque erga omnes Christi fideles caritate, prospicere volentes, hac Nostra Constitutione perpetuo valitura decernimus atque statuimus ut in posterum tam hujus Almae Urbis Nostrae, quam aliarum Civitatum et locorum totius Christiani orbis Regularium Ordinum et Religionum et Institutorum, quibus in eorum et quibuscumque aliis Ecclesiis et Collegiis Confraternitates saecularium erigendi et instituendi facultas concessa est; necnon etiam Archiconfraternitatum et Congregationum cujusvis nationis, nominis et instituti illae sint et in quibuscumque Ecclesiis, Domibus et Oratoriis, tam saecularium quam, ut praefertur, quorumcumque etiam mendicantium Ordinum, Religionum, Institutorum Regularium, quavis, tam Ordinaria quam Apostolica, auctoritate erectae ac institutae existant, seu alias quovis modo introductae reperiantur, quibus alias Confraternitates et Congregationes instituendi, erigendi ac sibi aggregandi, illisque privilegia, Indulgentias, facultates aliasque spirituales gratias et indulta praedicta elargiendi et communicandi potestas a Romanis Pontificibus, praedecessoribus Nostris, vel a Nobis et Apostolica Sede attributa fuit, Magistri, Priores, Praepositi, Rectores, Gubernatores, Praeceptores, Primicerii, Praelati, Custodes, Guardiani, Praefecti, Administratores et alii Officiales, seu Superiores quovis modo nuncupati, Regularium siquidem Ordinum, Religionum et Institutorum: 767

Religious Orders

Unam tantum Confraternitatem et Congregationem; 768

De consensu tamen Ordinarii loci; 769

Et cum litteris ejus testimonialibus, quibus Confraternitatis et Congregationis erigendae et instituendae pietas et Christianae caritatis officia quae exercere cupit apud eos commendentur, in eorum et quibuscumque aliis Ecclesiis et Collegiis erigere et instituere; 770

Head Confraternities

Caeterarum vero Archiconfraternitatum et Congregationum:

In singulis civitatibus, oppidis vel locis unam etiam Confraternitatem et Congregationem dumtaxat; 771

Quae Apostolica vel Ordinaria auctoritate prius erecta; 772

Ac nulli alteri Ordini, Religioni, Instituto, Archiconfraternitati et Congregationi ejusdem vel alterius nationis, nominis et instituti aggregata sit; 773

Praevio similiter loci Ordinarii consensu; 774

Et cum ejus litteris testimonialibus, quibus ejusdem Confraternitatis et Congregationis aggregandae institutum, pietas et Christianae caritatis officia quae exercere consuevit apud eos commendentur, sibi adjungere et aggregare possint;

Indulgences

Huic vero Confraternitati et Congregationi erigendae, instituen- 775

dae seu aggregandae ea tantum privilegia, Indulgentias, facultates aliasque spirituales gratias et indulta quae ipsi Ordini, Religioni, Instituto erigenti, instituenti ac communicanti, seu Archiconfraternitati et Congregationi aggreganti nominatim et in specie, non autem quae per extensionem vel communicationem sibi quovis modo concessa sunt, et illa quidem non sub generali forma verborum, vel ad instar, sed expresse et in specie communicare valeant;

776 Statuta autem pro regimine Ordinum, Religionum et Institutorum erigentium et instituentium ac communicantium, seu Archiconfraternitatum et Congregationum aggregantium edita Confraternitatibus et Congregationibus erigendis, instituendis et aggregandis et quibus communicationes privilegiorum et aliorum praedictorum fiunt, impartiri non possint, nisi ea prius ab Episcopo dioecesano examinata et, pro ratione loci, approbata fuerint; **Rules**

777 Quae nihilominus ejusdem Episcopi decretis ac moderationi et correctioni in omnibus semper subjecta remaneant.

778 Insuper volumus et ordinamus ut praedicti Ordines, Religiones, Instituta erigentia, instituentia ac communicantia, necnon Archiconfraternitates et Congregationes aggregantes, certam erigendi, instituendi, aggregandi et communicandi formulam a Nobis novissime **Diploma**

779 approbatam diligenter observent, secundum quam privilegia, Indulgentias, facultates, aliasque spirituales gratias et indulta ipsis Ordinibus, Religionibus, Institutis erigentibus, instituentibus et communicantibus, seu Archiconfraternitatibus et Congregationibus aggregantibus nominatim et expresse, non autem per communicationem neque ad instar, ut supra, concessa ipsis Confraternitatibus et Congregationibus erigendis, instituendis et aggregandis et quibus communicationes fiunt communicare possint, quibus Confraternitates et Congregationes ejusdem dumtaxat nationis et nominis, Ordinis, Religionis et Instituti, Archiconfraternitatis et Congregationis cui aggregantur, tam hactenus aggregatae quam in posterum ag- **Communication of privileges**

780 gregandae, utantur, potiantur, gaudeant, ita ut dictarum Confraternitatum et Congregationum erectarum, institutarum et aggregatarum ac quibus communicationes factae sunt Ministri et Officiales et alii supradicti privilegia, Indulgentias, facultates aliasque spirituales gratias et indulta hujusmodi, – praevia tamen recognitione Ordinarii loci, qui, adhibitis duobus de ejusdem Ecclesiae Capitulo, illa, juxta Sacri Concilii Tridentini decretum, promulganda decernat – debitis temporibus promulgare valeant. **Revision by Ordinary**

781 Quibus etiam Ministris, Officialibus et aliis praedictis eleemosynas et alia oblata Christianae caritatis subsidia, juxta modum et formam per Ordinarium loci praescribendam, — remotis tamen mensis, pelvibus et capsis quae in Ecclesiis et Oratoriis dictarum Confrater- **Alms**

nitatum et Congregationum publice ad hoc exponi consueverunt — excipiendi potestas detur. Atque hoc ipsum Ordines, Religiones, In- 782
stituta erigentia, instituentia ac communicantia, seu Archiconfraternitates et Congregationes aggregantes, tam Almae Urbis Nostrae quam aliarum civitatum et locorum quorumcumque, juxta modum a Vicario Urbis et ab Ordinariis locorum respective praescribendum, observare teneantur.

Employment of Alms

Eleemosynas autem sic collectas in reparationem et ornatum 783
Ecclesiarum tam Ordinum, Religionum, Institutorum erigentium, instituentium et communicantium, ac Archiconfraternitatum et Congregationum aggregantium, quam Confraternitatum et Congregationum erigendarum, instituendarum et aggregandarum et quibus communicationes fient, aut in alios earum pios usus, arbitrio ejusdem Vicarii Nostri in Urbe necnon Ordinariorum locorum respective, fideliter exponere atque erogare procurent, ut omnes intelligant coelestes Ecclesiae thesauros, non quaestus aut alicujus lucri causa, sed pietatis et caritatis excitandae gratia ex Apostolicae Sedis benignitate Christi fidelibus aperiri.

Confessors

Praeterea volumus ut Confessarii qui, vigore privilegiorum ip- 784
sis Ordinibus, Religionibus, Institutis erigentibus, instituentibus et communicantibus, seu Archiconfraternitatibus et Congregationibus aggregantibus concessorum, ac Confraternitatibus et Congregationibus aggregandis communicandorum, pro tempore eligi possunt et poterunt, saeculares scilicet in Alma Urbe a praedicto Nostro Vicario, extra Urbem vero a locorum Ordinariis; regulares autem non solum a praedicto Vicario Nostro et a locorum Ordinariis re-

Their powers

spective, sed etiam a suis Superioribus approbati sint; utque Con- 785
fratres confitentes a criminibus, casibus et censuris, juxta dictorum privilegiorum (quatenus tamen sint in usu et sacris Concilii Tridentini decretis ac Romanorum Pontificum, praedecessorum Nostrorum, et Nostris Constitutionibus non adversentur, nec revocata aut sub aliquibus revocationibus comprehensa sint) formam et tenorem dumtaxat absolvere valeant.

limited

Decernimus insuper ut iidem Confessarii praedictos Confratres 786
cujuscumque gradus, status, conditionis et praeeminentiae, etiam si speciali nota dignae fuerint, a casibus contentis in Litteris quae die Coenae Domini legi consueverunt, necnon violationis immunitatis et libertatis ecclesiasticae, et clausurae monasteriorum Monialium, – si videlicet sine necessaria et urgenti causa ac sine Superiorum licentia, vel etiam si causa et licentia concessa abutentes, praedicta monasteria ingressi fuerint, – necnon violentae manus injectionis in clericum, et singularis certaminis seu duelli, ac ab aliis etiam casibus tam a Nobis quam a praedicto Nostro in Urbe Vicario et lo-

corum Ordinariis respective reservatis et pro tempore reservandis, et etiam a quavis excommunicatione ab homine lata absolvere, et super irregularitatibus, tam ex aliquo defectu provenientibus quam occasione delicti contractis, cum aliquo dispensare praetextu dictorum privilegiorum nullo modo possint.

787 Demum statuimus et pariter ordinamus ut Confraternitates et Congregationes ubivis locorum, quavis auctoritate, ut praefertur, erectae et institutae et quibus communicationes praedictae factae sunt, ac cuicumque ex dictis Ordinibus et Religionibus, Institutis, Archiconfraternitatibus et Congregationibus ubilibet existentibus hactenus aggregatae, ab eisdem respective Ordinibus, Religionibus, Institutis, Archiconfraternitatibus et Congregationibus novas erectionum, institutionum, communicationum et aggregationum litteras, juxta formam a Nobis novissime approbatam, infra annum, si in Europa sint, et si extra Europam fuerint, infra biennium, a die publicationis praesentium in Romana Curia faciendae computandos, impetrare teneantur. Alioquin, dicto tempore elapso, erectiones, institutiones et quaecumque communicationes privilegiorum, facultatum, Indulgentiarum aliarumque spiritualium gratiarum et indultorum et aggregationes illarum vigore ipsis concessae nullius sint roboris et momenti ac revocatae et abolitae censeantur eo ipso.

Time set

788

Penalty of invalidity

789 Erectionum autem, institutionum, communicationum et aggregationum, tam hactenus factarum quam deinceps faciendarum, litterae ab ipsis Ordinibus, Religionibus, Institutis, seu Archiconfraternitatibus et Congregationibus gratis omnino ac nulla prorsus mercede, etiam a sponte dantibus, accepta, expediri et concedi debeant.

Erections, etc., gratis

790 Quod si Ministri aliqui, Superiores vel Officiales, quocumque nomine nuncupati, Ordinum, Religionum, Institutorum seu Archiconfraternitatum, Congregationum et Confraternitatum hujusmodi quavis auctoritate vel privilegio et officio fungantur et praefulgeant, contra praemissa in aliquo venire vel facere praesumpserint, erectiones, institutiones et communicationes privilegiorum, Indulgentiarum, facultatum spiritualiumque gratiarum et indultorum aliorumque praemissorum concessiones, necnon aggregationes per ipsos faciendae seu renovandae nullius sint roboris et momenti, et quilibet eorundem Ministrorum, Superiorum, Officialium et aliorum praedictorum privationis officiorum quae obtinet, ac inhabilitatis ad illa et alia in posterum obtinenda poenam, quae ab alio quam a Nobis vel Romano Pontifice pro tempore existente remitti non possit, incurrat eo ipso.

Personal penalty

791 Decernentes praesentes litteras perpetuo validas et efficaces existere et fore ac ab omnibus et singulis ad quos spectat inviolabiliter observari debere, sicque Nostrae mentis et intentionis exi-

Confirmatory clauses

stere, et ita et non aliter per quoscumque judices, ordinarios et delegatos, etiam causarum Palatii Apostolici Auditores, ac Sanctae Romanae Ecclesiae Cardinales, etiam de latere Legatos, sublata eis et eorum cuilibet quavis aliter judicandi et interpretandi facultate et auctoritate, judicari et definiri debere, ac irritum et inane quidquid secus super his a quoquam, quavis auctoritate, scienter vel ignoranter, contigerit attentari.

Non obstantibus quibusvis Constitutionibus et Ordinationibus 792
Apostolicis ac quorumcumque Ordinum, Religionum et Institutorum, seu Archiconfraternitatum, Congregationum et Confraternitatum saecularium, etiam juramento, confirmatione Apostolica vel quavis firmitate alia roboratis, statutis et consuetudinibus, privilegiis quoque, indultis et Litteris Apostolicis, etiam MARE MAGNUM ac BULLA AUREA nuncupatis, Regularibus Ordinibus, Religionibus, Institutis seu Archiconfraternitatibus, Congregationibus et Confraternitatibus saecularium, eorumque Superioribus, et aliis quibusvis personis cujuscumque status, gradus, ordinis, conditionis, dignitatis et praeeminentiae existentibus, sub quibuscumque verborum formis et tenoribus, ac derogatoriarum derogatoriis, aliisque efficacioribus et insolitis clausulis, necnon irritantibus et aliis decretis, in genere vel in specie, etiam motu proprio et consistorialiter et alias quomodolibet in contrarium praemissorum, etiam pluries concessis, approbatis et innovatis. Quibus omnibus et singulis, etiamsi pro illorum sufficienti derogatione de illis eorumque totis tenoribus specialis, specifica, expressa et individua, non autem per clausulas generales idem importantes, mentio seu quaevis alia expressio habenda aut aliqua alia exquisita forma ad hoc servanda foret, illorum tenores, ac si ad verbum exprimerentur et insererentur, praesentibus pro plene et sufficienter expressis et insertis habentes, illis alias in suo robore permansuris, hac vice dumtaxat harum serie specialiter et expresse derogamus; caeterisque contrariis quibuscumque.

Promulgation

Ut autem praesentes litterae ad omnium quos concernunt no- 793
titiam facilius deveniant, volumus illas ad valvas Basilicarum S. Joannis Lateranensis et Principis Apostolorum de Urbe et in acie Campi Florae more solito publicari et affigi, atque, iis inde amotis, earundem exempla, etiam impressa, ibi affixa relinqui; factaque publicatione hujusmodi, omnes Regulares Ordines, Religiones, Instituta et Archiconfraternitates, Congregationes et Confraternitates saecularium, quae in Urbe quidem post mensem, quae vero in Europa post decem menses, quae demum extra Europam fuerint post octodecim menses, a die publicationis hujusmodi computandos, perinde afficere et arctare ac si earum cuilibet nominatim insinuatae fuissent. Et nihilominus, ut ipsae praesentes litterae notiores fiant

magisque omnibus innotescant, universis et singulis Venerabilibus Fratribus Patriarchis, Primatibus, Archiepiscopis, Episcopis et aliis locorum Ordinariis per easdem praesentes committimus et mandamus ut per se vel alium seu alios hasce Nostras litteras, postquam earum exemplum receperint seu earum notitiam habuerint, semel aut pluries, prout eis magis expediri visum fuerit, in suis Cathedralibus et majoribus respective Ecclesiis civitatum, oppidorum et locorum quorumcumque eorum dioecesum, dum in eis major populi multitudo ad divina convenerit, solemniter publicent et publicari auctoritate Nostra mandent ac faciant.

794 Caeterum, quia difficile foret easdem praesentes ad singula loca ubi opus esset deferri, volumus et simili auctoritate decernimus ut earum transsumptis, etiam impressis, manu notarii publici subscriptis et sigillo alicujus personae in dignitate ecclesiastica constitutae munitis eadem ubique fides habeatur quae ipsismet litteris haberetur, si essent exhibitae vel ostensae. **Copies**

Datum Romae, apud Sanctum Petrum, sub annulo Piscatoris, die septima Decembris, 1604.

M. Vestrius Barbianus.

Decreta authentica s. c. indulg., *p. 433, ff.*

No. 13. 10 September, 1605.

Letter of Father General Aquaviva. *The Sodality of Our Lady exempt from the* QUAECUMQUE.

795 Non dubito quin desiderata jam pridem fuerit a nostris aliqua declaratio pro Congregationibus externorum quae in Societatis nostrae Domibus Collegiisque versantur, circa decretum hac de re editum a Clemente VIII felicis recordationis. Verum hactenus ob Sedes vacantes novorumque Pontificum creationem, nullum in hoc negotio responsum elici potuit. Nuper tandem cum actum fuisset cum Pontifice, et is judicium suum Rituum Congregationi demandasset, declaratum ab illa est Congregationes quae in Domibus aut Collegiis Societatis nostrae institutae sunt hoc decreto minime comprehendi; ideoque posse nos erga illas procedere easque acceptare et regere citra dependentiam ab Ordinariis, non aliter quam antea solebamus. **Decision**

796 De quo quidem monendam his censui Reverentiam Vestram, ut perspectam habeat mentem Sanctitatis Suae ac Dominorum Car-

dinalium ejusdem Congregationis, omnesque Provinciae suae Superiores de ea certiores faciat.

Course to follow

Et quamquam suspicari non possum Praelatos Ordinarios, his 797
cognitis, quidquam novaturos, si tamen illorum quispiam Congregationes nostras nihilominus visitare vellet, nec sibi in hac exemptionis nostrae declaratione conquiescendum putaret, rogandus erit ut tantisper differat, quoad res in Urbem ad Dominos Cardinales referatur, et declarationis ipsius fides authentica transmittatur. Quod si differri non patiatur, et Congregationum visitationem urgeat, poterit Reverentia Vestra statuere ne Superiores in eo casu Congregationes conventusque ullos haberi sinant, sed eousque suspendant dum aliud a nobis praescribatur et respondeatur; ac nos interim quid novi in cujusque Collegio vel Domo gestum sit suis litteris moneant.

Finances

Non omittam porro, quod alias saepe juxta regulam VIII Prae- 798
fecti Congregationis, et X Communem statutum est, diligenter observari debere ut non permittantur sumptus extraordinarii aut supervacanei, ne Fratres collectarum oneribus praegraventur, sed fiant dumtaxat ad res necessarias, et sine forma contributionis. Multo autem magis cavendum ne admittantur legata aut reditus aut bona stabilia, cum id repugnet rationi Congregationum quas nobis ex Instituto nostro habere licet.

Reprinted from ESPOSIZIONE DI FATTO E DIRITTO, *etc.*, ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. XII. 5, p. 12, where the Secretary of the Society of Jesus has added:* Congruit cum authentico exemplari, quod asservatur in Archivio Societatis Jesu. *This is found in* GENERAL ARCHIVES S. J., *N. 1, pp. 146, 147.*

No. 14. 17 December, 1605.

Letter of Father General Aquaviva. *Another society, distinct from the Sodality and subject to the Ordinary, could hold property and administer it for the Sodality.*

Good works to be perpetuated

Occasione eorum quae Reverentia Vestra scripserat de redi- 799
tibus annuis Congregationis Graecensis Spiritus Sancti, has reddere voluimus, quas ad P. Provincialem alterius Provinciae respondimus non ita pridem: nimirum (quoniam opus ita pium et utile est ut vel impedire vel omnino tollere magno scandalo foret, imo et gra-

vis conscientiae scrupulus, tametsi nulla aliorum offensa timeretur) ut Institutum nostrum illaesum conservemus, et ratio Congregationum non immutetur, ita pium hoc opus retineri sine praejudicio
800 posse, quod et alibi factum est et succedit ex animi sententia, ut nimirum sub alio titulo cujuspiam Sancti, prout visum erit nobis, erigatur Congregatio seu Fraternitas, cum approbatione Ordinarii et illi subjecta, quae legata pia et stabiles reditus habere poterit. Sed opus erit ut electio Officialium et conventus ipsorum fiant in alio Templo vel loco, non in nostro; et quia optatur ut nostri juvent et dirigant hoc opus, decretum fieri solet ut nullus possit ad hanc Congregationem seu Fraternitatem dicti Sancti admitti qui non sit ex Congregatione Spiritus Sancti. Nam ita fiet ut dirigantur a nostris, et nihilominus reditus pertineant ad alteram Fraternitatem. Quod non repugnat, cum et hic Romae et alibi, et credimus isthic etiam multos esse adscriptos in duabus et pluribus Congregationibus. Igitur Reverentia Vestra hanc rationem ineundam curet et moneat nos de anteactis. Quae ita hactenus permissa fuere ad miramur, cum repugnent nostris Constitutionibus.

Another society to hold property

Atque haec de hoc negotio satis.

General archives s. j., *N. 1, p. 148.*

No. 15. **1606.**

Ordination of Father General Aquaviva. *Directions for the establishment of Sodalities.*

De modo qui servari debet cum Sodalitates Beatae Virginis ad Primariam Romanam aggregari petunt

Reverendi Patris Nostri Claudii Aquavivae, Praepositi Generalis, jussu, anno 1585, ad Provincias missa et dein recognita anno 1606

801 1. Romana Beatae Virginis Annuntiatae Sodalitas, Summi Pontificis Gregorii XIII auctoritate confirmata, quia reliquas tempore antecessit et ejus exemplo omnes deinceps inductae sunt, Primariam Summus Pontifex illam appellari voluit, eique certas Indulgentias impertiri. Facultatem deinde Praeposito Generali Societatis Jesu concessit ut reliquas Congregationes auctoritate Apostolica

The Primary and others

erigere easque huic Primariae conjungere posset. Quam facultatem Sixtus V extendit ad aggregandas etiam plures Congregationes in eodem Collegio vel Domo vel in Seminariis, et Clemens VIII, in quibuscumque Residentiis, sub quovis titulo, etiam non studentium, ita ut eisdem Indulgentiis quibus ista fruerentur; sic tamen ut reliquae Indulgentiae, quas tum isti Romanae tum caeteris omnibus Congregationibus antea concesserat, intelligantur omnes revocatae.

2. Quare, ut deinceps in hac Sodalitatum aggregatione certa aliqua formula et omnibus communis servetur, visa est Reverendo Patri Nostro Generali haec tenenda:

Petitions

Primum, ut Provincialis Rectores suos admoneat quorum in 802
Collegiis jam sunt ejusmodi Congregationes, ut earum Praefectis et Assistentibus significent esse illis binas epistolas scribendas, alteram ad Reverendum Patrem Generalem, penes quem est omnis potestas, qua petant suam Congregationem institui certo aliquo sub titulo, et aggregari ad hanc Primariam Collegii Romani cum ejus Indulgentiis; alteram, ad ipsum Praefectum et Assistentes hujus Primariae, rogando ut haec eadem apud Patrem Nostrum procurent. Quod ipsum intelligendum est de Collegiis ubi nondum sit ulla erecta Congregatio. Cum enim Rectori, accedente etiam Provincialis judicio, videbitur tot esse personas et tales ut nova Congregatio instituti debeat, jubebunt aliquos ex iis qui id cupiunt binas item litteras huc scribere eodem plane quo diximus argumento.

Atque hoc modo debebunt Congregationes omnes denuo erigi ac confirmari. Quod ut ad Dei et Virginis Matris, sub cujus umbra militant, honorem ac gloriam cedat, ipsius infinitam bonitatem ex animo precor.

Expenses

3. Postremo, duo hic adscribenda visa sunt notatu digna: 803

Alterum, quod aedificationi magnopere conducit ne expensae quae in exscribendis litteris patentibus pro aggregationibus Sodalitatum Beatae Virginis et pro communicatione bonorum operum Societatis fieri consueverunt, ab aliis quam ab ipsis Provinciis suscipiantur. Quibus sumptibus faciendis peculiari aliqua ratione, ne Collegia aut Domus graventur, Provincialis erit prospicere.

Property

Alterum est quod puritati paupertatis nostrae deserviet ut 804
nostri intelligant atque omnino sibi persuadeant Congregationes quarum directio a Societate suscipitur nullo modo bona immobilia aut certos reditus admittere posse; cum nec Societas, penes quam 805
est erigendi aggregandique facultas, capax sit eorum redituum, nec ipsa Sodalitia, quae per se stabile ac perpetuum quoddam corpus constituere nequaquam possunt, cum ejusmodi ea esse opor-

teat ut, quandocumque Nostri subducere se voluerint, eo ipso dis solvantur: quod aegre fieret, si corpus unum efficerent certoque
806 reditu potirentur. Accederet inter alia multa illud etiam incommodi, quod, si Sodalitates nostrae reditus certos haberent, essent omnino, sicut et aliae externorum Confraternitates, visitationibus Ordinariorum obnoxiae, quo uno maxime praesidio a constitutione Clementis VIII ne comprehenderemur immunes fuimus.

INSTITUTUM S. J., *III. 313, f.*

No. 16. **30 October, 1610.**

Letter of Father General Aquaviva. *Sodalities of Priests to be encouraged.*

807 L'esperienza ha mostrato quanto Dio resti servito dalle Congregazioni di persone seculari che si sono andate fondando nelle nostre Case e Collegi dopo che fu stabilita questa Primaria sotto il titolo della Beatissima Vergine Annunziata, e per essersi molto il buon successo di questa opera, si animarono i nostri di molti luoghi di Spagna a procurare che il frutto non fosse per secolari soli, ma che si stendesse ancora nelli ecclesiastici con fondare Congregazione di Preti, dalle quali n'è seguita e segue tuttavia in essi e nel popolo molta riforma di vita e costumi. Et essendo cosa certa che il buono esempio delle persone ecclesiastiche è di somma importanza per aiutare l'universal riforma della Republica, mosso da questo e dal desiderio che si vada ogni giorno dilatando più la gloria di Nostro Signore et il spirituale profitto dell'anime; ha giudicato bene incaricar Vostra Reverenza con ogni affetto che in cotesta sua Provincia procuri si vadano fondando simili Congregazioni di Preti, esortando et ordinando a' Superiori immediati che non lascino di fare ogni possibile diligenza in negozio di tanta gloria e servizio di Dio.

GENERAL ARCHIVES S. J., *N. 1, pp. 174, 175.*

No. 17. **6 June, 1616.**

Answers of Father General Vitelleschi. *Members absenting themselves and the Indulgences; lawful hindrances.*

Die prima Junii anni 1616 a nostra PRIMA-PRIMARIA Congregatione Beatae Mariae Virginis Annuntiatae in Collegio Romano Societatis

Jesu fuerunt proposita Reverendissimo Patri Mutio Vitellescho, ejusdem Societatis Praeposito Generali, infrascripta dubia:

Questions. 1. An illi Sodales quorum impedimentum legitimum judicatum 808
fuit a Congregatione gaudeant omnibus gratiis, Indulgentiis et privilegiis, si praestent opera praescripta in Bulla erectionis, quamvis non frequentent, et remaneant in eadem civitate et loco.

2. An Sodales discedentes ex una Sodalitate bona cum venia 809
et litteris patentibus, si commigrent ad locum ubi pariter est Sodalitas Romanae nostrae Primariae foederata, fruantur omnibus gratiis, Indulgentiis ac privilegiis, si legitime impediti non frequentent eam Sodalitatem.

3. An Sodales qui, bona cum venia et cum litteris patentibus, 810
deveniant ad locum ubi est Sodalitas Romanae aggregata gaudeant Indulgentiis, gratiis et privilegiis, si absque legitimo impedimento non frequentent, an potius eo ipso censeantur exclusi a numero Sodalium.

4. Cujusnam sit statuere quae sint impedimenta legitima non 811
frequentandi.

Ad suprascripta dubia idem Reverendissimus Pater Mutius 812
Vitelleschus, Praepositus Generalis, respondit die 6 Junii, 1616.

Answers Ad 1 respondit gaudere etiam remanentes in eadem civitate et loco.

Ad 2 respondit etiam frui commorantes in loco alio ubi est Congregatio.

Ad 3 respondit non gaudere Sodales qui absque legitimo impedimento non frequentant.

Ad 4 respondit statuere quae sint impedimenta legitime, et illa approbare, ad illius loci Congregationem pertinere in quo commoratur Sodalis de quo agitur, juxta regulas ac statuta cujusque Congregationis a Superioribus Societatis approbata.

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. I. 2. b., pp. 102, 103.*

No. 18. **7 October, 1617.**

Decree of the Sacred Congregation of Rites. *The Bishop only has the right to erect Confraternities in his diocese.*

Question Pro parte Archiepiscopi Elborensis, in Sacra Rituum Congre- 813
gatione quaesitum fuit:

Utrum aliquis, invito Episcopo et inconsulto, in sua dioecesi possit erigere et creare de novo Confraternitates in quacumque Ecclesia,

et statuta confirmare; an potius talis erectio et creatio et confirmatio statutorum pertineat ad Episcopum privative?

814 Eadem Sacra Rituum Congregatio respondit: **Answer**

Nemini licere, inconsulto Episcopo, in sua dioecesi erigere et creare de novo Confraternitates, et eorum statuta confirmare. Quae omnia privative quoad alios ad Episcopum tantum pertinent in sua dioecesi. Et ita censuit et declaravit.

Die 7 Octobris, 1617.

DECRETA AUTHENTICA S. C. RIT., *No. 357.*

No. 19. 4 November, 1617.

Letter of Father General Vitelleschi. *Details to be sent with application for aggregation.*

815 Aliud etiam Reverentiae Vestrae indicandum occurrit, ut Superiores locales admoneat ut, si quando ex eorum Collegiis Sodalitatis alicujus aggregationem peti contigerit, eodem tempore perscribant cujus ordinis et conditionis homines in ea Sodalitate censeantur, addantque quibus titulis coetus Sodalium in literis quas ad totam Sodalitatem scribere soleo sit compellandus, ne aut plebeii aut pueri tanquam nobiles aut viri compellentur, aut ii eorum titulis parum decore a me salutentur.

GENERAL ARCHIVES S. J., *N. 2, p. 352. This letter was addressed* ad Omnes Provinciales Assistentiae Germaniae.

No. 20. 15 April, 1621.

Bull ALIAS PRO PARTE of Gregory XV. *Extension of powers so as to include the erection of Sodalities in Residences; exemption of Sodalities of Our Lady from the Bull* QUAECUMQUE *of Clement VIII.*

GREGORIUS PAPA XV
AD PERPETUAM REI MEMORIAM

816 ALIAS, PRO PARTE quondam Claudii Aquavivae, Praepositi Generalis Societatis Jesu, felicis recordationis Gregorio Papae XIII, praedecessori Nostro, exposito, externos scholares ad Collegia ejusdem So- **Preamble**

cietatis in diversis mundi partibus instituta studiorum causa confluentes, ad pia quaedam et laudabilia scholarum Collegii praedictae Societatis de Urbe exercitia ferventi studio incitari; exindeque, dictis Collegiis majorem in dies propagationem accipientibus, multiplices fructus ad Dei gloriam ac ejus Divini Nominis cultum et Beatae Mariae Virginis honorem, publicam salutem et animarum spiritua-

Acts of Gregory XIII

lem consolationem provenire coepisse; idem praedecessor, ad lau- 817
dabile eorundem scholarium in piis operibus et officiis hujusmodi studium conservandum atque augendum, dicti Claudii Praepositi supplicationibus inclinatus, in Ecclesia Annuntiationis Beatae Mariae sita in corpore aedificiorum dicti Collegii Urbis, — in qua ab ejusdem Collegii scholaribus, sub illius Rectoris et aliorum dictae Societatis Religiosorum directione instructis, tam piarum et fructuosarum exercitationum institutum primordium suum habuerat, — unam seu unum externorum scholarium dicti Collegii, ac cum eis simul etiam aliorum Christi fidelium Societati praedictae devotorum Congregationem, seu Primarium Sodalitium, sub titulo ejusdem Annuntiationis Beatae Mariae per dictum Claudium tunc, et pro tempore exsistentem Praepositum Generalem vel, eo absente aut esse desinente, donec novus succederet, Vicarium etiam Generalem dictae Societatis, dirigendum seu dirigendam, — sine tamen ipsius Societatis praejudicio, — Apostolica auctoritate perpetuo erexit et instituit, pluresque Indulgentias, etiam plenarias, et pec- 818
catorum remissiones scholaribus et Christi fidelibus praedictis concessit; ac Praeposito seu Vicario praedicto ut in quibusvis aliis 819
dictae Societatis Collegiis extra Urbem per universum orbem tunc et pro tempore erectis et erigendis, sive eorum Ecclesiis, pro dictorum operum incremento et animarum salute, quasqumque alias sive alia scholarium inibi bonarum litterarum studio insistentium, ac simul cum eis etiam aliorum Christi fidelium, ut praefertur, devotorum Congregationes sive Sodalitia, sub eodem titulo, in singulis scilicet Collegiis singulas seu singula, quae a Primaria Congregatione seu Primario Sodalitio praedicto, tanquam membra a capite suo, dependerent, erigere et instituere; illasque seu illa eidem 820
Primariae Congregationi seu Primario Sodalitio aggregare, illisque sic erectis et aggregatis eorumque Sodalibus praedictas et quascumque alias Indulgentias et peccatorum remissiones, relaxationes, gratias et facultates ab eodem praedecessore et Sede Apostolica ipsi Primariae Congregationi seu Primario Sodalitio eatenus concessas et de caetero concedendas communicare, et alia facere posset, itidem etiam perpetuo concessit et indulsit, sub certis modo et forma tunc expressis.

Acts of Sixtus V

821 Et subinde pro parte dicti Claudii piae memoriae Sixto Papae V, etiam praedecessori nostro, exposito, quod ex Congregationibus seu Sodalitiis hujusmodi novi in dies, atque eo majores quo plures erant Sodales, fructus provenire noscebantur, et in multis Collegiis pro Sodalium frequentia ac disparitate opus fuerat non unam tantum sed plures in eodem Collegio Congregationes hujusmodi instituere quam etiam in eisdem Collegiis ac etiam Domibus dictae Societatis, alia non studiosorum scholarium, sed aliorum piorum Christi fidelium Sodalitia seu Congregationes passim instituebantur;
822 idem Sixtus praedecessor, supplicationibus dicti Claudii ea in parte inclinatus, eidem Claudio et pro tempore exsistenti dictae Societatis Praeposito seu Vicario Generali, ut in quibusvis ejusdem Societatis Ecclesiis seu Domibus ac Collegiis, tam in dicta Urbe quam extra eam per universum orbem tunc et pro tempore erectis seu erigendis et instituendis, quasvis alias sive scholarium tantum sive aliorum Christi fidelium tantum sive utrorumque simul, tam sub eodem Beatae Mariae Annuntiatae quam alio quovis titulo et invocatione, Congregationes seu Sodalitia, unum scilicet vel plura in singulis locis vel Ecclesiis pro personarum frequentia seu qualitate, auctoritate Apostolica, sine tamen alicujus praejudicio, per
823 petuo erigere et instituere; necnon Congregationes seu Sodalitia hujusmodi, tunc et pro tempore erecta et instituta, eidem Primariae Congregationi seu primario Sodalitio etiam perpetuo aggregare;
824 eisque sic erectis, institutis et aggregatis respective, eorumque Sodalibus, scholaribus et non scholaribus, omnes et singulas tam plenarias quam alias Indulgentias et peccatorum remissiones ac relaxationes, necnon exemptiones, immunitates caeterasque gratias, facultates, indulta et privilegia spiritualia, tam dictae Primariae quam singulis aliis, in quibusvis dictae Societatis Collegiis vel Domibus aggregatis vel aggregandis, scholarium et aliorum Congregationibus seu Sodalitiis tam per dictum Gregorium quam alios quoscumque Romanos Pontifices, praedecessores suos, ac Sedem praedictam, ac etiam regia et imperiali auctoritate, ac tam per viam extensionis quam alias quomodolibet et quomodocumque tunc concessas et concessa ac in posterum concedendas, quibuscumque aliis, sive scholarium dumtaxat sive utrorumque simul ac mixtim Congregationibus seu Sodalitiis, in quibuslibet Collegiis ac Domibus dictae Societatis tunc institutis et in posterum instituendis, eorumque Sodalibus, scholaribus et non scholaribus, etiam perpetuo communicare, illasque et illa ad easdem omnes Congregationes seu Sodalitia eorumque Sodales, etiam non scholares, indifferenter et aeque principaliter extendere, ac etiam illis concedere et elargiri libere et licite valeret, dicta auctoritate concessit, et alias prout in

Gregorii et Sixti, praedecessorum praedictorum, desuper confectis litteris plenius continetur.

Doubt as to Residences

Cum autem, sicut pro parte dilecti filii Mutii Vitelleschi, moderni dictae Societatis Praepositi Generalis, Nobis nuper expositum fuit, ex praedictarum Congregationum seu Sodalitiorum erectionibus et institutionibus uberes in vinea Domini fructus emanaverint et in dies, benedicente Domino, producantur; in nonnullis vero civitatibus et locis non Collegia seu Domus Professae, sed pro illorum seu illarum principio quaedam Domus dumtaxat, Residentiae nuncupatae, dictae Societatis erigi possint; et propterea, ne oriatur dubium an scilicet dictae Societatis Praepositus seu Vicarius Generalis pro tempore exsistentes in hujusmodi Residentiis vel earum Ecclesiis Congregationes seu Sodalitia in vim litterarum praedictarum erigere possint, sibi per Nos, ut infra, opportune provideri summopere desideret: 825 826 827

Powers

Nos, piis dicti Mutii desideriis, quantum cum Domino possumus, annuere volentes; ipsumque a quibusvis excommunicationis, suspensionis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis, a jure vel ab homine, quavis occasione vel causa, latis, si quibus quomodolibet innodatus exsistit, ad effectum praesentium dumtaxat consequendum, harum serie absolventes et absolutum fore censentes; ac litterarum praedictarum tenores praesentibus pro expressis habentes, supplicationibus ejus nomine Nobis super hoc humiliter porrectis inclinati, eidem Mutio, moderno, et pro tempore exsistenti dictae Societatis Praeposito seu Vicario Generali, ut in quibusvis ejusdem Societatis Residentiis seu illarum Ecclesiis, per universum orbem exsistentibus, Congregationes seu Sodalitia hujusmodi, sicut in aliis dictae Societatis Ecclesiis seu Domibus ac Collegiis potest, eadem auctoritate, sine alicujus praejudicio, perpetuo erigere et instituere; illasque seu illa, nunc et pro tempore erecta et instituta, eidem Primariae Congregationi seu Primario Sodalitio, dicta auctoritate, etiam perpetuo aggregare; eisque sic erectis, institutis et aggregatis respective eorumque Sodalibus, scholaribus et non scholaribus, omnes et singulas Indulgentias et peccatorum remissiones ac relaxationes, nec non exemptiones, immunitates caeterasque gratias, facultates, indulta et privilegia, spiritualia et temporalia, praedicta similiter perpetuo communicare; illasque et illa ad easdem omnes Congregationes seu Sodalitia, in dictis Ecclesiis vel earum Residentiis erectas seu erecta vel erigendas aut erigenda eorumque Sodales, etiam non scholares, indifferenter et aeque principaliter extendere ac etiam illis concedere et elargiri libere et licite valeat, servata alias in omnibus et per omnia littera- 828 829 830 831 832

to erect

and aggregate Sodalities in them

rum praedictarum forma, dicta auctoritate, tenore praesentium, facultatem concedimus et impartimur.

833 Decernentes praedictas Gregorii et Sixti praedecessorum necnon praesentes litteras sub Constitutione recentis memoriae Clementis Papae VIII, similiter praedecessoris Nostri, super modo et forma Confraternitates erigendi, aggregandi edita, minime comprehendi, irritumque et inane quidquid secus super his a quoquam quavis auctoritate, scienter vel ignoranter, contigerit attentari. **The Bull *Quaecumque***

834 Non obstantibus praemissis ac aliis Constitutionibus et ordinationibus Apostolicis, necnon omnibus illis quae dicti praedecessores in litteris suis praedictis voluerunt non obstare; caeterisque contrariis quibuscumque. **Confirmatory clauses**

835 Volumus autem ut praesentium transsumptis, etiam impressis, Secretarii ipsius Societatis vel notarii publici manu subscriptis, et personae alicujus in dignitate ecclesiastica constitutae vel pro tempore exsistentis Praepositi aut Vicarii Generalis ejusdem Societatis sigillo munitis, eadem prorsus fides ubique locorum, in judicio et extra, adhibeatur quae praesentibus adhiberetur, si forent exhibitae vel ostensae. **Copies**

Datum Romae, apud Sanctam Mariam Majorem, sub annulo Piscatoris, die decimoquinto Aprilis, MDCXXI, Pontificatus Nostri anno primo.

INSTITUTUM S. J., *I. 139, ff.*

No. 21. 8 October, 1631.

Letter of Father General Vitelleschi. *Care of Sodalities urged; Directors to be the best possible.*

836 Par diligentia adhibenda est in conservandis Congregationibus, et providendis hominibus qui illis honori et utilitati esse possint, excitando in commune omnes, et devotionem promovendo, quantum fieri poterit, ut primaevus vigor ille retineatur Congregationum, cum fuere velut purum et sincerum pietatis fermentum a Regina virginum in massam illorum adolescentium immissum, quo mirabilius illa temperabatur et crescebat in benedictiones infinitas. Et sine dubio non obscura esset illa fraus vanitasque si, contempto praecipuo scholarum firmamento, cadere deinde illas atque abjici non sine **Care of Sodalities**

837 dolore videremus. Quare commendo Reverentiae Vestrae, quanto possum affectu maximo, coetus illos, et vehementer hortor ut in **Directors**

officiorum distributione prima sit hujus cura; ut non cuilibet qui forte postremus in ministeriis obeundis et rejectaneus videatur committatur illud, sed omnium optimis qui praeclare sustinere illud possint; adeo ut ista occupatio omnibus aliis, si necesse fuerit, et studiis quoque ipsis, anteponatur. Sibi alioquin persuadeat fore ut ea ratione omnibus satisfiat, qui, ut decet, existimabunt religiosis hominibus eam curam esse maxime honoratam e qua plus honoris in Dominum redundat, cui tanta gratiarum mercede et donorum caelestium fructu serviunt.

SELECTAE EPISTOLAE, *p.* 78.

No. 22. **November, 1636.**

Letter of Father General Vitelleschi. *The Sodality in Jesuit Houses subject to the Society in everything; absence punished.*

Subject to the Society

Stimo necessario che le Congregazioni che sono nelle Case e 838
Collegii della Compagnia sappino che, secondo le Bolle Apostoliche, dipendono in omnibus dalla Compagnia e però senza l'assistenza delli Padri, alli quali li Superiori ne danno la cura, non possino fare ne determinare cosa niuna, ne tener Congregatione senza l'assistenza e consenso delli medesimi, dalli quali dipende tutto il governo. Questo Vostra Reverenza procurerà che sappia in particolare la Congregazione del Collegio di Tivoli, con ordinare al Padre che n'ha cura, che, per rimediare a qualche inconveniente scorso nell'addietro, stabilisca per l'avvenire le cose seguenti:

Papers

1. Le scritture si conservino in una cassa con due chiavi 839
distinte, una delle quali tenga il Padre, e l'altra il Prefetto pro tempore della Congregazione.

Treasurer

2. L'elettione del Depositario che durerà almeno un'anno, 840
si dovrà fare con l'assistenza e consenso del Padre; altrimente non sia valida. Li mandati dei pagamenti da farsi per qualsivoglia cosa non si ricevono dal Depositario, ne s'eseguiscano senza l'approvatione e sottoscrizione del Padre.

Absence

3. Quando alcuno lascia di venire alla Congregazione senza 841
cagione giusta a parer del Padre per lo spatio di tre mesi, eo ipso s'intenda licentiato ed escluso dalla Congregatione, nella quale non havrà più ne voce attiva ne passiva in niuna cosa.

Con che mi raccomando alli Santi Sacrifizi et orationi di Vostra Reverenza, la quale considererà li suddetti punti e anderà eseguendo con prudenza.

General archives s. j., *N. 1. pp. 303, 304.*

No. 23. **31 July, 1637.**

Rescript of the Sacred Congregation of Bishops and Regulars. *In what details the Ordinary has power to make the visitation of Confraternities in the Churches of Regulars.*

Aliphana

Visitationis Confraternitatum in Ecclesiis Regularium

Al Vescovo di Alife

842 Al dubbio che Vostra Signoria ha fatto rappresentare a questa Sacra Congregazione, se ella può visitare le Confraternite dei laici poste nelle Chiese dei Regolari, poichè nella Sua visita che ha fatta nella Terra di Piedemonte, luogo di cotesta Diocesi, ha trovato resistenza, essendoli stato divietato di visitare la Confraternita del Rosario ed un' altra istituita sotto il titolo di Gesù Maria nella Chiesa di
843 San Domenico dell' istess'Ordine; questi Eminentissimi miei Signori mi hanno ordinato di risponderle che tal facoltà viene data a tutti
844 li Ordinarii dal Sacro Concilio di Trento, che parla assai chiaro nel cap. 8 della Sess. 22 de Reform., che perciò non hanno stimato di bisogno di darle maggior autorità, e così è stato più volte risoluto dalla Sacra Congregazione dell' istesso Concilio, come anche da questa de' Vescovi e Regolari.

Resistance to Visitation

Answer

845 Che l' Ordinarii possono visitare le Confraternite de' laici erette nelle Chiese de' Regolari e d' altre persone esenti, non solo in quanto alli beni ed entrate loro, con rivedere i conti, ma anco le Cappelle stesse, in quanto a quello che riguarda l' amministrazione ed altri obblighi personali che s' aspettano alla Compagnia e Confratri ascritti a quella, cioè in riconoscere se l' entrate ed elemosine che si danno per adornare e mantenimento della Cappella, e per l' accrescere ivi il culto divino e devozione del popolo, siano spese fedelmente, e con effetto s' impieghino ad utilità ed in beneficio della stessa Cap-
846 pella e non in altri usi – non toccando però il restante, che s' aspetta

Details

Items

of exemption

alla cura e totale amministrazione dei Frati e Regolari che sono padroni di tutto il corpo della Chiesa dove sono dette Cappelle e Confraternite erette, come l'altari, immagini ed altre cose materiali affisse, ed utensili sacri applicati a quelle; sopra de' quali nè i Vescovi nè altri Ordinarii hanno da ingerirsi nè usare alcuna giurisdizione o sopraintendenza, a segno tale che non l'è permesso esercitar alcun atto giurisdizionale nelle suddette Chiese de' Regolari fuori che quanto si è detto di sopra.

E con tale distinzione restano conciliate molte dichiarazioni, 847
che vanno attorno per manus di molti, che vogliono applicarle al caso che alla giornata se le rappresenta, piuttosto per servir alla causa ed all'amico che alla verità.

The provisions of Trent reaffirmed

Onde Vostra Signoria doverà governarsi in questa conformità, 848
che tale è stato sempre il senso della Sacra Congregazione, la quale, in quanto faccia il bisogno, di nuovo Le conferma l'istess'autorità che ne Le dà il Sacro Concilio, acciocchè per l'avvenire non abbia scrupulo veruno di procedere nel modo e forma che con la presente se Le prescrive.

E Dio La preservi.

Roma, 31 Luglio, 1637.

Bizzarri, Collectanea, *pp. 249, f.*

No. 24. **Before 1645.**

Extracts from Letters of the Fathers General. *Decisions touching Sodalities in Jesuit Institutions.*

Congregatio Beatae Virginis

I

Erection and aggregation

CONGREGATIONIS ERECTIO ET AGGREGATIO

1. Privilegium nostrum aggregandi Congregationes Beatae Vir- 849
ginis ad Primariam Romanam non se extendit nisi ad Congregationes immediate a nostris gubernandas — P. Hoffaeo, Visitatori, 14 Maji, 1596.

2. Leges Congregationum Beatissimae Virginis non sint aliae 850
quam Romanae Primariae — Provinc. Roman., 1584.

851 3. Sodalitates quae aliis Regulis utuntur non possunt aggregari Romanae, nisi prius dissolutae ad Romanae Regulas se componant. Possunt tamen Sodales aliarum ad nostras etiam admitti, et utriusque jura et privilegia participare, dummodo servent utriusque Regulas — C. Austriae, 1620.

852 4. Quando ob solam multitudinem dividitur Congregatio, commodius est, ad scrupulos evitandos, ut novum Diploma petat illa quae in novum locum migrat, cum sint jam duae Congregationes — Prov. Camp., 12 Jan., 1636.

853 5. Cum petitur alicujus Sodalitatis aggregatio vel confirmatio, simul scribendum est cujus conditionis homines in ea sint, et quibus titulis illorum coetus compelletur — Prov. German., 4 Nov., 1617.

854 6. Sumptus pro aggregatione ad Romanam facere debet non Congregatio sed Collegium in quo illa est — 14 Feb., 1614.

855 7. Quarum Congregationum directio a Societate suscipitur tales esse debent ut, quandocumque se nostri subducere voluerint, eo ipso dissolvantur — Prov. German., 1606.

II

UBI ERIGI POSSIT

856 1. Congregationes erectae in locis ubi nec Collegium nec Residentiam habemus, non possunt aggregari Romanae, nec Indulgentiis frui — Polon., 16 Aug., 1636; Lugdun., 7 Mart., 1628. **Where**

857 2. Congregatio non potest aggregari Romanae nisi conventus celebretur in Domicilio nostro — Polon., 7 Aug., 1610.

858 3. Congregationes extra Domicilia nostra institui aut institutae ad nostras aggregari non possunt — Flandriae, 10 Jul., 1621.

859 4. Domi nostrae non erectae nec a Societate administrari, nec aggregari queunt iis quas administramus, nec harum Indulgentiis seu privilegiis donari possunt — Polon., 3 Mart., 1640.

860 5. Possunt tamen erigi, et aggregari in Residentiis Societatis — Austriae, 17 Mart., 1629.

861 6. De Sodalitatibus quae conventus suos non celebrant in locis proprietate nostris, sed usu dumtaxat et accomodatione, videri potest par esse ratio atque eadem responsio quae non ita pridem de templis ad usum commissis data fuit — Provinciali Germaniae, 18 Aug., 1640.

862 7. Congregationum quae sunt extra Domum ac Collegium non suscipienda alia cura quam ut habendo exhortationes, privatisque colloquiis ac similibus excitentur Sodales ad pia opera — C. Neapol., 1584; C. Austriae, 1600.

III

Oratories and Chapels

CONGREGATIONUM ORATORIA ET SACELLA

1. Congregationi Beatissimae Virginis cupienti proprium Sacellum aedificare non facile acquiescendum, ne aliquando jus aliquod in illud sibi arrogare possit — Austriae, 13 Aug., 1621; Belgio, 15 Jun., 1602. 863

2. Oratorium Congregationis non potest alibi aedificari quam in fundo Collegii, si enim ita sejunctum sit ut pars Collegii censeri nequeat, non poterunt qui in illa sunt frui Indulgentiis — German., 27 Aug., 1631. 864

3. Si Sodales velint aedificare Oratorium in fundo Collegii, iis significandum id totum fore Societatis nec a Sodalitate ullum jus in illud acquiri — Lugdun., 20 Oct., 1632; Paris., 2 Jun., 1633. 865

4. Si, aedificato tali Oratorio, urgeant jus suum in illud, potius sunt illis restituendae expensae factae — Tolos., 10 Nov., 1631. 866

5. Congregationes in nostris locis non solent habere Sacella propria in nostris Ecclesiis, sed habent Oratoria particularia — 8 Apr., 1605. 867

6. Confraternitati Studiosorum Universitatis Eborensis non est danda Capella in nostro Templo, propter inconvenientia quae oriri possunt — Visit. Lusit., 1579. 868

IV

Eligible

QUI ADMITTI POSSINT IN EAM

1. Nostri in Congregationibus juvenum non adscribantur — Flandriae, 1576. 869

2. Constitutiones non permittunt ut nostri dent nomen Confraternitati — Neapoli, 1569. 870

3. Monachi ad nostras Scholas venientes recipi possunt in Sodalitatem Beatissimae Virginis; quia experientia constat eos maxime proficere, nec refert, si non se bene gerant, quod sint dimittendi — P. Jacobo Evenfeldero, V. Prov. Rhen., 6 Jul., 1589. 871

4. Non possunt admitti ad Congregationem qui absunt, et assidui statis diebus esse non possunt; alia autem est ratio eorum qui praesentes admissi, et aliquandiu cum aliis conversati, postea decedunt et absentes ea praestant quae ex legibus suis debent et possunt — P. Joan. Gentil., Provinciali Dolam., 26 Jul., 1598. 872

873 5. Ad Congregationem minorem non admittantur nisi ab anno 14 aetatis ad 18; inde ad majorem, conscio Superiore — Prov. Neapolit., 1601.

874 6. Possunt quidem admitti ad Congregationem Beatae Virginis Scholasticorum non solum Scholastici, aegre tamen ob diversitatem occupationum et rationem eos in spiritu juvandi. Satius esset aliam ex illis majoribus instituere Congregationem — P. Busaeo, 8 Mart., 1583.

V

FOEMINAE AN ADMITTENDAE

Women

875 1. Nullae instituendae quibus etiam foeminae adscribantur — Flandriae, 10 Sept., 1633.

876 2. In Congregationibus nostris foeminae locum habere nequeunt — Austriae, 1620.

877 3. Nec per Pontificem Summum licet eas admittere — Mexic., 1603; Procur. Philipp., 1611.

878 4. Foeminae nullo modo admittendae ad Congregationem Beatae Virginis nec admissae per errorem lucrantur Indulgentias — C. German., 1584, et Mexic., 1603.

879 5. In Congregationibus nostris Romanae Primariae aggregatis, nec debent nec possunt admitti foeminae — Novi Regni, 1615.

880 6. Non habemus potestatem pro foeminis aggregandi eas nostris Congregationibus — Austriae, 28 Aug., 1610, et 3 Jun., 1624. Cum Primaria ex sua institutione sit virorum dumtaxat — Angliae, 26 Jan., 1636.

881 7. Mulieres cujuscumque conditionis nostrorum discipulorum Congregationibus adscribi nullo modo debent, quacumque tandem conditione — Germaniae, 2 Maji, 1598.

882 8. Ut mulieres in Albo Sodalium adscribantur conniveri non potest — German., 1 Jan., 1633; Lithuan., 14 Nov., 1637; Rhen. Inf., 15 Mart., 1625.

883 9. Et certum est hoc nunquam a Societate factum — Rhen. Inf., 9 Aug., 1625.

884 10. Curandum igitur ut foeminae admissae quamprimum separentur — Polon., 9 Maji, 1636.

885 11. Hinc coetus aliquis piarum foeminarum nec Primariae aggregari nec conventibus interesse nec Indulgentiis frui possunt — Angliae, 26 Jan., 1636; Provinciali Bohemiae, 25 Jul., 1643.

886 12. Si tamen subinde coetus fiat ita publice in Templo ut pas-

sim alii admitti soleant, possunt etiam foeminae admitti, verbi gratia ad concionem, Litanias, etc. — Rhen. Sup., 21 Aug., 1625.

13. Illud tamen videtur concedendum Sodalibus conjugatis, ut suis conjugibus etiam accipiant Sanctos in sortitione menstrua — Poloniae, 24 Mart., 1629. 887

14. Mulieres non sunt inscribendae Sodalitati nostrae, nec sub titulo Benefactricium, multo minus illis exequiae faciendae more Sodalium, nec Sanctorum schedae menstruae sortito eis dandae — Bohemiae, 5 Apr., 1642. 888

15. Fieri nec debet nec potest ut nostri curent, vel praesideant Congregationi in qua sunt etiam foeminae — Flandriae, 19 Jan., 1636; Angliae, 26 Jan., 1636. 889

16. Nec etiam illas regere debent in qua sunt solae foeminae, ut scilicet certis diebus conveniant sub Praeside nostro — Autriae, 6 Mart., 1638; Tolos., 19 Jun., 1612; Rhen. Inf., 5 Mart., 1644. 890

VI

Indulgences

INDULGENTIAE CONGREGATIONIS

1. Si Festum titulare alicujus solemnitatis, quod scilicet non celebretur in foro, quoad solemnitatem transferatur in Dominicam, non propterea transferuntur Indulgentiae alligatae certo diei — 19 Mart., 1637; Flandriae, 29 Oct., 1633; Gallobelgicae, 6 Febr., 1621. 891

2. Ad lucrandas Indulgentias Festi Annuntiationis incidentem in diem Veneris Sanctum non sufficit communicasse die Jovis Sancto — Ant. Blanco, 8 Febr., 1622. 892

3. Translatio Indulgentiarum Sodalitatis in aliam quam ipsius tituli diem extra meam potestatem est, nec facile, si postuletur, impetrabitur — Gallobelgicae, 9 Mart., 1641. 893

4. Indulgentiae Congregationibus die titulari concessae non possunt a nobis, nedum a Rectoribus, transferri ad Templum ex loco ubi coetus haberi consueverunt, sed in eo dumtaxat sunt usurpandae — Provinc. Fland., 14 Sept., 1641. 894

5. Ad Indulgentias Congregationum quod attinet, sistendum est intra terminos in Bulla Pontificis expressos, in qua non reperitur licere sexus utriusque Christi fidelibus eas in Templo nostro proponere omnibus Deiparae Festis quae nominatim exprimuntur — Polon., P. Albino Jordano, 27 Dec., 1641. 895

6. Indulgentiae Sodalitatum Oratoriis concessae non possunt transferri in Templum nostrum, quando Sodales illud pro suo Oratorio deligunt majoris solemnitatis causa, nisi illud pro stabili Ora- 896

torio suorum exercitiorum et conventuum habeant — Prov. Gallo-belg., 1642.

897 7. Indulgentiae Oratoriis Sodalium concessae possunt percipi a foeminis visitando Ecclesiam Collegii in die titulari, ex concessione speciali Pauli V — Provinciali German., 23 Jan., 1611.

VII

INDULGENTIARUM QUI ET UBI CAPACES

Gained by whom and where

898 1. Sodales qui alicubi incipiunt Congregationem Indulgentias concessas die quo quis ingreditur assequuntur illo die quo fit aggregatio ad Primariam — 1639.

899 2. Qui Sodalitati aliquando adscripti extra urbem habitant, ut solitos conventus rarius visitare valeant, videntur lucrari Indulgentias, si studeant leges servare et praestare ea quae ad lucrandas Indulgentias sunt necessaria — Flandriae, 11 Jan., 1636.

900 3. Sodales Congregationi adscripti, tametsi ejus leges non observent per omnia, modo tamen praestent ea quae ad lucrandas Indulgentias praescripta sunt, iis fruuntur — German., 7 Mart., 1615.

901 4. Sodales non fungentes officio videntur lucrari Indulgentias, quamdiu in Albo retinentur — Lugd., 24 Mart., 1640.

902 5. Indulgentiam concessam Congregationibus in die invocationis possunt Sodales lucrari in Oratoriis tantum in quibus convenire solent, etiamsi scholae aliquae ad id fuerint designatae — Sardiniae, 1603.

903 6. Externi die invocationis Sodalium possunt lucrari solum in Oratoriis in quibus illi convenire solent, licet sint scholae. Ita theologi Romani — Sardiniae, 1603.

904 7. Indulgentiae concessae Congregationi die titulari cujuscumque tituli Beatissimae Virginis aggregatae Romanae communes sunt, etiam aliis non Sodalibus facientibus idem quod Sodales — Polon., 25 Jan., 1622; Flandriae, 11 Nov., 1617.

905 8. Si qui particulares admissi alicubi in Congregationem alio migrent, possunt frui gratiis et Indulgentiis Sodalium, si exequantur quae ad illorum officium spectant — Flandriae, 10 Jul., 1624.

906 9. Indulgentiae Sodalium nec in Anglia extendi possunt ad eos qui non sunt Sodales — Angliae, 21 Oct., 1619.

VIII

Women and Indulgences

FOEMINAE AN INDULGENTIARUM CAPACES

1. Ubi foeminis non licet adire Oratorium Sodalium, quod sit intra septa, possunt die titulari Indulgentias visitantibus Oratorium concessas lucrari, visitando eo die Ecclesiam Collegii, ex singulari concessione Sanctissimi Domini Nostri — German., 23 Jan., 1611. 907

2. Foeminae, etiam Benefactrices, non possunt admitti in participationem Indulgentiarum — Poloniae, 2 Jun., 1625. Nec meritorum Sodalitatum — Austr., 31 Dec., 1639. 908

3. Mulieres (quae faciebant et ipsae Congregationem Beatissimae Virginis) permitti possunt in sua devotione, etsi vere non sint gratiarum Congregationibus concessarum participes, quia viris tantum concessae sunt. Nostri tamen ab eorum coetibus omnino absint, sed externum Directorem habeant — P. Ferd. Albero, Prov. German., 3 Jul., 1586. 909

4. Non possum ego ullam constituere Congregationem, aut institutam Primariae Romanae adjungere, cujus Indulgentiarum participes sint foeminae — Provinciali Bohem., 16 Aug., 1642. 910

IX

Sacraments

CONFESSIO ET COMMUNIO SODALIUM

1. Ut unus sit Confessarius omnium Sodalium curandum est — P. Ottoni, Prov., 2 Aug., 1589. 911

2. Si unus Confessarius Sodalium Beatae Virginis non sit satis pro omnibus, plures assignentur; et si aliter fieri nequit, suum quisque in Templo stabilem habeat Confessarium — Rhen., Prov. mem. 8, 1597. 912

3. Religiosis autem id permittendum est, ut ordinariis suis confiteantur, quibus eorum Superiores permiserint — Mag. Novit. Brunae, 7 Jul., 1589. 913

4. Si cives illi alia ad officia boni Sodalis spectantia diligenter obeant, non sunt moleste urgendi ut nostris confiteantur, dummodo illos id alibi facere constet — German., 4 Jul., 1626; et 11 Mart., 1601. 914

5. Suaviter tamen invitandi sunt ut faciant sponte — Germ., 14 Aug., 1611. 915

916 6. Quoniam ita habet primaria institutio, licet statuta per errorem expressa non meminerint — German., 13 Oct., 1612.

917 7. Non sunt cogendi ad Confessionem Generalem ratione Congregationis qui alias in Congregatione eam olim instituerunt — Prov. German., 30 Mart., 1641.

918 8. Non solent admodum probari privatae Sodalium Missae et Communiones, quae minuunt Templi frequentiam, et aedificationem quam illi prae caeteris praebere possunt, Sacramenta publice frequentando — P. Ignat. Armand., Lugd., 3 Aug., 1593.

919 9. In Congregationis Beatae Virginis locis non debet ordinarie reponi Sanctissimum Sacramentum, neque enim ordinarie debent ibi fieri Sacra ab iis qui sunt in Congregatione — P. Castor., Prov. Lugdun., 9 Sept., 1595.

X

CONGREGATIONIS PROVENTUS

Revenue

920 1. Congregationes in Collegiis nostris institutae non possunt ullo modo habere reditus — German., 28 Feb., 1628.

921 2. Nec retinere censum legatum — Eidem, 20 Mar., 1627.

922 3. Nec ulla bona stabilia, ne visitationibus Ordinariorum sint obnoxiae — Tolos., 8 Febr., 1622. Cum Clemens VIII talia bona Episcoporum visitationi subjecerit — Prov. Lugdun., 5 Jul., 1631. Nec Generalis potest hoc concedere — German., 1606 et 1607.

923 4. Reditus ejusmodi stabiles Congregationi assignati, ex decreto Cardinalium ante biennium facto, subsunt Ordinario — Belg., 8 Jul., 1606.

924 5. Quare census Congregationis vel emptus vel legatus exstingui debet — Bohem., 18 Oct., 1631; German., 28 Feb., 1625.

925 6. Vel tradi alteri loco pio cum obligatione, non quidem civili, sed solum ex aequitate vel fidelitate, pendendi quotannis aliquid in usus Sodalitatis — Austriae, 27 Nov., 1638.

926 7. Ut assignati reditus teneri possint, potest institui alius coetus extra septa nostra — in quem tamen non admittantur nisi qui sunt ex Congregatione nostra — cui committantur reditus et alia curae alienae a nostris Congregationibus — Austriae, 28 Aug., 1610.

927 8. Nec potest Congregatio admittere administrationem redituum qui relicti sunt per manus Sodalium distribuendi pauperibus — Provin. Tolos., 5 Aug., 1622.

928 9. Congregationes sub cura Societatis non possunt fundare mon-

tem Misericordiae a se dependentem — Prov. Neap., 12 Nov., 1594. Quia si haberent hujusmodi bona, possent ab Episcopis visitari — Prov. Venet., 8 Aug., 1598.

XI

Money and furniture

EJUS PECUNIA ET SUPELLEX

1. Nusquam permittendum ut in Oratorio suspendatur arcula ad eleemosynas a Sodalibus sponte oblatas colligendas — Prov. Paris., 3 Jul., 1614; Prov. Tolos., 1 Aug., 1617. 929

2. Nec etiam jus ad certas eleemosynas habere potest Congregatio. Quae si dentur, accipi possunt; si non dentur, non possunt peti tanquam ex justitia debitae — C. Sardiniae, 1628; C. C., 1616. 930

3. Arcula in ejus Oratorio, in quam Sodales stipem conjiciunt, permittitur — Tolos., 1622. 931

4. Neque enim Canon Congregationis Generalis prohibet arculas Sodalium in Oratorio suo ad colligendas contributiones pro necessariis expensis — Provin. Roman., 1584. 932

5. Arbitror Collegium in quo instituta est Sodalitas habere dominium ornatus ac supellectilis. Non enim apparet cui alteri dominium illud attribui possit. Nec tamen expedit hoc publicare, nec etiam pro jure suo usurpare ad Templa nostra illum ornatum, nisi salutato Praefecto — Lithu., 18 Jun., 1633. 933

6. Judicant theologi dominium supellectilis Congregationum dissolutarum spectare ad Domum vel Collegium in quo existit, ut existimetur illa supellex donata Domui vel Collegio cum obligatione ut inserviat ad usum talis Congregationis, quamdiu illa existit. Hinc est quod dominium supellectilis illius, qua utebatur Congregatio ibi olim existens, spectet ad Domum Professam — Polon., 29 Aug., 1643. 934

7. Si dissolvatur aliqua Congregatio, ejus bona et supellex essent applicanda juxta intentionem eorum qui ea donarunt, ac proinde de hoc interrogandi iidem essent. In futurum quando donant aliquid mobile, eorum intentio exploretur, et in libro memoriarum notetur — Prov. Neapol., mem. 23, 1600. 935

8. Non fiant expensae ullae in Oratoriis vel Congregationibus sine licentia Rectoris — Prov. Neapol., 1601. 936

9. Pecunia Congregationis non in arcula, quae sit in loco Congregationis, sed domi a Quaestore seu Depositario Congregationis servetur — P. Rectori Tolos., 18 Jan., 1597. 937

XII

CONGREGATIONIS EXEMPTIO

Exemption

938 1. Nostrae Sodalitates non continentur Decreto Clementis VIII; possumus enim eas regere independenter ab Ordinariis. Qui si miscere se vellent, moneatur Pater Noster et interim pergatur in conventibus — 10 Sept., 1605.

939 2. Gregorius XV., 15 Apr., 1621, per Breve declaravit nostras Congregationes non comprehendi Constitutione Clementis VIII subjicientis Sodalitia etiam Regularium, Ordinariis — Lugd., 30 Maji, 1628.

940 3. Nec Congregatio Primaria nec aliae confoederatae intelliguntur in Brevibus Apostolicis nomine Fraternitatis — Austriae, 6 Aug., 1639.

XIII

VARIA

Miscellaneous

941 1. Quoniam fructus praecipuus Sodalitatis constat in conventibus, non videtur dispensari quin habeantur singulis hebdomadis — Belgicae Visitatori, mem. 5.

942 2. Nostrae Congregationes non solent habere altaria privilegiata — Siciliae, 4 Jun., 1597.

RESPONSIONES ET RESOLUTIONES QUAEDAM EX CONSULTATIONIBUS CUM PATRIBUS ASSISTENTIBUS HABITIS COLLECTA

943 Congregationes nostrae non possunt habere ullos reditus — 4 Martii, 1616.

944 Sodales, si diu sine causa non frequentent, non gaudent Indulgentiis — 6 Jun., 1616.

RESPONSA GENERALIUM, *pp. 223-243 and p. 760.*

No. 25. **19 March, 1671.**

Decree of the Sacred Congregation of Indulgences. *A religious Order cannot communicate its Indulgences to a Confraternity.*

Declarat insuper regulares quoscumque cujusvis Ordinis, Con- 945
gregationis, Societatis, etiam Jesu, ac Instituti, etiam specifica et individua mentione digni et dignae, non potuisse nec posse Confraternitatibus, Sodalitatibus aliisque similibus Congregationibus quibusvis, tam hactenus erectis et institutis quam in posterum quandocumque erigendis et instituendis, sive quorumcumque privilegiorum vigore aggregatis et aggregandis, ullo modo communicare Indulgentias ipsis regularibus concessas; sed tantum illas quas ut 946
hujusmodi Confraternitatibus, Sodalitatibus seu aliis similibus Congregationibus communicent, facultas eis specifice et nominatim per Sedem Apostolicam concessa fuerit.

Die 16 Martii, 1671.

Et die 19 ejusdem mensis, facta relatione ad Sanctissimum Dominum Nostrum, Sanctitas Sua sententiam Sacrae Congregationis approbavit et ita servari mandavit.

DECRETA AUTHENTICA S. C. INDULG., *No. 6.*

No. 26. **12 January, 1704.**

Decree of the Sacred Congregation of Rites. *The respective rights of Pastors and Confraternities.*

URBIS ET ORBIS

Preamble

Ad debitum imponendum finem controversiis quae inter Pa- 947
rochos et Confraternitates saeculares earumque Cappellanos et Officiales super juribus parochialibus et functionibus ecclesiasticis nonnullisque praeeminentiis seu praerogativis frequenter exoriri solent, in Sacra Rituum Congregatione ab Eminentissimo et Reverendissimo Domino Cardinali Colloredo propositis infranscriptis dubiis, videlicet:

Church functions

1. An Confraternitates laicorum legitime erectae in Ecclesiis 948
parochialibus habeant dependentiam a Parocho in explendis functionibus ecclesiasticis non parochiailbus;

949 2. An dictae Confraternitates erectae in Cappellis vel Oratoriis, tam publicis quam privatis, adnexis parochialibus Ecclesiis et ab eis dependentibus, habeant dictam dependentiam a Parocho quoad dictas functiones;

950 3. An Confraternitates erectae in aliis Ecclesiis publicis habeant quoad easdem functiones aliquam dependentiam a Parocho intra cujus parochiae limites sitae sunt Ecclesiae;

951 4. An Confraternitates erectae in Oratoriis, tum publicis tum privatis, sejunctis ab Ecclesiis parochialibus, quoad dictas functiones ecclesiasticas habeant dictam dependentiam a Parocho;...

952 14. An in dictis Oratoriis privatis Confraternitatum per Confratres statis horis recitari possint Horae Canonicae, cum cantu vel sine cantu, absque alia licentia Parochi; **Canonical Hours**

953 15. An in dictis Oratoriis privatis sit licita celebratio Missae privatae, assentiente Ordinario loci et contradicente Parocho; **Mass**

954 16. An Cappellani Confraternitatum possint populo denunciare Festivitates et Vigilias occurrentes in hebdomada, absque licentia Parochi; **Notices**

955 17. An Parochus, invitis Confratribus, docere possit Doctrinam Christianam in praedictis Ecclesiis et Oratoriis publicis vel privatis, a parochiali divisis et separatis; **Catechism**

956 18. An in dictis Ecclesiis publicis Confraternitatum possint haberi publicae conciones, etiam per totum cursum Quadragesimae vel Adventus, cum licentia Ordinarii et absque licentia Parochi; **Sermons**

957 19. An in eisdem Ecclesiis possit celebrari Missa, sive lecta sive cantata, ante Missam parochialem, sive lectam sive cantatam; **Mass**

958 20. An ad Parochum spectet facere Officium funebre super cadaveribus sepeliendis in dictis Ecclesiis et Oratoriis publicis Confraternitatum; **Burial**

959 21. An intra ambitum earundem Ecclesiarum fieri possint Processiones, juxta cujusque Confraternitatis institutum, absque interventu vel licentia Parochi; **Processions**

960 22. An eaedem Processiones fieri possint extra ambitum dictarum Ecclesiarum, absque licentia illorum Parochorum per quorum territorium transeundum est;

961 23. An in dictis Processionibus Cappellani Confraternitatum possint deferre stolam;

962 24. An Episcopo accedenti ad Ecclesias publicas Confraternitatum quae non sint regularium neque proprium Rectorem beneficiatum habeant, porrigendum sit aspersorium a Parocho in cujus territorio sunt sitae dictae Ecclesiae; **Holy water to the Bishop**

963 25. An earundem Ecclesiarum et Confraternitatum Rectores et Cappellanos possit Parochus, cessante speciali ac legitimo titulo et **Parish functions**

ex solo jure parochiali, compellere invitos ad assistendum functionibus Ecclesiae parochialis;

Blessed Sacrament

26. An in dictis Ecclesiis Confraternitatum, neque parochialibus neque regularibus, retineri possit Sanctissimum Eucharistiae Sacramentum sine speciali indulto Sedis Apostolicae; 964

Exposition

27. Praesupposita facultate retinendi, an possit infra annum publice exponi sine licentia Ordinarii; 965

Alms

28. An possit Parochus se ingerere in administratione oblationum, eleemosynarum in dictis Ecclesiis collectarum, vel capsulae pro illis recipiendis expositae clavem retinere; 966

Church functions

29. An in Ecclesia parochiali Confratres vel eorum Cappellani immiscere se valeant, invito Parocho, in ejusdem Ecclesiae functionibus, sive parochialibus sive non parochialibus; 967

Meetings

30. An Confraternitates, sive sint erectae in Ecclesia parochiali sive extra illam, possint pro libitu et juxta uniuscujusque peculiaria statuta congregationes suas facere, absque interventu vel licentia Parochi; 968

Property

31. An possint propria bona administrare ac de illis disponere absque ulla dependentia a Parocho; 969

Voting

32. Quando Parochus eisdem Congregationibus intersit de mandato Ordinarii et tanquam ejus delegatus, an possit suffragium decisivum ferre: et quatenus affirmative; 970

33. An etiam suffragium duplex. 971

Answers

Sacra Rituum Congregatio, re mature discussa, respondendum esse censuit: 972

Ad 1: Affirmative;

Ad 2: Affirmative;

Ad 3: Negative;

Ad 4: Negative;...

Ad 14: Affirmative, nisi aliter Ordinarius statuat ex rationabili causa;

Ad 15: Affirmative;

Ad 16: Affirmative;

Ad 17: Negative;

Ad 18: Affirmative;

Ad 19: Negative, nisi aliter Episcopus disponat;

Ad 20: Affirmative, quando tumulandus est subjectus Parocho intra cujus fines est Ecclesia vel Oratorium;

Ad 21: Affirmative;

Ad 22: Negative, nisi adesset licentia Episcopi;

Ad 23: Negative, extra propriam Ecclesiam;

Ad 24: Negative;

Ad 25: Negative;

Ad 26: Negative;
Ad 27: Negative;
Ad 28: Negative;
Ad 29: Negative;
Ad 30: Affirmative, dummodo non impediant functiones et Divina Officia;
Ad 31: Affirmative;
Ad 32: Negative;
Ad 33: Negative.

973 Et ita, salvis tamen conventionibus et pactis in erectione Confraternitatum forsan factis, concordiis inter partes initis et a Sancta Sede approbatis, indultis, Constitutionibus synodalibus et provincialibus, consuetudinibus immemorabilibus vel saltem centenariis, declaravit ac decrevit: Si Sanctissimo Domino Nostro videbitur. Die 10 Decembris, 1703. **Exceptions**

974 Et facta deinde per me, Secretarium, de praedictis decretis Sanctissimo Domino Nostro relatione, praevia eorundem integra lectura, Sanctissimus laudavit benigneque approbavit, et publicari et, non obstantibus quibuscumque aliis in contrarium facientibus, servari mandavit. **Approval**

Die 12 Januarii, 1704.

DECRETA AUTHENTICA C. S. RIT., *No. 2123.*

No. 27. **9 July, 1718.**

Decree of the Sacred Congregation of Rites. *Rights of a Confraternity as to Holy Communion in its Chapel, and as to Processions.*

The following questions refer to a Confraternity of the Holy Rosary.

975 4. An in dicto Oratorio Confraternitatis possit ministrari Sacramentum Eucharistiae tam Confratribus quam non Confratribus;... **Questions**

976 14. An in dictis Processionibus solemnibus, in quibus intervenire solet Parochus, liceat Confraternitati incedere sub suo Capellano seorsim a Parocho...

977 Ad 4: Affirmative... **Answers**
Ad 14: Affirmative.
Et ita decrevit et servari mandavit.

DECRETA AUTHENTICA C. S. RIT., *No. 2250.*

No. 28. **6 October, 1571 — 16 May, 1736.**

Brief of Paul V and Brief of Clement XII. *Indulgences granted for the teaching of Catechism.*

1. 7 ans, pour les maîtres qui, les dimanches et les jours de 978
fête, conduisent les écoliers au catéchisme et leur enseignent la doctrine chrétienne;

2. 100 jours, a) pour les maîtres qui font le catéchisme dans les classes les jours ouvriers; b) pour les pères et mères, chaque fois qu'ils enseignent la doctrine chrétienne chez eux à leurs enfants et à leurs domestiques...

4. Indulgence plénière aux fêtes de Noël, de Pâques et des Apôtres Pierre et Paul, à tous les adultes qui se rendent assidûment à ce pieux exercice pour y apprendre le catéchisme ou pour l'enseigner aux autres. Conditions: se confesser, communier et prier aux intentions ordinaires.

BERINGER, LES INDULGENCES, *I. 439, 440.*

No. 29. **16 December, 1746.**

Brief QUEMADMODUM of Benedict XIV. *Indulgences for mental prayer.*

1. Indulgence plénière, une fois le mois au jour de leur choix 979
pour ceux qui auront fait tous les jours pendant un mois une demi-heure ou au moins un quart d'heure d'oraison mentale. Conditions: Confession, Communion et prière aux intentions ordinaires.

BERINGER, LES INDULGENCES, *I. 430.*

No. 30. **2 March, 1748.**

Decree of the Sacred Congregation of Indulgences. *The Communication of Indulgences and privileges to a Confraternity by an Archconfraternity or a religious Superior must be to the fullest extent possible; aggregation must be in perpetuity.*

Statement

Ut pietatis opera in Christiana republica augeantur, simulque 980
caritatis vincula fideles ipsos magis magisque obstringant, jamdiu mos invaluit privilegia, Indulgentias aliasque spirituales gra-

tias quibus Patriarchales Basilicae aliaeque Ecclesiae, nosocomia, Archiconfraternitates et alia hujus generis pia instituta gaudent aliis per aggregationes communicandi; verum cum super hujusmodi aggregationibus plura quotidie emergant dubia, et praesertim num qui aggregandi facultatem habent privilegia sibi competentia ampliare sive limitare in aggregatione queant; pariterque an pro suo arbitrio ipsas aggregationes ad tempus vel in perpe-

981 tuum concedere possint. . . . . Idcirco, ad occurrendum Indulgentiarum indemnitati, neve Christi fideles in re tanti momenti decipiantur, decidenda in Sacra Congregatione Indulgentiarum et Sacrarum Reliquiarum proposita fuerunt sequentia dubia: **Questions**

982 1. An Patriarchales Basilicae aliaeque Ecclesiae, necnon nosocomia, Archiconfraternitates, Superiores cujuscumque Ordinis sive Instituti, ceterique habentes facultatem communicandi privilegia, possint privilegia et Indulgentias ampliare et limitare pro suo arbitrio in aggregationibus; **Limit in extent**

983 2. An aggregationes faciendae sint ad tempus vel in perpetuum..... **time**

984 Et Sacra eadem Congregatio, die 5 Februarii, 1748, declarandum esse censuit: **Answers**

Ad 1: Negative, nisi aliter in indultis Apostolicis provideatur

Ad 2: Aggregationes faciendas esse in perpetuum.....

985 De quibus facta per me, infrascriptum ipsius Sacrae Congregationis Secretarium, die 2 Martii ejusdem anni, Sanctissimo Domino Nostro relatione, Sanctitas Sua votum Sacrae Congregationis benigne approbavit. **Approval**

DECRETA AUTHENTICA S. C. INDULG., *No. 171.*

No. 31. **24 April, 1748.**

Brief PRAECLARIS ROMANORUM PONTIFICUM of Benedict XIV.

Indulgences confirmed and others granted.

BENEDICTUS PAPA XIV
AD PERPETUAM REI MEMORIAM

986 PRAECLARIS ROMANORUM PONTIFICUM, praedecessorum Nostrorum, de inclyta Societate Jesu benemerentissimorum, vestigiis insistentes, eandem Societatem, cujus religiosi alumni Christi bonus odor sunt et ubique gentium habentur, ex eo praesertim quod, ut adolescentes ad eorundem sacras aedes et scholas accedentes, tam **Preamble**

in bonarum artium, doctrinarum ac disciplinarum studiis, quam in Christianae religionis ac pietatis operibus et exercitationibus erudiantur, omnem operam studiumque impendere magno cum eorundem adolescentium profectu pergunt, novis Nostrae etiam Pontificiae benignitatis testimoniis cumulare non dubitamus. Fore enim in Domino confidimus ut omnia in ipsam Societatem collata Apostolicae auctoritatis documenta in majorem Divini honoris cultum et animarum Christi fidelium redundent utilitatem.

Petition

Quoniam autem Congregationi sive Sodalitio adolescentium, in 987
Collegio laudatae Societatis hujus almae Urbis Nostrae erectae ac PRIMAE-PRIMARIAE dictae, aliisque ubicumque locorum in aliis ejusdem Societatis Collegiis, locis sive Domibus ad ipsius PRIMAE-PRIMARIAE instar erectis et erigendis, felicis recordationis Gregorius XIII, Sixtus V, Clemens VIII et Gregorius XV, Romani Pontifices, praedecessores Nostri, per alias Apostolicas suas sive sub plumbo, sive in simili forma Brevis expeditas litteras, – quarum tenores hisce Nostris pro insertis et expressis haberi volumus, – nonnullas gratias, Indulgentias, peccatorum remissiones et poenitentiarum relaxationes concesserunt; dilectus filius, Franciscus Retz, Generalis dictae Societatis 988
Praepositus, Nobis humiliter supplicari fecit ut caelestes hujusmodi thesauros, quorum dispensationem Nobis itidem credidit Altissimus, eidem Congregationi aliisque ad ipsius instar alibi erectis et erigendis confirmare et largiori Apostolica liberalitate erogare dignaremur.

Indulgences confirmed

Nos itaque, vehementiora iisdem adolescentibus, ut ardentio- 989
ribus studiis eximia pietatis opera et exercitationes hujusmodi suscipiant et frequentent, adjicere cupientes incitamenta, atque ipsum Franciscum, Generalem, summa cum nominis sui laude memoratae Societatis Praepositum, specialibus favoribus et gratiis prosequi volentes, et a quibusvis excommunicationis, suspensionis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis a jure vel ab homine quavis occasione vel causa latis, si quibus quomodolibet innodatus existit, ad effectum praesentium dumtaxat consequendum, harum serie absolventes et absolutum fore censentes; hujusmodi 990
supplicationibus inclinati, omnes et singulas gratias, Indulgentias, remissiones et relaxationes antedictas, auctoritate et tenore paribus, non solum confirmamus et de novo, quatenus opus sit, servata tamen illarum forma et dispositione, concedimus, verum etiam auctoritate Nobis a Domino tradita, ac de omnipotentis Dei misericordia et BB. Petri et Pauli, Apostolorum ejus, auctoritate confisi, ita ex- 992
tendimus, ampliamus et elargimur ut omnes et singuli adolescentes sive Sodales saepe dictas Congregationes erectas et erigendas frequentantes, et praescripta ab iisdem praedecessoribus Nostris opera peragentes, plenarias quidem Indulgentias, quas etiam ani-

and enlarged Plenary

mabus Christi fidelium quae Deo in charitate conjunctae ex hac vita migraverint per modum suffragii applicare possint, lucrentur:

993 Quo die in Sodalitatem quispiam recipitur;

994 In mortis articulo;

995 Necnon semel in hebdomada, in iis diebus in quibus, juxta dictae PRIMAE-PRIMARIAE sive aliarum alibi erectarum vel erigendarum Congregationum ac Sodalitatum statuta ac regulas seu consuetudines, Sodalium conventus haberi solent, et vere poenitentes et confessi ac Sacra Communione refecti, Ecclesiam sive Capellam, Oratorium seu locum uniuscujusque Congregationis ac Sodalitatis visitaverint, et ibi pro Christianorum Principum concordia, haeresum extirpatione et Sanctae Matris Ecclesiae exaltatione pias ad Deum preces effuderint.

Partial

996 Septem vero annorum et totidem quadragenarum de injunctis eis seu alias quomodolibet debitis poenitentiis, in forma Ecclesiae consueta, relaxationes pariter consequi et lucrari possint ii omnes:

997 Qui corpora Sodalium vel aliorum Christi fidelium ad ecclesiasticam sepulturam prosecuti fuerint;

998 Vel, infirmi sive impediti, qui, audito signo campanae, — genuflexi, si per infirmitatem licebit, — Orationem Dominicam et Salutationem Angelicam pro salute animae defuncti vel corporis infirmi recitaverint;

999 Item qui coetibus, tum publicis tum privatis, seu Divinis Officiis vel spiritualibus colloquiis et exhortationibus, aut piis Officiis, etiam in Sodalium vel aliorum Christi fidelium defunctorum utilitatem, per ipsam Congregationem ordinandis et a Generali Praeposito pro tempore vel ejus Vicario approbandis;

1000 Sive sacrosancto Missae Sacrificio diebus feriatis interfuerint;

1001 Qui pariter conscientiam suam diligenter examinaverint vesperi antequam cubitum eant;

1002 Qui pauperes infirmos, tam Sodales quam alios, in hospitalibus vel privatis domibus,

1003 Et qui carcere detentos visitaverint;

1004 Necnon qui pacem inter inimicos conciliaverint.

Anywhere

1005 Quas etiam omnes Indulgentias consequi poterunt iidem adolescentes sive Sodales, ubivis locorum commorantes, si apud Ecclesiam eorundem locorum aut alibi, ut poterunt, opera praestabunt quae sunt servanda ad Indulgentias hujusmodi consequendas.

Stations of Rome

1006 Indulgentias vero Stationum Ecclesiarum supradictae hujus almae Urbis Nostrae, sive intra sive extra muros illius, consequentur pariter iidem adolescentes sive Sodales, si, diebus Quadragesimae et aliis anni temporibus ac diebus Stationum hujusmodi, Ecclesiam Societatis Jesu, si ibi fuerit, alioquin aliam Ecclesiam seu Capellam

in locis ubi eos pro tempore esse contigerit, devote visitaverint, et ibi septies orationem Dominicam et septies Angelicam Salutationem recitaverint.

Privileged Altar

Porro iisdem Sodalibus cujusvis Congregationis ac Sodalitatis 1007
hujusmodi, etiam postquam eorundem animae Deo in charitate conjunctae ex hac vita migraverint, de thesauris coelestium munerum, quorum dispensationem Nobis credidit Altissimus, benigne providere volentes; ut Domini nostri Jesu Christi ejusque Sanctorum suffragia meritorum consequi et illis adjutae e Purgatorii poenis ad aeternam gloriam perduci valeant, de omnipotentis itidem Dei misericordia, ac BB. Petri et Pauli, Apostolorum ejus, auctoritate confisi, ut quandocumque Sacerdos aliquis saecularis vel cujusvis Ordinis, Congregationis et Instituti regularis sacrosanctum Missae Sacrificium, sive ad altare cujusvis Congregationis et Sodalitatis hujusmodi, sive Sodales ipsi Sacerdotes pro suis Sodalibus ad quodlibet altare celebraverint, Sacrificium hujusmodi perinde ipsis suffragetur ac si ad altare privilegiatum fuisset celebratum, concedimus et indulgemus.

Confirmatory clauses

Non obstantibus Nostra et Cancellariae Nostrae Apostolicae 1008
regula de non concedendis Indulgentiis ad instar, aliisque constitutionibus et ordinationibus Apostolicis, caeterisque contrariis quibuscumque.

Praesentibus perpetuis futuris temporibus valituris. 1009

Copies

Volumus autem ut earundem praesentium litterarum transsum- 1010
ptis seu exemplis, etiam impressis, manu Praepositi Generalis vel ejus Secretarii, sive Moderatoris pro tempore exsistentis memoratae Congregationis, ejusdemque sigillo roboratis, vel manu alicujus Notarii publici subscriptis et sigillo personae in dignitate ecclesiastica constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur iisdem praesentibus, si forent exhibitae vel ostensae.

Datum Romae, apud S. Mariam Majorem, sub annulo Piscatoris, die vigesima quarta Aprilis, MDCCXLVIII, Pontificatus Nostri anno octavo.

CAJETANUS AMATUS.

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. IV. I. Reprinted in* INSTITUTUM S. J., *I. 278, ff.*

No. 32. **27 September, 1748.**

Golden Bull GLORIOSAE DOMINAE of Benedict XIV. *Confirmation and enlargement of Indulgences and Privileges.*

BENEDICTUS EPISCOPUS, SERVUS SERVORUM DEI,
AD PERPETUAM REI MEMORIAM

Preamble

1011 GLORIOSAE DOMINAE, Dei Genitricis, Mariae cultum ac venerationem Dei manifesta voluntate ac veraci semper Ecclesiae spiritu magnopere commendari, nec minus juste quam fructuose eidem a fidelibus exhiberi, adeo manifestum esse non dubitamus ut ad Christianorum corda religioso devotionis studio erga eam inflammanda Apostolicae adhortationes Nostrae superfluae propemodum fore videantur.

Our Lady extolled

1012 Sicut enim omnipotens Deus hanc felicissimam Virginem, electam ex millibus et ad ineffabilem Divinae maternitatis dignitatem, Angelo nuntiante, evectam, gratiae suae donis abundantius prae caeteris omnibus puris creaturis replevit ac splendidissimis gloriae coronis super alia omnia manuum suarum opera decoravit; sic etiam Catholica Ecclesia, Sancti Spiritus magisterio edocta, eandem et tanquam Domini ac Redemptoris sui Parentem coelique ac terrae Reginam impensissimis obsequiis colere, et tanquam amantissimam Matrem, extrema Sponsi sui morientis voce sibi relictam, filialis pietatis affectu prosequi studiosissime semper professa est. Ad ejus opem in publicis calamitatibus et perturbationibus, quaecumque infernorum hostium vi excitatae fuerunt, veluti ad tutissimum salutis portum confugere consuevit, ejusque potissimum virtute cunctas haereses in universo mundo exstinctas ac debellatas esse fatetur.

1013 Haec enim est speciosissima Esther, quam adeo supremus regum Rex adamavit ut ad salutem populi sui non tam dimidiam regni sui partem quam totum quodam modo imperium suum et potestatem cum ea communicasse videatur. Haec fortis illa Judith, cui Deus Israel de omnibus inimicis terrae suae victoriam deportare concessit. Hanc ipsa Ecclesia, concordibus Patrum sententiis, a filiis suis omnibus in peculiaribus eorum necessitatibus atque periculis cum fiducia adeundam suadet, tanquam Advocatam apud suum Deique unigenitum Filium, loquentem pro nobis bona. Hanc praedicat mysticam Arcam Foederis, in qua reconciliationis nostrae impleta sunt sacramenta, quam Deus respiciens pacti sui recordabitur et misericordiae memor erit. Ipsa est coelestis veluti rivus, per quem gratiarum omnium atque donorum fluenta in miserorum mor-

talium sinum deducuntur. Ipsa est aurea coeli porta, per quam in sempiternae beatitudinis requiem aliquando intrare confidimus.

St. Ignatius

Haec atque alia secum perpendens, B. Ignatius Confessor, qui 1014
ad majorem Dei gloriam propagandam militantis Ecclesiae castra novi sub Sanctissimi Nominis Jesu vexillo conscriptis legionibus auxit, quum magnum certamen sibi suisque militibus, pro sua cujusque non minus quam pro aliorum etiam salute, propositum animo prospiceret, aptissimum sibi praesidium in Beatae Virginis tutela statuendum esse sapientissime judicavit. Idcirco, quum primum, e 1015
patria domo digressus, grandia jam tum in corde suo volvens, sacrae militiae tirocinium ponere decrevisset, ad ipsius Virginis pedes statim se contulit et sub illius auspiciis arduum perfectionis iter ingressus est. Quum vero deinceps, primo commilitonum delectu habito, ipsos jamjam in aciem ducere instituerat, non alibi quam in aede Virginis, Parisiis apud Montem Martyrum, solemni sacramento se cum illis adstrinxit, atque in hoc veluti firmissimo lapide prima Instituti sui fundamenta solidavit.

put his work under her care

and exhorted his sons to do the same

Quod autem ipsi usitatum fuit, ut nihil fere gravius nisi invo- 1016
cato prius Mariae nomine aut statueret aut aggrederetur, id omnibus alumnis suis documento esse voluit ut, in obeundis professionis suae officiis atque laboribus, in ejus potissimum patrocinio Divini adjutorii spem collocarent, et in adeundis pro religione periculis hanc sibi Turrim Fortitudinis, ex qua clypeorum millia pendent, a facie inimici perfugium et munimentum esse confiderent. Itaque ipsi, per omnem terrarum et marium amplitudinem portantes adorabile Nomen Jesu coram regibus et nationibus, dulcissimum simul Matris ejus nomen ubique annuntiare non destiterunt, et una cum fidei lumine et morum sanctitate, Deiparae quoque cultum et honorem in omnibus utriusque orbis regionibus mirabiliter propagarunt.

Jesuits and Sodalities

Illud autem bene ac sapienter institutum ab ipsis et passim 1017
usurpatum esse dignoscitur, quod, scilicet, dum inter alia Instituti sui exercitia quibus Ecclesiae Dei utilissimam operam navare pergunt, Christianam ubique juventutem religione et bonis artibus imbuere et excolere student, eandem piis Sodalitiis seu Congregationibus Sanctissimae Virgini, Dei Genitrici, dicatis aggregari curant, ejusque obsequiis et famulatui specialiter mancipatam, sub illius propemodum disciplina, quae Mater est pulchrae dilectionis et timoris et agnitionis, ad Christianae perfectionis fastigium eniti et ad aeternae salutis metam contendere docent.

Fruits

Ex hoc laudabili et pio instituto, sanctis et salubribus legibus 1018
pro varia Sodalium conditione multipliciter instructo, ac prudenti peculiarium Moderatorum solertia provide exculto, incredibile est quanta in omnium ordinum homines utilitas derivata fuerit, dum

alii arreptam a teneris annis, sub Beatissimae Virginis clientela, innocentiae ac pietatis viam insistentes, bene moratae vitae tenorem, qui Christianum hominem et Virginis famulum decet, per omnes aetates optimo exemplo et finalis perseverantiae fructu servare meruerunt; alii a vitiorum illecebris, quibus misere erant irretiti, et a via iniquitatis, quam ingressi fuerant, ope clementissimae Matris Dei, cujus obsequiis in hujusmodi Sodalitiis sese devoverant, ad bonam frugem revocati, sobriam deinde et justam et piam vitae rationem amplexi sunt, ac sacrarum exercitationum in iisdem Congregationibus assiduitate adjuti, in ea felicissime perseverarunt; alii etiam ex devota affectione erga Deiparam mature concepta, ad sublimiores divinae caritatis gradus evecti, vanis fluxisque hujus mundi bonis ac voluptatibus forti magnoque animo relictis, ad sanctiorem tutioremque regularis vitae statum commigrarunt, et Christi cruci per religiosa vota confixi, propriae perfectioni et proximorum saluti promovendae totos se dediderunt.

Pontifical favors

1019 Ex his omnibus clare patet quam prudenti et salutari consilio praedecessores nostri, Romani Pontifices, hujusmodi Congregationum institutum jam usque ab initio Apostolico favore complexi sint, et ad illud fovendum et promovendum, pluribus et singularibus gratiis ac privilegiis earundem Moderatores atque Sodales cumulaverint.

Acts of Gregory XIII

1020 Vix enim felicis recordationis Gregorius XIII prima instituti hujusmodi fundamenta, in Ecclesia Beatae Mariae Virginis Annuntiatae, in corpore aedificiorum Collegii Romani sita, inter scholares ad ipsum Collegium confluentes, aliquo modo jacta fuisse cognovit, quum ipsis scholaribus aliisque Christi fidelibus, qui adeo laudabilibus operibus et exercitiis cum ipsis se addicerent, nonnullas Indulgentias et pec-
1021 catorum remissiones concessit. Quas tamen deinde multo magis Apostolica liberalitate ampliavit, tunc quum institutum ipsum per alias etiam mundi partes, ad Dei gloriam et Virginis honorem publicaeque salutis fructum, per eosdem Societatis Jesu alumnos, ut jam fieri cognoverat, magis magisque semper propagari cupiens, operae pretium duxit Primariam instituti hujusmodi Congregationem seu Primarium Sodalitium in ipsa Ecclesia Annuntiationis Beatae Mariae Virginis in praefato Collegio Romano sita, sub Praepositi Generalis Societatis Jesu, tunc et pro tempore exsistentis, vel, eo absente aut esse desinente, sub Vicarii etiam Generalis ejusdem
1022 Societatis regimine, auctoritate Apostolica erigere et stabilire, ita ut aliae quaecumque Congregationes et Sodalitia similia per diversas mundi partes sub eodem titulo erecta et erigenda a Primaria hujusmodi Congregatione seu Primario Sodalitio, tanquam membra a capite dependentia, et normam et exemplum et Indulgentiarum atque

gratiarum communicationem ab ipso acciperent; ut latius et uberius continetur in ipsius Gregorii praedecessoris litteris, anno Incarnationis Dominicae MDLXXXIV, nonis Decembris, sub plumbo datis, quae sunt tenoris sequentis:

GREGORIUS EPISCOPUS, SERVUS SERVORUM DEI,
AD PERPETUAM REI MEMORIAM

OMNIPOTENTIS DEI,. . . . . .
See above, p. 5.*

Acts of Sixtus V

Quum vero pium Congregationum hujusmodi institutum, com- 1023
muni ubique plausu et utilitate commendatum, tanta continuo incrementa suscepisset ut necessarium plerumque esset in singulis Collegiis et Domibus ipsius Societatis Jesu non unum sed plura hujusmodi Sodalitia, pro Sodalium frequentia et disparitate, constituere, recolendae memoriae Sixtus Papa V, similiter praedecessor Noster, facultatem indulsit Generali ejusdem Societatis Praeposito, tunc et pro tempore exsistenti, seu Vicario etiam Generali, ut in quibusvis etiam ipsius Societatis Ecclesiis seu Domibus et Collegiis, quasvis alias, sive scholarium tantum sive aliorum Christi fidelium tantum sive utrorumque simul, tam sub eodem Beatae Mariae Virginis Annuntiatae, quam sub alio quovis titulo et invocatione, Congregationes et Sodalitia erigere et constituere, illasque et illa eidem 1024
Primariae Congregationi seu Primario Sodalitio aggregare, eisque omnes et singulas Indulgentias aliasque gratias et privilegia, spiritualia et temporalia, praefatae Primariae concessa et concedenda, communicare et extendere posset; per quasdam incipientes SUPERNA DISPOSITIONE, datas apud S. Petrum anno Incarnationis Dominicae MDLXXXVI, nonis Januarii, Pontificatus sui anno secundo, tenoris sequentis, videlicet:

SIXTUS EPISCOPUS, SERVUS SERVORUM DEI,
AD PERPETUAM REI MEMORIAM

SUPERNA DISPOSITIONE. . . . . .
See above, p. 11.*

Et successive quia quaedam dubitandi occasio occurrerat, 1025
per alias suas, apud S. Marcum anno Incarnationis Dominicae MDLXXXVII, tertio kalendas Octobris, expeditas litteras, hujusmodi facultatem ampliando, declaravit hujusmodi erectiones, etiam in Collegiis seu Seminariis, aliisque locis sub directione, institutione et gubernio ipsius Societatis vel personarum illius exsistentibus, si-

militer et pari cum effectu ab eodem Praeposito seu Vicario Generali fieri posse; aliaque statuit, quae in secundo dictis ipsius Sixti praedecessoris litteris distinctius continentur, quarum tenor talis est:

SIXTUS EPISCOPUS, SERVUS SERVORUM DEI,
AD PERPETUAM REI MEMORIAM

ROMANUM DECET . . . . . .
See above, p. 16.*

1026 Praedictam vero facultatem novas Congregationes seu Sodalitia hujusmodi erigendi, et dictae Primariae Congregationi in Collegio Romano fundatae aggregandi, illisque Indulgentias et gratias spirituales praefatas communicandi, Praeposito Generali Societatis Jesu, sicut praefertur, concessam felicis recordationis praedecessor pariter Noster, Clemens Papa VIII, ita ampliavit per suas litteras datas die trigesima Augusti anni MDCII, sub annulo Piscatoris, ut eidem Praeposito Generali tunc et pro tempore exsistenti liceret quascumque alias similes Congregationes apud quascumque Residentias Presbyterorum dictae Societatis Jesu, ubicumque erectas et postmodum erigendas, eidem Primariae Congregationi similiter aggregare, illisque Indulgentias et gratias spirituales hujusmodi communicare.

Acts of Clement VIII

1027 Id quod apertius etiam, distinctius et uberius a similis memoriae praedecessore pariter Nostro, Gregorio XV, indultum et respective declaratum fuit per alias litteras die decima quinta Aprilis, anni MDCXXI, sub annulo Piscatoris similiter datas, sequentis tenoris, videlicet:

Acts of Gregory XV

GREGORIUS PAPA XV
AD PERPETUAM REI MEMORIAM

ALIAS PRO PARTE . . . .
See above, p. 57.*

1028 Nos denique, qui, dum in minoribus versabamur, inter Sodales Congregationis Beatae Mariae Virginis in coelum assumptae apud Domum Professam praedictae Societatis Jesu de Urbe adscripti, pias et religiosas ipsius Sodalitii exercitationes cum magna spiri-
1029 tuali consolatione Nostra frequentasse libenti animo recolimus; ad pastoralis officii Nostri debitum pertinere judicantes hujusmodi solidae pietatis instituta, quibus Christiana virtus promovetur et animarum salus plurimum adjuvatur, Apostolicae auctoritatis et liberalitatis ope fovere ac promovere, per Nostras litteras die vigesima

Previous grant of Benedict XIV

quarta superioris mensis Aprilis in forma Brevis expeditas, praemissas omnes praedecessorum Nostrorum concessiones et gratias approbavimus, confirmavimus, atque etiam latius extendimus et ampliavimus, ut patet ex subjecto earundem litterarum tenore, qui talis est:

BENEDICTUS PAPA XIV

AD PERPETUAM REI MEMORIAM

PRAECLARIS ROMANORUM PONTIFICUM. . . . .

See above, p. 79.*

All confirmed

Nunc autem, ad declarandum magis magisque propensum 1030
Nostrum studium tam erga pias hujusmodi Sodalitates, quibus debita in Deum religio et Beatae Virginis cultus cum salubribus et laudabilibus pietatis operibus assidue exercetur, quam etiam erga dilectum filium Franciscum Retz, praefatae Societatis Jesu Praepositum Generalem, ejusdemque Societatis alumnos, quorum strenuam atque fidelem operam in propaganda aut asserenda per universum terrarum orbem Catholicae fidei atque unitatis Christianaeque doctrinae ac pietatis integritate et sanctitate, cum Divini Nominis et Beatissimae Virginis cultu, plurimi facimus; quosque pro devota quam profitentur et exhibere non cessant in Nos et Apostolicam Sedem observantia, singulari paternae caritatis affectu prosequimur; praemissas concessiones et gratias novo Apostolicae firmi- 1031
tatis robore communire atque etiam augere volentes; ipsumque Franciscum Praepositum ac singulos dictae Societatis alumnos a quibusvis excommunicationis, suspensionis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis, a jure vel ab homine, quavis occasione vel causa, latis, si quibus quomodolibet innodati exsistant, ad effectum praesentium dumtaxat consequendum, harum serie absolventes et absolutos fore censentes; motu proprio et ex certa scientia meraque liberalitate Nostris, ac de Apostolicae potestatis plenitudine, singulas praeinsertas Gregorii XIII, Sixti V, Gregorii XV, praedecessorum praedictorum, et nuperas litteras Nostras, omnesque et singulas gratias, concessiones, facultates, Indulgentias, remissiones, relaxationes, immunitates et ampliationes, in eis respective contentas et expressas, singillatim et in specie, Apostolica auctoritate tenore praesentium confirmamus et innovamus.

Our Lady titular Patroness

Sane dignum et congruum arbitrantes ut, quemadmodum Pri- 1032
maria Congregatio seu Primarium Sodalitium praedictum sub gloriosissimae Dei Genitricis titulo et protectione in via pietatis progreditur, ita et aliae piorum Sodalium Congregationes quae spiritualium gratiarum hujusmodi participationis consortes sunt aut

esse cupiunt, sub tantae Virginis patrocinio et auspiciis in similium piorum operum exercitatione proficiant, et per hoc eidem Primariae Congregationi seu Primario Sodalitio tanquam membra capiti con-
1033 gruere dignoscantur: decernimus et statuimus ut, si aliquod fuerit hujusmodi Sodalitium aut Congregatio apud Ecclesias, Domos, Collegia seu Residentias Presbyterorum Societatis Jesu, cujus titulus non quidem Beatae Mariae Virginis, sed vel alicujus Sancti vel cujuslibet alterius generis exsistat; quo valeat in posterum Indulgentiis et gratiis frui et gaudere quae praefato Primario Sodalitio seu Primariae Congregationi, cui aggregari cupiat seu jam aggregatum fuerit, ab Apostolica Sede concessae sunt, aut in futurum forsan concedentur, Beatissimam Virginem Mariam in Patronam etiam eligere, ejusdemque mysterium aliquod seu festivitatem pro
1034 titulo, simul cum alio Patrono aut titulo sibi alias electo, seu deinceps eligendo, assumere et retinere debeat. **Another Patron**

1035 Nos enim auctoritate praedicta concedimus ut Indulgentia plenaria quam praefatus praedecessor, Gregorius Papa XIII, eisdem Sodalibus et omnibus Christi fidelibus, vere poenitentibus et confessis, Sacraque Communione refectis, ejusdem Primariae Congregationis Ecclesiam in festo Annuntiationis Beatae Mariae visitantibus, ibique Deum Optimum Maximum juxta expressam ibidem ipsius praedecessoris mentem precantibus, in praeinsertis ipsius litteris concessit, ea, quoad alias Congregationes, eidem Primariae aggregatas seu aggregandas, pro eo die concessa censeatur quo die hujusmodi festum seu mysterium Beatae Mariae Virginis celebratur et colitur, cujus festivitatis aut mysterii titulo Congregationes hujusmodi insignitae fuerint. **Indulgence for the primary titular Feast**

1036 Et nihilominus tam ipsis Sodalibus quam aliis quibuscumque Christi fidelibus, vere poenitentibus et confessis, et Eucharistici Panis Communione refectis, qui Ecclesiam seu Oratorium aut Sacellum et locum hujusmodi Congregationum in die festo alterius Patroni hujusmodi, a primis vesperis usque ad occasum solis ipsius **for the secondary**

1037 festi, vel, si alter hujusmodi Patronus et titulus non adsit, uno alio die in singulos annos a cujuslibet Congregationis Moderatore designando, a primis nempe vesperis ad occasum solis diei hujusmodi visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione et Sanctae Matris Ecclesiae exaltatione pias ad Deum preces fuderint, similem Indulgentiam plenariam, etiam in suffragium animarum fidelium defunctorum cujusque arbitrio applicandam, sine praejudicio alterius, pro festivitate seu titulo Beatae Mariae Virginis ut supra, atque aliarum similium per praedecessores Nostros, ut praefertur, eisdem Congregationibus concessarum, simili motu, scientia et potestate concedimus et elargimur. **or once a year**

Wherever kept

Hoc insuper decernentes, ut, si ob aliquam causam locus sive 1038
Ecclesia aut Oratorium seu Sacellum ad Sodalitii conventus destinatum varietur, aut quomodolibet, sive in perpetuum sive ad tempus, immutetur, vel etiam, pro majori populi commoditate et solemniori festivitatis celebritate, tam tituli principalis quam Patroni et tituli minus principalis festum in alia Ecclesia seu Templo, de consensu Moderatoris, celebrari contingat, nihilominus eadem Indulgentia tam Sodalibus quam aliis quibuscumque Christi fidelibus aliam hujusmodi Ecclesiam seu Templum aut Oratorium rite visitantibus aeque suffragetur ac si consuetam et propriam ipsius Sodalitii Ecclesiam seu Oratorium aut Sacellum et locum ad ipsius conventus designa-

Translation

tum visitarent; utque praeterea, quatenus unum aut alterum titulare 1039
festum hujusmodi, seu etiam utrumque, ab aliqua ex praedictis Congregationibus proprio die non satis opportune aut solemniter celebrari possit, liceat praedicto Praeposito Generali tunc et pro tempore exsistenti, aut Superiori loci ejusdem Societatis, aliam diem — seu Dominicam infra octavam, sive diem octavam ipsius festi, sive aliam diem infra annum — pro hujusmodi festivitatum celebratione et pro concessae Indulgentiae acquisitione, juxta sin-

Votive Mass

gularum hujusmodi Congregationum opportunitates, designare. Quo 1040
casu etiam permittimus ut, si dies electa impedita fuerit festo duplici, una Missa votiva solemnis de hujusmodi translato festo celebrari possit.

If several meetings occur in the week

Cum autem Nos ipsi, in praeinsertis Nostris litteris, omnibus 1041
ejusdem PRIMAE-PRIMARIAE aliarumque Sodalitatum seu Congregationum hujusmodi eidem aggregatarum Sodalibus, ut praefertur, dispositis, et propriam cujusque Sodalitii Ecclesiam seu Oratorium, Sacellum aut locum, semel in hebdomada, uno nimirum die quo Sodalitii conventus habeatur, visitantibus, ibique, ut etiam praefertur, orantibus, plenariam similiter Indulgentiam Apostolica liberalitate concesserimus; cumque non raro contingat, ut pluries in hebdomada 1042
saepe dicti Sodales ad pia et consueta exercitia congregentur: ne forte dubium oriatur, quinam ex illis diebus ad praefatam Indulgentiam consequendam sit constitutus; decernimus et declaramus, prae- 1043
fatam plenariam Indulgentiam semel in hebdomada tam a Sodalibus hujusmodi, quam etiam ab earundem Congregationum seu Soda-

Servants of the Sodality

litiorum ministris, seu ipsis inservientibus — ad quos videlicet, donec 1044
hujusmodi Congregationum servitiis addicti fuerint, omnes et singulas Indulgentias, peccatorum remissiones et poenitentiarum relaxationes pro Sodalibus hactenus tam a praedecessoribus Nostris quam a Nobis ipsis concessas, et in posterum forsan concedendas, praesentium tenore, expresse extendimus et iisdem communicamus — acquirendam pro eo die valere qui ad sumendam Sanctissimam 1045

Eucharistiam, aliaque injuncta opera adimplenda, cujuslibet eorum arbitrio eligetur; dummodo tamen die electo, sive matutinis sive vespertinis horis sive etiam praecedenti vespere, Sodalium conventus in consueto Oratorio seu Ecclesia aut loco habeatur.

Obedience urged

1046 Sed tamen omnes et singulos Sodales atque ministros praefatos monemus et in Domino hortamur ut commendatam sibi suisque spiritualibus utilitatibus magnopere profuturam assiduitatem atque frequentiam, quam piis Congregationum hujusmodi exercitationibus praestituros eos esse confidimus, devotae subjectionis et obedientiae merito cumulare studeant; atque ita non solum in reliquis omnibus quae ad earundem Congregationum statum et regimen pertinebunt praefati Praepositi Generalis ac peculiarium Moderatorum ab ipso deputatorum mandatis consiliisque alacri et prompta voluntate obtem-

Choice of day for the Indulgence

1047 perare nunquam recusent; sed in hac etiam re uniformitatem servare, aliisque vicissim Sodalibus exemplo quisque suo insinuare singuli curent; ita ut dies pro consequenda Indulgentia hujusmodi ab unoquoque in singulas hebdomadas eligendus, quod fieri poterit, ille idem sit qui a cujusque Sodalitii seu Congregationis Moderatore proponetur.

Frequent Confession and Communion

1048 Cumque ex praemissis aliisque innumeris tam Nostrae quam praedecessorum Nostrorum voluntatis significationibus satis patere possit quantum Nobis cordi sit, ut Sanctissima Eucharistiae et Poenitentiae Sacramenta juxta Sanctae Matris Ecclesiae mentem tum ab omnibus Christi fidelibus tum vero ab hujusmodi Congregationum Sodalibus frequenti usu ac certo et uberi fructu suscipian-

General Confession

1049 tur; utilissimam atque probatam praxim eisdem Sodalibus magnopere inculcari cupimus ut, sicuti cuilibet eorum optimum consilium datur, per Generalem totius anteactae vitae Confessionem ad primum in hujusmodi Congregationes ingressum se comparandi, ita quoque, semel aut bis in singulos annos, offensiones atque peccata sua, sive ab ultima Generali Confessione sive a primo rationis usu admissa, juxta prudentis Directoris consilium, in amaritudine animae suae iterum recolentes, eaque sincerae poenitentiae spiritu firmoque mentis proposito detestantes, atque legitimi Ecclesiae ministri judicio subjicientes, propriam cum Deo reconciliationem magis magisque asserere ac vitae suae emendationem virtutumque omnium augmentum de die in diem promovere satagant; ut sic identidem renovati spiritu mentis suae novisque semper coelestis gratiae subsidiis confirmati et roborati, dignam Christiana professione ac peculiari Virginis clientela vitam degant ac, divinorum Sacramentorum frequenti participatione vegetati, ad ipsorum promissa tandem in coelis assequenda eorundem virtute praeparentur.

Privilege for it

Idcirco praefatis ipsarum Congregationum Sodalibus, quicumque semel aut bis in anno vere poenitentes Generalem hujusmodi Confessionem, ut praefertur, expleverint, eaque peracta, Sacram Eucharistiam sumpserint, nova ac speciali gratia concedimus ut, quamvis non in propria ipsorum Sodalitii, sed in alia quacumque Ecclesia sive Oratorio aut Sacello, prout cujusque devotionis aut opportunitatis ratio tulerit, Eucharisticum Panem percipiant, ibique praescriptas Deo preces offerant, nihilominus Indulgentiam plenariam, quam in consuetis Sodalitii locis semel in singulas hebdomadas assequendam superius concessimus, in alia hujusmodi Ecclesia seu sacra aede similiter consequi possint et valeant. 1050

Works of Charity

Omnibus demum ac singulis praedictarum Congregationum Sodalibus caritatem fraternitatis enixe commendamus, tam inter se mutuo quam erga omnes Christi fideles, studiose servandam ac sedulo exercendam; ut et religionis et misericordiae opera continenter exsequentes, duobus praeceptis intenti in quibus universa lex pendet et prophetae, Ecclesiam Dei laetificare et juvare non desinant. 1051

Indulgences for them

Hinc est quod Nos in praeinsertis Nostris litteris, majorem prospicientes necessitatem qua fideles infirmitate corporis laborantes spiritualibus et temporalibus fraternae caritatis subsidiis indigent, inter alias Indulgentias quas pro Sodalibus exercentibus varia pietatis opera elargiti fuimus, quasque etiam ad personas Sodalitiorum ministeriis atque servitiis addictas expresse extendimus, speciales quoque concessimus iis qui, per campanae signum de extremo alicujus fidelis agone aut transitu admoniti, Deum Optimum Maximum pro infirmi salute aut ejus felici transitu, vel pro defuncti requie, fuerint deprecati. 1052

Indulgence for the sick

Atque insuper omnibus et singulis, tam ipsius Primariae quam aliarum ipsi aggregatarum Congregationum Moderatoribus, ejusdem Societatis Jesu Presbyteris, nunc et pro tempore exsistentibus et futuris, qui ipsarum Congregationum Sodales aut ministros infirmos, de Superiorum suorum licentia, visitaverint, eosque spiritualibus monitis sive ad morborum incommoda patienter toleranda sive ad mortem de manu Domini libenter acceptandam adjuverint, et coram aliqua crucifixi Salvatoris nostri imagine ter saltem Orationem Dominicam et Salutationem Angelicam juxta Nostram et Sanctae Matris Ecclesiae mentem ab ipsis recitari curaverint, quo die iidem infirmi Sanctissimum Eucharistiae Sacramentum sumpserint, ut ipsis Indulgentiam plenariam, etiam in suffragium fidelium defunctorum, si placuerit, applicandam, Apostolica auctoritate sibi per praesentes delegata, impertiri possint et valeant, simili motu, scientia et potestatis plenitudine concedimus et indulgemus. 1053

1054 Caeterum Oratorio publico sub titulo Beatae Mariae Virginis Pietatis nuncupatae et S. Francisci Xaverii, prope dictum Collegium Romanum et apud Ecclesiam S. Ignatii jamdudum erecto, in quo non sine maximo Christi fidelium in alma Urbe commorantium fructu, singulis diebus salutaria pietatis exercitia frequentantur, illiusque Praefecto seu Moderatori, necnon Confratribus et personis eidem Oratorio illiusque functionibus opem et operam adjutricem praestantibus, omnes et singulas Indulgentias, peccatorum remissiones, poenitentiarum relaxationes aliasque spirituales gratias dictae Primariae Congregationi seu Primario Sodalitio ejusque Sodalibus a Nobis et praedictis praedecessoribus Nostris, per singulas praeinsertas et praesentes Nostras litteras respective concessas, injuncta tamen opera rite et congrue adimplendo assequendas, etiam ipsarum praesentium vigore, concedimus et communicamus. Per hoc autem non intendimus alias quascumque Indulgentias, etiam plenarias, Oratorio ejusque Confratribus et personis praedictis per Sedem Apostolicam peculiariter concessas revocare, neque eis ullatenus derogare.

The Caravita

Confirmatory clauses

1056 Praesentes demum litteras nullo unquam tempore de subreptionis vel obreptionis aut nullitatis vitio vel intentionis Nostrae seu quopiam alio defectu notari, impugnari vel retractari aut revocari ullatenus posse neque debere, sed semper et in perpetuum validas et efficaces exsistere suosque plenarios et integros effectus sortiri et obtinere debere, nec sub quibuscumque similium vel dissimilium gratiarum revocationibus, suspensionibus, limitationibus, derogationibus aut aliis contrariis dispositionibus, per Nos vel alios Romanos Pontifices praedecessores Nostros, aut Sedem Apostolicam, etiam motu, scientia et potestatis plenitudine paribus, pro tempore quomodolibet factis comprehendi; sed semper ab illis exceptas et, quoties illae emanabunt, toties in pristinum statum restitutas, repositas et plenarie reintegratas esse et censeri, omnibusque et singulis quos ipsae concernunt plenissime suffragari debere; et si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter, contigerit attentari, irritum et inane decernimus.

1057 Non obstantibus una de Indulgentiis non concedendis ad instar, et altera per quam voluimus quod in litteris Indulgentiarum apponatur clausula quod, si Ecclesiae aut Ecclesiis vel personis quibus Indulgentiae conceduntur aliqua alia Indulgentia foret concessa de qua inibi specialis mentio facta non esset, hujusmodi litterae essent nullae; aliisque Nostris et Cancellariae Apostolicae regulis; necnon praedicti Clementis praedecessoris super modo et forma Confraternitates erigendi et aggregandi edita, cui ad praemissorum omnium et singulorum validitatis effectum, hac vice dumtaxat, specialiter et expresse ac latissime et plenissime, motu, scientia et po-

The *Quaecumque*

testatis plenitudine similibus, harum serie derogamus; et aliis Apostolicis Constitutionibus, nec non omnibus illis quae singuli praedecessores praedicti in suis praeinsertis litteris voluerunt non obstare; caeterisque contrariis quibuscumque.

Copies

Volumus autem ut earundem praesentium transsumptis, etiam 1059
impressis, Secretarii praedictae Societatis Jesu vel Notarii publici manu subscriptis, et alicujus personae in dignitate ecclesiastica constitutae, vel pro tempore exsistentis Praepositi aut Vicarii Generalis ejusdem Societatis, sigillo munitis, eadem prorsus fides ubique locorum, tam in judicio quam extra illud, adhibeatur, quae praesentibus adhiberetur, si forent originaliter exhibitae vel ostensae.

Nulli ergo omnino hominum liceat hanc paginam Nostrae ab- 1060
solutionis, confirmationis, decreti, statuti, concessionis, declarationis, indulti, derogationis et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac BB. Petri et Pauli, Apostolorum ejus, se noverit incursurum.

Datum Romae, apud Sanctam Mariam Majorem, anno Incarnationis Dominicae MDCCXLVIII, quinto kalendas Octobris, Pontificatus Nostri anno nono.

D. Card. PASSIONEUS

I. Datarius.

INSTITUTUM S. J., *I. 283, ff.*

No. 33. **18 January, 1749.**

Letter of Father General RETZ. *Growth and fruits of Sodalities; benefits conferred on them by the Sovereign Pontiffs; the* Golden Bull; *care in the choice of Directors.*

Growth

Inter media fere praecipua quae ad amplificandum Divinum 1061
cultum et ad animarum salutem consequendam excogitavit Societas nostra, merito censentur Marianae illae Congregationes, quae in omnibus ubique Collegiis Domibusque tum pro juniori aetate tum pro statu grandioribus sunt institutae, eo numero ac varietate ut jam alicubi singulis fere hominum ordinibus sua assignata sit certa ac propria Congregatio; ipsis etiam agricolis.

Fruits

Magnum hinc certe et uberiorem in dies videmus existere fru- 1062
ctum; secundante enim Deo nostrorum hominum coepta, et protegente suos istos coetus Virgine Beatissima, usu ipso docemur in his conventibus, veluti in palaestris totidem Christianae pietatis, fingi mortalium animos, mores castigari, virtutes imbui, atque ad omnia

religionis officia excoli atque incalescere, novamque vitae formam induci.

1063 His rebus moti sunt retroactis temporibus Romani Pontifices ut, pro ea quam gerunt Christianae reipublicae cura ac providentia, instituta haec saluberrima tuerentur auctoritate Apostolica, privilegiis ornarent amplissimis et magnis Indulgentiarum largitionibus locupletarent; potestate etiam facta Praepositis Generalibus Societatis Sodalitia eadem multiplicandi pro libitu intra quaelibet Ordinis Domicilia, aggregandique huic Primario quod in Collegio nostro Romano sub titulo Virginis Annuntiatae est collocatum. **Pontifical favors**

1064 At novissime Sanctissimus in Christo Pater et Dominus noster Benedictus Papa XIV, animo reputans istiusmodi Congregationum utilitates sane multas et maximas, quarum particeps olim fuit in privata fortuna, nostrisque humillimis precibus perquam benigne, ut solet, annuens, non solum fovendas illas et exornandas suscepit exemplo praedecessorum suorum; verum etiam omnium ante se Pontificum beneficentiam multis partibus superavit edita Apostolica Constitutione, aurea bulla firmata et Societati nostrae perhonorifica, qua privilegia istarum Sodalitatum omnia et Indulgentiarum concessiones pristinas prolixe confirmat, innovat et ex parte amplificat; ut etiam si multum huic Pontifici vere optimo debemus pro tot aliis ejus ac maximis in nostrum Ordinem meritis, hujus quidem certo beneficii magnitudini nulla possit par gratiarum actio inveniri. ***Golden Bu.***

1065 Nunc ergo nos Pontificiae Constitutionis exemplar ad Reverentiam Vestram transmittimus, cujus erit curare ut innotescat in omnibus suae Provinciae Sodalitatibus, tum ut Sodales singuli sciant quibus de novo ditati sint ex Ecclesiae thesauro donis, tum etiam ut excitentur ad fundendas in communi preces pro Pontifice tam benemerito, eique felicitatem, ut dignum est, comprecentur. **Copy sent**

1066 Illud tamen praecipue injungimus Reverentiae Vestrae, ut Sodalitatibus moderandis neminem praeficiat posthac nisi cum exquisito delectu, eosque ex omnibus deligat quorum probata sit virtus atque prudentia; ne forte Directorum socordia vel negligentia intereat fructus animarum qui hactenus ex hoc ministerio, Deo favente, perceptus est, et quem uberiorem sperat Sanctitas Sua. Hanc nostram epistolam curet Reverentia Vestra ut in singulis Collegiis ac Domibus Provinciae suae in publica mensa perlegatur; meique sit memor in Sanctis suis Sacrificiis. **Directors to be carefully chosen**

Romae, 18 Januarii, 1749.

Reverentiae Vestrae
Servus in Christo,
Franciscus Retz

Selectae epistolae, *pp. 108, 109.*

No. 34. 15 July, 1749.

Brief QUEMADMODUM PRESBYTERI of Benedict XIV. *The Indulgences of the Sodality granted to the members of the Society of Jesus; special concession to sovereigns; the Indulgences of the Forty Hours granted for a triduum of Exposition in Sodality Chapels.*

BENEDICTUS PAPA XIV
AD PERPETUAM REI MEMORIAM

Preamble

QUEMADMODUM PRESBYTERI regulares Societatis Jesu non ultimum 1067
locum et gradum inter tot religiosos Ordines, Congregationes et Instituta in Catholica Ecclesia sibi vindicant, quippe qui assiduis laboribus omnes utriusque sexus Christi fideles in omnibus Christianae pietatis et doctrinae virtutibus et studiis erudire et imbuere contendunt; ita, omni procul dubio, merentur ut iisdem quibus Apostolica haec Sancta Sedes nonnullos alios Religiosos Ordines, Congregationes et Instituta cumulavit, ipsos etiam Apostolicae benignitatis privilegiis, gratiis et indultis augeamus...

Sodality Indulgences granted to Jesuits

Deinde ut iidem Presbyteri, clerici et laici ejusdem Societatis 1068
pro tempore exsistentes, et neque Congregationibus PRIMAE-PRIMARIAE dictis vel eidem aggregatis seu pro tempore aggregandis adscripti, neque ipsarum Congregationum Oratoria frequentantes neque visitantes, sed eadem pietatis opera quae Sodales earundem Congregationum praestare solent exercentes, ac sive proprias publicas Ecclesias sive antedicta Oratoria domestica visitantes, easdem Indulgentias, peccatorum remissiones et poenitentiarum relaxationes quas consequerentur, si, iisdem Congregationibus adscripti, ipsarum Congregationum Oratoria visitarent, consequi possint et valeant, sine praejudicio aliarum Indulgentiarum ipsis quomodolibet concessarum, auctoritate et tenore paribus, indulgemus et elargimur.

and to Sovereigns

Praeterea omnibus et singulis Regibus, Principibus, Ducibus 1069
et Comitibus, supremam potestatem habentibus, eorumque consanguineis et affinibus primi et secundi gradus dumtaxat, qui Congregationibus ubique locorum erectis et erigendis vel PRIMAE-PRIMARIAE hujusmodi adscribi petierint, etsi absentibus, eadem tamen pietatis opera, ut praemittitur, exercentibus, et aliquam ad eorundem commodum et placitum Ecclesiam visitantibus, easdem, ut supra, Indulgentias, remissiones et relaxationes itidem concedimus et impertimur.

Triduum of Exposition

Insuper, ut omnes et singuli Christi fideles qui expositioni 1070
Sanctissimi Eucharistiae Sacramenti in Oratoriis supradictarum Congregationum PRIMAE-PRIMARIAE vel eidem aggregatarum seu pro tem-

pore aggregandarum, spatio continui tridui per aliquod temporis spatium faciendae interfuerint, ibique oraverint, ac caetera injuncta opera praestiterint, Indulgentias, peccatorum remissiones poenarumque relaxationes quas consequerentur si Ecclesiis in quibus expositio Sanctissimi Eucharistiae Sacramenti per quadraginta continuas horas fieri solet visitarent, consequi possint et valeant, tenore et auctoritate paribus itidem concedimus et impertimur...

1071 Non obstantibus Nostra et Cancellariae Nostrae regula de non concedendis Indulgentiis ad instar, ac in universalibus provincialibusque et synodalibus Conciliis editis generalibus vel specialibus constitutionibus et ordinationibus; caeterisque contrariis quibuscumque. **Confirmatory clauses**

1072 Praesentibus perpetuis futuris temporibus valituris.

1073 Volumus autem ut earundem praesentium litterarum transsumptis seu exemplis, etiam impressis, manu alicujus Notarii publici subscriptis, et sigillo personae in dignitate ecclesiastica constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur iisdem praesentibus, si forent exhibitae vel ostensae. **Copies**

Datum Romae, apud Sanctam Mariam Majorem, sub annulo Piscatoris, die decima quinta Julii, MDCCXLIX, Pontificatus Nostri anno nono.

CAJETANUS AMATUS.

INSTITUTUM S. J., *I. 293, ff.*

No. 35. 8 September, 1751.

Brief QUO TIBI of Benedict XIV. *Power is given to aggregate to the* PRIMA-PRIMARIA *any Sodality of either sex, or of both, which is in a Jesuit House or Church.*

DILECTO FILIO IGNATIO VICECOMITI
moderno et pro tempore exsistenti
Praeposito Generali Societatis Jesu,

BENEDICTUS PAPA XIV

Dilecte fili, salutem et Apostolicam benedictionem.

1074 QUO TIBI, dilecte fili, magis notum fiat quam propensa tibi ac Societati, cujus supremum regimen nuper adeptus laudabiliter geris, opportune gratificandum voluntate feramur: paterna benignitate precibus annuere non dedignamur quas dilectus filius Vespa- **Preamble**

sianus Trigona, ejusdem Societatis Presbyter, Nobis etiam maxime commendatus, nuper porrexit.

Sodality of both sexes at Palermo

Humiliter enim nobis exposuit quod in Templo Domus Professae 1075
ejusdem Societatis in civitate Panormi erecto, instituta reperitur publica utriusque sexus Congregatio dicta de Poenitentia sub invocatione Sanctae Mariae Magdalenae, quae a duobus memoratae Societatis Presbyteris magno cum animarum fructu regitur, et in qua singulis feriis tertiis cujuslibet hebdomadae quam plurima Christianae pietatis officia peraguntur.

Hanc autem Congregationem a felicis recordationis Alexandro 1076
Papa VII, praedecessore Nostro, decima quinta mensis Julii, MDCLV, canonice erectam, die undecima mensis Maji, MDCLXXVIII, Venerabilis Innocentius XI, praedecessor itidem Noster, confirmavit; cum ea tamen, quemadmodum in Apostolicis utriusque praedecessoris Nostri in simili forma Brevis litteris praescribitur, conditione ut nulli deinceps cuivis Congregationi aggregari possit; aliter Indulgentiae aliaque coelestia munera ipsi Congregationi de Poenitentia concessae et concessa nullius essent valoris et momenti.

Quoniam autem Nos, per alias Nostras in pari forma Brevis 1077
et sub Bulla Aurea expeditas litteras, Congregationi PRIMAE-PRIMARIAE dictae et in aedibus Collegii Romani ejusdem Societatis tuae institutae quamplurimos Indulgentiarum et divinorum charismatum thesauros elargiti sumus, ipse Vespasianus, exoptans ut, non obstante conditione in laudatis Alexandri et Innocentii praedecessorum litteris apposita, ac firmis remanentibus Indulgentiis per eosdem praedecessores praefatae Congregationi de Poenitentia impertitis, eadem Congregatio de Poenitentia PRIMAE-PRIMARIAE antedictae aggregari possit. Nobis propterea humiliter supplicavit ut in praemissis opportune providere de benignitate et auctoritate Apostolica dignaremur.

Power for any Sodality in a Jesuit institution

Nos itaque, nihil impensius cupientes quam ut omnes Christi 1078
fideles ad Christianae pietatis exercitia peragenda suaviter fortiterque per coelestia etiam munera alliciantur, et amplioribus gratiarum favoribus te, dilecte fili, tuamque Societatem prosequentes, tibi, moderno et pro tempore exsistenti Societatis Jesu Praeposito Generali, tenore praesentium, Apostolica auctoritate, facultatem tribuimus et impertimur ut non solum saepe dicta Congregatio de Poenitentia in Templo Domus Professae Panormi, ut praemittitur, erecta, sed omnes et singulae, tam virorum quam mulierum sive utriusque sexus, Congregationes, Confraternitates et Sodalitia, sive in aedibus sive in Ecclesiis Societatis Jesu ubique locorum, canonice tamen erectae et erecta sive erigendae et erigenda, non obstantibus quibuscumque Apostolicis, sive pro particulari Congregatione sive generaliter editis, Constitutionibus in contrarium earundem praesentium facien-

tibus, PRIMAE-PRIMARIAE praefatae aggregare seu aggregari facere ac permittere possis et valeas, et quilibet successorum tuorum possit et valeat.

1079 Interim Apostolicam benedictionem tibi, dilecte fili, et ejusdem Societatis religiosis alumnis peramanter impertimur.

1080 Volumus autem ut earundem praesentium litterarum transsumptis seu exemplis, etiam impressis, manu alicujus Notarii publici subscriptis et sigillo personae in dignitate ecclesiastica constitutae munitis, eadem prorsus fides adhibeatur quae ipsis praesentibus adhiberetur, si forent exhibitae vel ostensae. **Copies**

Datum Romae, apud Sanctam Mariam Majorem, sub annulo Piscatoris, die octavo Septembris, MDCCLI, Pontificatus Nostri anno duodecimo.

CAJETANUS AMATUS.

INSTITUTUM S. J., *I. 297, 298.*

No. 36. 15 January, 1752.

Rescript of the Sacred Congregation of Indulgences. *The Church in which there is a Confraternity of an Order is not therefore one in which can be gained the Indulgences granted for visiting a Church of that Order.*

LAUDENSIS

1081 Exstat in parochiali Ecclesia SS. Naboris et Felicis civitatis Laudensis Confraternitas sub invocatione SS. Nominum Jesu et Mariae Ordini Sanctissimae Trinitatis Redemptionis Captivorum juxta Constitutionem felicis recordationis Clementis VIII incipientem QUAECUMQUE, anno 1664, aggregata. Parochus dictae Ecclesiae, ea ductus opinione quod ista in qua Confraternitas praedicta reperitur erecta sit et dici possit Ecclesia Ordinis laudati, ac proinde eaedem omnino in illa reperiantur Indulgentiae quae in ista, super januam dictae parochialis Ecclesiae invitatoriam posuit retinetque tabellam hisce verbis inscriptam: " Visitando questa chiesa s' acquistano le Indulgenze concesse ad ogni chiesa dell' Ordine della Santissima Trinità ". Hinc Episcopus Laudensis, ne fideles in re tanti momenti maneant decepti, veritatis amore permotus, rem totam huic Sacrae Congregationi discutiendam humillime proposuit. **Statement**

1082 Sacra igitur Congregatio Indulgentiis Sacrisque Reliquiis praeposita, audito prius his desuper Procuratore Generali Ordinis Sanctis-

simae Trinitatis Redemptionis Captivorum, ac diligenter examinatis rationibus hinc inde deductis, formatisque tandem dubiis:...

Question 2. An Ecclesiae in quibus erectae sunt Confraternitates praedictae dici possint Ecclesiae Ordinis ad hoc ut fidelis quilibet qui non fuerit eis adscriptus consequi valeat aliquas Indulgentias eas visitando; . . . . die 12 Januarii, 1752, rescribendum esse censuit: 1083

Answer Ad 2: Negative et amplius.... 1084

Approval De quibus omnibus facta per me, infrascriptum ipsius Sacrae Congregationis Secretarium, die 15 ejusdem mensis, Sanctissimo Domino Nostro relatione, Sanctitas Sua votum Sacrae Congregationis benigne approbavit. 1085

DECRETA AUTHENTICA S. C. INDULG., *No. 190.*

No. 37. **28 August, 1752.**

Rescript of the Sacred Congregation of Indulgences. *For valid erection no act but the Bishop's is necessary.*

ANGELOPOLITANA

Statement Cum in parochiali Ecclesia loci de Huamantla, Angelopolitanae dioecesis, magnam habeat venerationem quaedam miraculis clara imago Jesu Christi Redemptoris Nostri Domini DEL DESPOSO nuncupata, et in ejus Capella ejusque in honorem et cultum centum abhinc circiter annis, auctoritate Ordinarii, instituta sit pia utriusque sexus Christi fidelium Confraternitas; nunc vero Presbyteri Joseph Nicolaus et Ignatius Xaverius Cavallero, germani fratres, dictae Capellae reparatores et egregii benefactores, caeterique ejusdem Confraternitatis Confratres et Consorores, dubitantes de ipsius subsistentia et canonica erectione, ad effectum gaudendi Indulgentiis, tam obtentis quam obtinendis, eo quia ab Apostolica Sede non fuerit confirmata, supplicarunt humillime pro benigna declaratione: 1086

Questions 1. An dici possit canonica dictae Confraternitatis erectio, solius Ordinarii auctoritate facta; 1087

2. An reportari debeat Apostolica confirmatio. 1088

Answers Quibus Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, die 28 Augusti, 1752, rescribendum esse censuit: 1089

Ad 1: Affirmative.

Ad 2: Non indigere.

DECRETA AUTHENTICA S. C. INDULG., *No. 195.*

No. 38. 29 March, 1753.

Brief QUANTUM SECESSUS of Benedict XIV. *Praise is bestowed on the Spiritual Exercises; Indulgences are granted for making them in Jesuit establishments.*

BENEDICTUS PAPA XIV
AD PERPETUAM REI MEMORIAM

1090 QUANTUM SECESSUS illi ab omni mundanarum rerum strepitu remoti, in quo Christi fideles sese interdum recipientes in meditationibus exercentur aeternis ad vitam sive male actam corrigendam sive in melius confirmandam et ad aeternam salutem facilius comparandam semper profuerint, experientia ipsa tam compertum exploratumque est ut Sancti Patres et spiritualis vitae magistri atque ipsi Romani Pontifices, praedecessores Nostri, non solum ad eos saepissime frequentandos verbis et exemplis, verum etiam coelestium munerum thesauris, eosdem Christi fideles excitare, adhor- **Preamble**
1091 tari et allicere non destiterint... Ut majori cum fructu spirituale ejusmodi opus fiat, ad augendam eorundem Christi fidelium devotionem et animarum salutem coelestibus Ecclesiae muneribus comparandam pia caritate intenti:

1092 Iis omnibus sive singulis qui in aliquo Collegio, Domo aut Se- **Grant**
cessu, vel in publica etiam Ecclesia seu Cappella dictae Societatis ubicumque locorum existentibus, et tam hactenus erectis quam in posterum erigendis, quoties Spiritualia hujusmodi Exercitia, ut praemittitur, per quodcumque dierum spatium, semel aut pluries in anno, vel per unum etiam diem semel in mense peregerint, et vere poenitentes et confessi ac Sacra Communione refecti Ecclesiam sive Oratorium ejusdem Collegii vel Domus vel Secessus visitaverint, et ibi pro Christianorum Principum concordia, haeresum extirpatione et Sanctae Matris Ecclesiae exaltatione pias ad Deum preces effuderint; toties plenariam omnium peccatorum suorum Indulgentiam et remissionem, quam per modum suffragii fidelibus defunctis applicare possint, misericorditer in Domino concedimus.

INSTITUTUM S. J., *I. 301, ff.*

No. 39. **16 May, 1753.**

Brief DEDIMUS SANE of Benedict XIV. *The faculties and Indulgences granted in the brief* QUANTUM SECESSUS *are extended to non-Jesuit establishments.*

BENEDICTUS PAPA XIV
AD PERPETUAM REI MEMORIAM

DEDIMUS SANE, paucis abhinc mensibus, alias Nostras in simili forma Brevis litteras tenoris sequentis:

" BENEDICTUS PAPA XIV
AD PERPETUAM REI MEMORIAM

QUANTUM SECESSUS. . . . . "

Exercises given outside Jesuit institutions

Quoniam autem idem Ignatius Vicecomes, Praepositus Generalis, iterum Nobis nuper humiliter exponi fecit frequenter evenire quod religiosi ejusdem Societatis alumni, tam qui ad missiones ubique terrarum peragendas pergunt, quam qui, in ejusdem Societatis Domibus et Collegiis ac Seminariis commorantes, assiduam in procuranda aeterna Christi fidelium salute operam impendunt, requiruntur ut Spiritualia hujusmodi Exercitia, non solum populo in publicis quibuscumque Ecclesiis convenienti, verum etiam in Ecclesiis sive Oratoriis.... quarumcumque Congregationum et Sodalitatum..... 1093

Petition

tradant;.... ea propter Nobis humiliter supplicari fecit ut omnes et singulas tum Indulgentias tum facultates in praeinsertis Nostris litteris contentas ad ejusmodi effectum extendere de benignitate 1094

Grant

Apostolica dignaremur... Tenore praesentium, Apostolica auctoritate, omnes et singulas Indulgentias, peccatorum remissiones poenarumque relaxationes, necnon facultates absolvendi a quibuscumque peccatis et censuris cuicumque, etiam Sedi Apostolicae (non tamen per litteras die Coenae Domini legi solitas), reservatis in praeinsertis Nostris litteris contentas et a Nobis concessas atque impertitas, ad omnes et singulos ejusdem Societatis religiosos alumnos, ubique locorum, sive missionarios in actu missionum quarumcumque, sive in quibusvis tam publicis quam privatis Ecclesiis et Oratoriis et piis locis et aedibus, vel saecularibus vel regularibus quorumcumque Ordinum, Institutorum, Collegiorum Seminariorumque, necnon quarumcumque Congregationum et Sodalitatum et Monasteriorum monialium oblatarumque et Conservatoriorum virginum ac mulierum, de Superiorum licentia, Spiritualia hujus- 1095

modi Exercitia vel diem quem appellant praeparationis ad mortem tradentes, sacramentalesque Confessiones tempore vel occasione eorundem Exercitiorum excipientes, et ad Sacerdotes iisdem a Superioribus adjunctos socios, ut praemittitur, sub iisdem omnino modo et forma, sub quibus in praeinsertis Nostris litteris praescribitur, in perpetuum extendimus, concedimus atque impertimur.

INSTITUTUM S. J., *I. 304, f.*

No. 40. 1757.

Decree of the Father General of the Society of Jesus. *To Superiors are communicated faculties for choosing a title, for the public Feast of the secondary title, and its translation to a Church or Chapel not of the Sodality, for another Feast in Sodalities which have no secondary title and for transferring Sodality Feasts.*

1096 251. Omnes Congregationes aggregatae et in posterum aggregandae Primariae Urbis, ut frui possint Indulgentiis et gratiis concessis aut concedendis, Beatissimam Virginem Mariam in Patronam principalem et in titulum, sub invocatione alicujus ejus mysterii, 1097 eligere et retinere debent, simul cum alio Patrono seu titulo alias 1098 fortasse electo seu, si voluerint, eligendo: concessa etiam facultate celebrandi Festum utriusque tituli suis diebus vel aliis..., cum Indul- 1099 gentia plenaria; et insuper addita concessione celebrandi Festum tam tituli principalis quam Patroni et tituli minus principalis in alia Ecclesia et Oratorio, si ob aliquam causam Sacellum Sodalitii varietur, aut minus opportunum pro populi commoditate et festivitatis celebritate videatur, ex arbitrio et consensu Moderatoris.

Primary and secondary title

Transfer of these Feasts

1100 252. Committitur Superioribus ut Congregationes jam erectae ante annum 1748 titulum aliquem assumant sub invocatione Beatae Mariae Virginis, si illum non habebant, ut praescribitur numero antecedenti. Ipsorum etiam erit indulgere usum facultatis circa publicum Festum tituli secundarii, ejusdemque Festi translationem ad alias Ecclesias seu Cappellas extra Congregationem.

Communication of powers

1101 253. Moderatores praedictarum Congregationum quae unicum titulum habuerint sub invocatione Beatae Mariae Virginis, possunt, singulis annis, unum alium diem eligere, et in eo, tam in Sacello Congregationis quam in qualibet alia Ecclesia, ut dictum est nu-

Second Feast

mero praecedente, 251, aliud Festum celebrare cum Indulgentia plenaria pro Sodalibus et quibuscumque aliis fidelibus confluentibus ad visitationem Congregationis, seu Templi aut Sacelli pro festivitate electi.

Communication 254. Superioribus committitur usus praecedentis facultatis, circa alium festum diem a Moderatore eligendum. 1102

Power granted 249. Ex concessione Benedicti XIII, ut in decreto Sacrae Congregationis, 26 Novembris, 1728, Festum titulare, sub invocatione Visitationis aut Praesentationis sive alterius festivitatis Beatae Mariae Virginis, potest transferri ad Dominicam intra octavam in nostris externorum Congregationibus, in quibus etiam Missa celebrari poterit de Festo translato. 1103

Ex Constitutione Sixti V, ROMANUM DECET, III Kalendas Octobres, 1587, in eventu hujusmodi translationis, Indulgentiae similiter in diem translationis hujusmodi, arbitrio Superioris loci dictae Societatis, transferri possunt. 1104

Immo quodvis Festum titulare praedictarum Congregationum potest Praepositus Generalis et Superior localis transferre cum Indulgentia ad Dominicam intra octavam sive diem octavam sive aliam diem intra annum, si non satis solemniter aut opportune propria die celebrari possit. Quo casu etiam permittitur ut, si dies electa impedita fuerit Festo alio duplici, una Missa votiva solemnis de translato celebrari possit. 1105

Communication 250. Hujus facultatis usus conceditur Superioribus localibus; qui tamen non omittant certiores reddere Ordinarios de Indulgentiae publicatione. 1106

INSTITUTUM S. J., *I. 583, 584.*

No. 41. **15 February, 1758.**

Brief LAUDABILE ROMANORUM PONTIFICUM of Benedict XIV.

The ownership of Sodality property in Jesuit Houses and Churches is assigned to the said Houses or Churches.

BENEDICTUS PAPA XIV
AD FUTURAM REI MEMORIAM

Preamble LAUDABILE ROMANORUM PONTIFICUM, praedecessorum Nostrorum, institutum ut, si quas super quibusvis negotiis emergere et erumpere perspexissent contentiones, lites ac disceptationes, statim Apostolica auctoritate et providentia dirimerent componerentque, 1107

eo majore studio tenere ac sectari Nos, in sacrosancti apostolatus specula constitutos, decet, quo per omnem vitae Nostrae aetatem nihil curavimus impensius quam ut, e medio sublatis contentionum, litium disceptationumque forensium dissidiis ac tricis, per solam liquidamque veritatis inspectionem jus suum unicuique tribueretur ac justitia et pax sese invicem oscularentur.

Incorporation

1108 Nuper, pro parte dilecti filii Joannis Antonii Timoni, Vicarii Generalis Societatis Jesu, Nobis expositum fuit quod, juxta facultates eidem Societati ab Apostolica hac Sancta Sede benigne attributas, nonnullae saecularium personarum Congregationes seu Confraternitates in omnibus fere Collegiis seu Domibus regularibus ejusdem Societatis canonice erectae et institutae fuerunt et reperiuntur. Quae quidem Congregationes seu Confraternitates, tanquam Collegiis seu Domibus praedictis, in quibus erectae sunt, conjun-

Ownership

1109 ctae, nihil possidere possunt, quippe quae omnimoda dispositio et dominium omnium supellectilium aliarumque rerum ad illarum usum, commodum et ornatum spectantium, penes Collegium aut Domum regularem hujusmodi, cui incorporatae exsistunt, remanere

Subjection

1110 debet; Congregati vero seu Confratres pro spirituali eorum profectu Praeposito Generali pro tempore exsistenti dictae Societatis, seu pro eo Directoribus ab ipso assignatis et assignandis, in om-

Rules

1111 nibus parere, obtemperare et subesse teneantur; ad ipsummet Praepositum Generalem seu ab illo deputatum, pro spirituali dictarum Congregationum seu Confraternitatum bono, legitime pertinet regulas, statuta et decreta condere, facere et statuere, quae juxta datam a Domino prudentiam opportuniora existimantur; quae quidem regulae, statuta et decreta ab ipso Praeposito Generali, vel a Directoribus ab eodem deputatis, variari et immutari aliaque de novo statui et praescribi possunt, illaque sic variata et immutata et de novo praescripta ipsi Congregati seu Confratres inviolabiliter

Pontifical acts

1112 observare tenentur, prout latius continetur non solum in Constitutione a felicis recordationis Gregorio Papa XIII, praedecessore Nostro, anno MDLXXXIV edita, quae incipit OMNIPOTENTIS DEI, et subinde a recolendae memoriae Sixto Papa V, praedecessore pariter Nostro, per aliam suam Constitutionem anni MDLXXXVI incipientem SUPERNA DISPOSITIONE, confirmata, verum etiam in alia a Nobis MDCCXLVIII pariter edita Constitutione, cujus initium est PRAECLARIS; in qua praesertim reperiuntur haec verba: " In omnibus quae ad Congregationum statum et regimen pertinebunt Generalis Praepositi et peculiarium Moderatorum ab ipso deputatorum mandatis consiliisque alacri ac prompta voluntate obtemperare nunquam recusent ".

Autonomy asserted

Cum autem, sicut eadem expositio subjungebat, ob pravam 1113
humani generis hostis instigationem, in aliqua ex dictis Congregationibus seu Confraternitatibus discordia identidem sata fuerit, et interdum ab aliquibus ex Congregatis contensum sit supellectilia earundem Congregationum multo jure sua esse, claves penes se habere et retinere seseque proprio marte moderari ac debitam proprio Superiori obedientiam negare obsequiumque exuere; ac constitutiones, decreta et statuta condere; ac condita statuta et decreta absque ulla Superiorum approbatione observare; aut semel a Superiore approbata absque ipsorum Congregatorum consensu

Lawsuits in consequence

nunquam variari aut mutari posse; ita ut toties quoties dictae 1114
dissensiones irrepserint, necesse fuerit causas hujusmodi judicialiter sustinere et defendere; et licet in causa Asculana, anno MDCCXIII, in Congregatione tunc exsistentium Sanctae Romanae Ecclesiae Cardinalium negotiis et consultationibus Episcoporum et Regularium praepositorum, perpensa, ejusmodi Congregatio decreverit: "Sodalitates non posse possidere, ipsosque Confratres parere debere Praeposito Generali Societatis"; quod quidem decretum, anno MDCCXL, in causa Firmana ab eadem Cardinalium Congregatione confirmatum fuerit; nihilominus nuper judicio contendere necesse fuerit ut mobilia Congregationis sub invocatione Nativitatis Beatae Mariae Virginis Immaculatae in Collegio Civitatis Castelli erectae, ab illius Congregatis rapta, dictae Congregationi restituerentur; prout quidem in aliis Congregationibus hujusmodi praedictae dissensiones

Petition

irrepserint; – in hoc rerum statu, memoratus Joannes Antonius, 1115
Vicarius Generalis, considerans non minus dispendia hactenus facta quam alia in posterum subeunda, si lites in praemissis producantur ac lites ipsas publicae tranquillitati et Christi fidelium pietati detrimentosas atque adeo dirimendas esse, Nobis humiliter supplicari fecit ut in praemissis opportune providere et ut infra indulgere de benignitate Apostolica dignaremur.

Cases pending withdrawn from other judges

Hinc est quod Nos, qui lites dissidiaque opportunis rationibus 1116
dirimere, illisque ne rursus quandocumque excitentur ansam praecidere studemus, supradictis aliisque ex causis animum Nostrum moventibus adducti, necnon supradictas Constitutiones et decreta a memorata Cardinalium Congregatione edita, ac controversiae et litis hujusmodi statum et merita, nominaque et cognomina ac qualitates judicum et collitigantium, et alia quaecumque, etiam specificam et individuam mentionem et expressionem requirentia, praesentibus pro plene et sufficienter expressis et insertis habentes, motu proprio ac ex certa scientia et matura deliberatione Nostris, deque Apostolicae potestatis plenitudine, quascumque lites et causas super praemissis inter dictos Congregatos seu Confratres ex una et Prae-

positos Collegiorum aut Domorum regularium dictae Societatis ex altera partibus, coram quibusvis judicibus et tribunalibus motas et pendentes, in statu et terminis in quibus de praesenti reperiuntur, ad Nos harum serie cum suis emergentibus, annexis et connexis
1117 avocamus, illasque sic avocatas, motu, scientia, deliberatione ac potestatis plenitudine paribus, perpetuo supprimimus et extinguimus, perpetuumque silentium imponimus. **and suppressed**

1118 Ac insuper, motu, scientia, deliberatione et potestatis plenitudine similibus decreta a memorata Cardinalium Congregatione in causis Asculana et Civitatis Castelli edita confirmamus et approbamus, illisque inviolabilis Apostolicae firmitatis robur adjicimus, omnes et singulos juris et facti, etiam substantiales, defectus, si qui desuper quomodolibet intervenerint, supplemus et sanamus. **Previous decisions approved**

1119 Praeterea, motu, scientia et potestatis plenitudine paribus, perpetuo statuimus, decernimus et mandamus ut Congregationes praefatae jam erectae et quandocumque deinceps erigendae in Collegiis et Domibus regularibus ejusdem Societatis ita dictis Collegiis et Domibus, in quibus erectae existunt, unitae et incorporatae sint et esse debent et intelligantur ut earundem Congregationum Congregati seu Confratres nullum jus, nullumque dominium, nullamque actionem supra aedes, vasa, mobilia, ornamenta et supellectilia quaecumque, tam sacra quam profana, ad easdem Congregationes nunc et pro tempore quandocumque spectantia et pertinentia, ac pro illorum usu et ornatu empta et emenda habent nec habere possint, **Sodalities incapable of possessing**

1120 minusque claves armariorum in quibus mobilia ac supellectilia, aliaquae praemissa asservantur et custodiuntur, nullo modo, nullave ratione et causa, penes se habere et retinere ac praetendere queant, **Keys**

1121 sed dumtaxat eas claves retinere valeant quae a Directoribus earundem Congregationum, a Praeposito Generali ipsius Societatis pro tempore deputatis et deputandis, sponte et ad tempus ipsis Di-

1122 rectoribus benevisum tradantur et consignentur, minusque dictis Congregatis pro tempore existentibus, ullo unquam tempore, licitum sit decreta, statuta, regulas et constitutiones condere, statuere, **Rules**

1123 praescribere et edere; sed facultas condendi, edendi, praescribendi, statuendi et publicandi regulas, constitutiones, statuta et decreta legitime spectet et spectare teneatur, censeatur et debeat ad Praepositum Generalem seu Vicarium Generalem dictae Societatis, qui juxta facultates, ut praefertur, attributas, statuta, decreta, regulas et constitutiones hujusmodi ad sui libitum variare et mutare valeat, nullo

1124 requisito et obtento consensu dictorum Congregatorum, qui ea omnia ad regimen, curam, gubernium et administrationem tum spiritualium tum temporalium ipsarum Congregationum spectantia et pertinentia, quae sive a memorato Praeposito sive Vicario Generali ipsius So- **Obedience**

cietatis aut a Directore ab ipso Praeposito sive Vicario Generali pro tempore assignato seu assignando, injuncta et praescripta fuerint, omnino exsequantur et exsequi debeant et teneantur.

Confirmatory clauses

Decernentes easdem praesentes litteras et in eis contenta quae- 1125
cumque, etiam ex eo quod quilibet, etiam cujusvis status, gradus, ordinis, praeeminentiae et dignitatis aut alias etiam specifica et individua mentione et expressione digni, in praemissis forsan jus vel interesse habentes seu habere quomodolibet praetendentes, illis non consenserint, nec ad ea vocati, citati et auditi, neque causae propter quas ipsae praesentes emanarint sufficienter adductae, verificatae et justificatae fuerint, aut ex alia quacumque, quantumvis juridica, pia, legitima et privilegiata causa, colore, praetextu et capite etiam in corpore juris clauso, etiam enormis, enormissimae et totalis laesionis, nullo unquam tempore de subreptionis, vel obreptionis aut nullitatis vitio seu intentionis Nostrae aut interesse habentium consensus, aliove quolibet, etiam quantumvis magno et substantiali ac inexcogitato et inexcogitabili, defectu notari, impugnari, infringi, retractari, in controversiam vocari aut ad terminos juris reduci, seu adversus illas aperitionis oris, restitutionis in integrum, aliudve quodcumque juris, facti vel gratiae remedium intentari vel impetrari, aut impetrato, seu etiam motu, scientia et potestatis plenitudine paribus concesso vel emanato, quempiam in judicio et extra illud uti seu se juvare ullo modo posse; sed ipsas praesentes litteras semper et perpetuo firmas, validas et efficaces existere et fore suosque plenarios et integros effectus sortiri et obtinere ac illis ad quos spectat et pro tempore quandocumque spectabit in omnibus et per omnia plenissime suffragari, et inviolabiliter observari et adimpleri; sicque et non aliter in praemissis per quoscunque judices, ordinarios et delegatos, etiam causarum Palatii Apostolici Auditores, ac Sanctae Romanae Ecclesiae praedictae Cardinales, etiam de latere Legatos et dictae Sedis Nuntios, sublata eis et cuilibet eorum quavis aliter judicandi et interpretandi facultate et auctoritate, judicari et definiri debere; ac irritum et inane, si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter, contigerit attentari.

Non obstantibus, quatenus opus sit, Nostra et Cancellariae Apo- 1126
stolicae regula de jure quaesito non tollendo, aliisque constitutionibus et ordinationibus Apostolicis ac dictarum Congregationum, etiam juramento, confirmatione Apostolica vel quavis firmitate alia roboratis, statutis et consuetudinibus, privilegiis quoque, indultis et litteris Apostolicis, in contrarium praemissorum quomodolibet concessis, confirmatis et innovatis. Quibus omnibus et singulis, illorum tenores praesentibus pro plene et sufficienter expressis ac de verbo ad verbum insertis habentes, illis alias in suo robore perman-

suris, ad praemissorum effectum hac vice dumtaxat, specialiter et expresse derogamus; caeterisque contrariis quibuscumque.

Datum Romae, apud Sanctam Mariam Majorem, sub annulo Piscatoris, die decimo quinto Februarii, MDCCLVIII, Pontificatus Nostri anno decimo octavo.

Pro D. Card. PASSIONEO,
JOANNES FLORIUS,
Substitutus.

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. IV. 3. Reprinted in* INSTITUTUM S. J., *I. 305, ff.*

No. 42. **7 January, 1765.**

Bull APOSTOLICUM of Clement XIII. *The approval of the Sodality of Our Lady is renewed.*

CLEMENS EPISCOPUS, SERVUS SERVORUM DEI,
AD PERPETUAM REI MEMORIAM

APOSTOLICUM pascendi Dominici gregis munus,....

1127 Congregationes praeterea seu Sodalitia, non modo adolescentium qui ad scholas ventitant Societatis Jesu, sed quaevis alia, sive scholarium tantum sive aliorum Christi fidelium tantum sive utrorumque simul, sub invocatione Beatae Mariae seu quovis alio titulo erecta, et quae in iis pia opera ferventi studio exercentur probamus, praecipuamque erga Beatam Dei Genitricem semper Virginem Mariam devotionem, quae in iis Sodalitiis alitur et promovetur, ma- **Sodalities approved**

1128 gnopere commendamus, Nostrorumque felicis recordationis praedecessorum Gregorii XIII, Sixti V, Gregorii XV et Benedicti XIV Constitutiones quibus ea Sodalitia approbarunt, Nos Apostolica auctoritate Nostra confirmamus, caeterasque omnes Constitutiones a Romanis Pontificibus, praedecessoribus Nostris, in ejusdem Instituti Societatis Jesu functionum approbationem et laudem conditas, quarum singulas hic haberi volumus pro insertis, auctoritate itidem Nobis a Deo tradita, Apostolicae confirmationis Nostrae robore, per hanc Nostram Constitutionem munitas volumus et, si opus sit, velut a Nobis ex integro conditas editasque censeri praecipimus et mandamus. **Pontifical acts confirmed**

1129 Nulli ergo omnino hominum liceat hanc paginam Nostrae approbationis et confirmationis infringere vel ei ausu temerario con- **Sanction**

traire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei et BB. Petri et Pauli, Apostolorum ejus, se noverit incursurum.

Datum Romae, apud Sanctam Mariam Majorem, anno Incarnationis Dominicae MDCCLXIV, septimo idus Januarii, Pontificatus Nostri anno septimo.

N. Card. ANTONELLUS.
C. Card. Pro-Datarius.

INSTITUTUM S. J., *I. 309, ff.*

No. 43. **21 July, 1773.**

Brief DOMINUS AC REDEMPTOR of Clement XIV. *The Society of Jesus is suppressed and its Superiors are deprived of all their powers.*

CLEMENS PAPA XIV
AD PERPETUAM REI MEMORIAM

DOMINUS AC REDEMPTOR noster Jesus Christus.....

The Society of Jesus suppressed

Saepe dictam Societatem exstinguimus et supprimimus: tollimus 1130
et abrogamus omnia et singula ejus officia, ministeria et administrationes, Domus, scholas, Collegia, hospitia, grangias et loca quaecumque, quavis in provincia, regno et ditione exsistentia et modo quolibet ad eam pertinentia; ejus statuta, mores, consuetudines, decreta, Constitutiones, etiam juramento, confirmatione Apostolica aut alias roboratas; omnia item et singula privilegia et indulta, generalia vel specialia, quorum tenores praesentibus, ac si de verbo ad verbum essent inserta, ac etiam si quibusvis formulis, clausulis irritantibus et quibuscumque vinculis et decretis sint concepta, pro plene et sufficienter expressis haberi volumus.

Its Superiors deposed

Ideoque declaramus cassatam perpetuo manere ac penitus ex- 1131
stinctam omnem et quamcumque auctoritatem Praepositi Generalis, Provincialium, Visitatorum aliorumque quorumlibet dictae Societatis Superiorum, tam in spiritualibus quam in temporalibus.

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. IV. 5. Reprinted in* INSTITUTUM S. J., *I. 323.*

No. 44. **13 August, 1773.**

Brief GRAVISSIMIS EX CAUSIS of Clement XIV. *A Commission is created to execute the Brief of 21 July, 1773.*

CLEMENS PAPA XIV
AD FUTURAM REI MEMORIAM

GRAVISSIMIS EX CAUSIS . . . . . .

1132 Omnimodam jurisdictionem, auctoritatem et potestatem in iis omnibus quae quoquo modo personas, Ecclesias, Domus, Collegia, res et bona dictae jam exstinctae Societatis respiciunt, privative quoad omnia alia tribunalia..... ad eandem Congregationem per praesentes constitutam spectare et pertinere statuimus et jubemus.

Property of the Society

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. IV. 6. Reprinted in* INSTITUTUM S. J., *I. 330.*

No. 45. **18 August, 1773.**

Letter of the above Commission to the Bishops. *The suppression is executed.*

1133 Singularumque Domorum, Collegiorum et locorum hujusmodi, et illorum bonorum, rerum, jurium et pertinentiarum quarumcumque possessionem nomine Sanctae Sedis apprehendat et retineat pro usibus a Sanctissimo designandis.

INSTITUTUM S. J., *I. 331.*

No. 46. **14 November, 1773.**

Brief COMMENDATISSIMAM of Clement XIV. *The privileges of the Roman College Sodalities are secured.*

CLEMENS PAPA XIV
AD PERPETUAM REI MEMORIAM

COMMENDATISSIMAM publicarum Scholarum, ...

1134 Praeterea, privilegia omnia, Indulgentias, gratias et indulta a Romanis Pontificibus, praedecessoribus Nostris, eisdem scholis et

discipulis Collegii Romani praedicti, piisque Congregationibus ibidem fieri solitis concessa et attributa, motu, scientia et potestatis plenitudine similibus confirmamus et approbamus et, quatenus opus sit, denuo concedimus et indulgemus.....

Datum 14 Novembris, 1773.

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. IV. 7. On the back of this document is written:*

Copia del Breve o Moto Proprio del Pontefice Clemente XIV 1135
col quale stabilisce una Congregazione di tre Cardinali a presiedere al Collegio Romano, e conferma tutte le Indulgenze, grazie ed indulti concessi da predecessori Pontefici alle Congregazioni esistenti in detto Collegio Romano.

No. 47. **2 May, 1775.**

Decree of Pius VI. *Faculties to aggregate are granted.*

BEATISSIMO PADRE:

Preamble La Congregazione PRIMA-PRIMARIA del Collegio Romano, Ora- 1136
trice umilissima della Santità Vostra, prostrata avanti ai Vostri Santissimi piedi, umilmente espone come la medesima fu eretta secondo le Bolle dei Sommi Pontefici Gregorio XIII, Sisto V, Clemente VIII, Gregorio XV e Benedetto XIV, capo e madre di tutte le altre Congregazioni del mondo aggregate, secondo la facoltà concessa alla medesima dalla felice memoria dei suddetti Pontefici di aggregare qualunque altra Congregazione, e di communicare alle aggregate le Indulgenze concesse alla PRIMA-PRIMARIA.

Reason of petition Ma siccome le felici memorie dei Pontefici suddetti una tal facoltà 1137
concessero solamente per le Congregazioni o erette o da erigersi dall' estinta Società di Gesù, e le patenti dell' aggregazione si dovevano sottoscrivere dal Generale della medesima pro tempore esistente, così ora, non sussistendo più la detta Compagnia, quantunque la santa memoria di Papa Clemente XIV con suo Breve confermasse in generale tutti i privilegi ed Indulgenze concesse dai suoi pre-

Petition decessori alle Congregazioni del Collegio Romano, ciò non ostante, 1138
per maggior chiarezza, umilmente s'implora dai Fratelli della PRIMA-PRIMARIA dalla Santità Vostra che la medesima Congregazione abbia le medesime facoltà sopra le altre concessegli dai Sommi Pontefici, che possa aggregare altre Congregazioni alla loro in qualunque

luogo, con communicargli le Indulgenze e privilegi secondo le Bolle, e che finalmente le patenti possino essere sottoscritte dal Direttore della Congregazione pro tempore esistente in luogo del Generale dell' estinta Compagnia, e dal Prefetto ed altri Uffiziali secondo l' antico stile.

Che, etc.

Ex Audientia Sanctissimi die 2 Maji, 1775.

1139 Sanctissimus, audito Domino Cardinali Urbis Vicario ut supra, benigne eidem Domino Cardinali Urbis Vicario nunc et pro tempore existenti necessarias omnes et opportunas facultates tribuit, etiam ad effectum subscribendi Litteras Patentes aggregationis. **Answer**

In contrarium facientibus non obstantibus quibuscumque.

J. B. Card. REZZONICO.

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. IV. 9.* — *The original document.*

No. 48. **9 December, 1775.**

Decree of the Sacred Congregation of Indulgences. *The Summary of Indulgences is approved.*

URBIS

DECRETUM

Ex Audientia Sanctissimi die 23 Septembris, 1775.

1140 Ad humillimas preces Congregationis PRIMAE-PRIMARIAE nuncupatae sub titulo Annuntiationis Beatae Mariae Virginis in Collegio Romano Urbis erectae, in quibus supplex orabat pro facultate, ab Eminentissimo Urbis Vicario exercenda, aggregandi Sodalitia seu Congregationes, eisdemque communicandi omnes et singulas Indulgentias quibus ipsa oratrix Congregatio PRIMA-PRIMARIA fruitur: **Petition**

1141 Sanctissimus Dominus Noster Pius Papa VI, benigne annuens pro gratia, concessit facultatem Eminentissimo Cardinali Urbis Vicario pro tempore existenti, omnes et singulas Congregationes seu Sodalitia sub titulo Beatae Mariae Virginis in Collegiis, Seminariis, Universitatibus aliisque locis – studiis tamen ac bonis artibus praepositis – ubique locorum existentia, dummodo litteras commendatitias a proprio Ordinario obtentas unaquaeque exhibuerit, Congregationi PRIMAE-PRIMARIAE supraenunciatae aggregandi, et eisdem tali pacto aggregatis omnes et singulas Indulgentias, privilegia ac bona spi- **Grant**

1142 **Letters commendatory**

ritualia a Summis Pontificibus huic PRIMAE-PRIMARIAE Congregationi concessa et in annexo Summario recensita, per formulam a Sacra Congregatione Indulgentiarum approbandam, communicandi. Quam gratiam voluit eadem Sanctitas Sua, absque ulla Brevis expeditione, perpetuis futuris temporibus fore valituram.

INDULGENTIAE 1143

A Summis Pontificibus tam Congregationi PRIMAE-PRIMARIAE sub titulo Annunciationis Beatae Mariae Virginis in Collegio Romano erectae, quam caeteris Congregationibus pariformiter erectis vel erigendis concessae, dummodo praenunciatae Congregationi PRIMAE-PRIMARIAE canonice sint aggregatae.

Plenary Indulgences for all

INDULGENTIAE PLENARIAE 1144
PRO OMNIBUS UTRIUSQUE SEXUS CHRISTI FIDELIBUS

1. Quicumque Sodales, aut qui sunt extra Sodalitatem Christi 1145
fideles utriusque sexus, vere poenitentes, confessi ac Sacra Communione refecti, Ecclesiam seu Cappellam vel Oratorium in die Festivitatis seu Tituli Sodalitatis ejusdem, a primis Vesperis usque ad occasum solis, pie visitaverint, et ibidem pro reipublicae Christianae conservatione et augmento, pro haeresum extirpatione, principum Christianorum mutua et universali pace, ac Romani Pontificis prosperitate oraverint, vel alias preces pro sua quisque devotione ad Deum effuderint, Indulgentiam plenariam consequuntur.

2. Si Sodalitium alium Titulum seu alium Patronum habuerit 1146
praeter Beatissimam Virginem, eo die quo ejusdem Festum celebrabitur, eodem modo Indulgentia plenaria concessa est.

Si talis Titulus non adsit, cujuslibet Congregationis Moderator potest singulis annis, de licentia Ordinarii, eligere quem voluerit.

3. Pariter de licentia Ordinarii, utraque Festivitas ad alium 1147
diem infra annum, etiam ad diem Dominicum, transferri possit, et tunc praedictae Indulgentiae eo die quo celebratur Festum concessae sint, etiam si incidisset eo die Festum duplex; quo casu, una Missa votiva solemnis de hujusmodi Festo translato celebrari poterit.

1148 INDULGENTIAE PLENARIAE
PRO SOLIS SODALIBUS, SEU SODALITIORUM MINISTRIS SEU IPSIS INSERVIENTIBUS

Plenary Indulgences for Sodalists only

1149 4. Quo die in Sodalitatem quispiam recipitur, si vere poenitens et confessus fuerit, eodemque die Sanctissimum Eucharistiae Sacramentum sumpserit in Ecclesia ubi praedicta Sodalitas fuerit, vel ubi poterit, plenariam omnium peccatorum suorum Indulgentiam et remissionem consequitur;

1150 5. Item in articulo mortis;

1151 6. Item Sodales qui Festis diebus Nativitatis et Ascensionis Domini Nostri Jesu Christi, Annunciationis, Assumptionis, Conceptionis, et Nativitatis Beatae Mariae Virginis vere poenitentes et confessi Sanctissimum Eucharistiae Sacramentum ibidem sumpserint;

1152 7. Nec non semel in hebdomada in iis diebus in quibus juxta dictae PRIMAE-PRIMARIAE seu aliarum alibi erectarum sive erigendarum Congregationum ac Sodalitatum statuta ac regulas seu consuetudines, Sodalium conventus haberi solent, et vere poenitentes et confessi ac Sacra Communione refecti, Ecclesiam sive Cappellam, Oratorium seu locum uniuscujusque Congregationis ac Sodalitatis visitaverint, et ibi pro Christianorum principum concordia, haeresum extirpatione et Sanctae Matris Ecclesiae exaltatione pias ad Deum preces effuderint.

Quoties tamen in eadem hebdomada bis aut ter conveniunt Sodales, dies pro Indulgentia plenaria consequenda erit ad singulorum arbitrium. Monentur tamen Sodales a Moderatorum directione in his et in omnibus dependere.

1153 8. In Sodalitiis in quibus Sodales vespere, noctu seu alia quacumque hora post meridiem convenire solent, dies pro Indulgentia plenaria consequenda vel eadem vel subsequens esse potest ad eorum arbitrium.

1154 9. Moderatores ejusdem Sodalitatis Presbyteri, dummodo semel saltem pro semper ab Ordinario licentiam obtinuerint, quoties Congregationum Sodales aut Ministros infirmos visitaverint, eosque spiritualibus monitis sive ad morborum incommoda patienter toleranda sive ad mortem de manu Domini libenter acceptandam adjuverint, et coram aliqua crucifixi Salvatoris Nostri imagine ter saltem Orationem Dominicam et Salutationem Angelicam juxta Pontificis et Sanctae Matris Ecclesiae mentem ab ipsis recitari curaverint, quo die iidem infirmi Sanctissimum Eucharistiae Sacramentum sumpserint, Indulgentiam plenariam ipsis applicare possunt.

10. Indulgentiam plenariam semel in hebdomada concessam bis in anno lucrari possunt Sodales, etiam si locum ipsius Sodalitii non visitaverint, dummodo aliam Ecclesiam visitent, in qua Sanctissimum Eucharistiae Sacramentum sumant, et Generalis Confessio, vel totius anteactae vitae vel ab ultima Generali, praecedat. 1155

11. Hac occasione Generalis Confessionis usus maximopere laudatur. 1156

Ubi etiam praecipue a Summis Pontificibus specialis erga Beatissimam Virginem Mariam devotio commendatur.

Sodalibus insuper injungitur ut peculiarium Moderatorum mandatis consiliisque alacri et prompta voluntate obtemperare nunquam recusent.

Partial Indulgences

INDULGENTIAE SEPTEM ANNORUM 1157
QUAS IIDEM CONSEQUUNTUR
TOTIES QUOTIES

12. Qui corpora Sodalium, vel aliorum Christi fidelium, ad ecclesiasticam sepulturam prosequuti fuerint; 1158

13. Qui per campanae signum de extremo alicujus fidelis agone aut transitu admoniti, Deum pro infirmi salute aut ejus felici transitu vel pro defuncti requie fuerint deprecati; 1159

14. Qui coetibus, tam publicis quam privatis, vel Divinis Officiis, vel spiritualibus colloquiis et exhortationibus; 1160

15. Aut piis Officiis, etiam in Sodalium vel aliorum Christi fidelium defunctorum suffragium, per ipsam Congregationem, et de Moderatorum consensu approbandis; 1161

16. Qui Missae Sacrificio diebus feriatis interfuerint; 1162

17. Qui conscientiam suam diligenter examinaverint vespere, antequam cubitum eant; 1163

18. Qui pauperes infirmos, tam Sodales quam alios, in hospitalibus vel domibus privatis; 1164

19. Qui carcere detentos visitaverint; 1165

20. Qui pacem inter inimicos conciliaverint. 1166

DECLARATIO
ET ALIAE INDULGENTIAE

21. Has omnes Indulgentias consequi poterunt Sodales ubivis locorum commorantes, si apud Ecclesiam eorundem locorum, aut alibi, ut poterunt, opera praestabunt, quae sunt servanda ad hujusmodi Indulgentias consequendas. 1167

Stations

22. Sodales consequuntur omnes Indulgentias Stationum Ec- 1168

clesiarum Urbis, sive intra sive extra muros illius, si diebus Quadragesimae et aliis anni temporibus ac diebus Stationum hujusmodi, Ecclesiam seu Cappellam vel Oratorium proprium, si ibi fuerit, alioquin aliam Ecclesiam seu Cappellam in locis ubi eos pro tempore esse contigerit devote visitaverint, et ibi septies Orationem Dominicam et septies Orationem Angelicam recitaverint.

1169 INDULGENTIAE PRO DEFUNCTIS — **For the dead**

1170 23. Omnes supradictae Indulgentiae applicari possunt in suffragium animarum fidelium defunctorum.

1171 24. Altare cujusvis Congregationis aut Sodalitii ejusmodi est privilegiatum, cum extensione ad omnes Sacerdotes pro anima quorumlibet ipsorum Sodalium tantum.

1172 25. Ipsi vero Sacerdotes possunt pro anima suorum pariter Sodalium celebrare Missam cum eodem privilegio ad quodlibet altare cujuscumque Ecclesiae.

ALIA PRIVILEGIA ET CONCESSIONES — **Other privileges**

1173 26. Omnibus et singulis Regibus, Principibus, Ducibus et Comitibus supremam potestatem habentibus, eorumque consanguineis et affinibus primi et secundi gradus dumtaxat, qui Congregationibus ubique locorum erectis et erigendis, vel PRIMAE-PRIMARIAE hujusmodi adscribi petierint, etsi absentibus, eadem tamen pietatis opera, ut praemittitur, exercentibus, et aliquam ad eorundem commodum et placitum Ecclesiam visitantibus, eaedem ut supra Indulgentiae, remissiones et relaxationes itidem conceduntur. — **Sovereigns**

1174 27. Insuper, ut omnes et singuli Christi fideles qui expositioni Sanctissimi Eucharistiae Sacramenti in Oratoriis supradictarum Congregationum PRIMAE-PRIMARIAE vel eidem aggregatarum seu pro tempore aggregandarum, spatio continui tridui, de licentia tamen Ordinarii, peragendae, per aliquod temporis spatium interfuerint, ibique oraverint, ac caetera injuncta opera praestiterint, Indulgentias, peccatorum remissiones poenarumque relaxationes quas consequerentur si Ecclesias in quibus expositio Sanctissimi Eucharistiae Sacramenti per quadraginta continuas horas fieri solet visitarent, consequi possint et valeant. — **Triduum of Exposition**

1175 28. Deinde cum saepe contingat ut Exercitia Spiritualia, quae per octo dies fieri solent, rationabilibus de causis, in quibusdam locis, attenta personarum, locorum et temporum conditione, per in- — **Spiritual Exercises**

tegros octo dies peragi nequeant, sed ad quinque aliquando, vel sex, vel septem dies dumtaxat producantur: hinc Indulgentias concessas iis, qui per octiduum tantum illa frequentarent, ab iis etiam qui vel septem, vel sex, vel quinque saltem continuos dies peregerint lucrari posse conceditur.

Datum Romae ex Secretaria Sacrae Congregationis Indulgentiarum die 9 Decembris, 1775.

S. Card. CALINUS, Praefectus.

MARCUS ANTONIUS, ff.

Publicentur in forma Ecclesiae consueta.
Datum hac die prima Martii, 1776.

C. A. SILVA, Secretarius et Provicesgerens.
LUCAS ANTONIUS Can. COSELLI, Secretarius.
JULIUS CAESAR de Somalia,
S. Congr. Indulg. Secretarius.

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. IV. 10. — The original document.*

No. 49. **6 March, 1776.**

Decree of the Sacred Congregation of Indulgences. *Approval of the Diploma of aggregation is granted.*

EMINENTISSIMI E REVERENDISSIMI SIGNORI:

Diploma submitted

La Congregazione PRIMA-PRIMARIA del Collegio Romano sotto 1176
il titolo della Santissima Annunziata, Oratrice umilissima dell'Eminenze Vostre, umilmente espone come, nel benigno Rescritto ottenuto sotto il dì 25 Settembre dello scorso anno 1775 concernente la facoltà di aggregare altre Congregazioni, fu imposto l'obbligo di esibire a cotesta Sacra Congregazione la formula di aggregare. Al qual commando pregiandosi di obbedire, l'Oratrice qui annessa la detta formola umilia.

Che, etc.

M. Antonius Tituli S. Mariae de Pace Presbyter Cardinalis 1177
Columna, Sanctissimi Domini Nostri Pii Papae VI Almae Urbis Vicarius, universis et singulis praesentes litteras inspecturis salutem in eo qui est vera salus.

1178 Quod et ratio docet et quotidianus usus, non modo, ut propheta ait, esse jucundum atque hominum naturae maxime consentaneum ut in unum complures habitent fraterna caritate conjuncti, verum etiam bonum ac fructuosum, dum se invicem mutuis tum officiis vivant tum exemplis ad virtutem accendant; cum praesertim ipse Deus, qui ubicumque duo vel tres in ejus nomine congregati fuerint, in eorum se medio fore testatus est, benedictionem illic et gratiam mandare soleat uberiorem; accedente insuper Beatissimae Virginis Mariae tutela ac patrocinio, quam ille fidelibus omnibus quasi communem Matrem ac generale perfugium voluit esse propositam. Id cum maxime utile ac fructuosum ad imbuendam pietate juventutem inter alia adjumenta majores nostri cognovissent, non mediocres utique fructus Dei beneficio semper extiterunt, ut omnino felix ipse rei progressus hoc quidquid fuit non tam ab hominibus inventum quam a Christo Domino, bonorum omnium Auctore, profectum esse indicavit. **Preamble**

1179 Gregorius itaque Papa XIII, ut erat animo ad divinum honorem omni ex parte amplificandum promptissimo, in Universitate Collegii Romani Primariam Congregationem ex scholasticis sive etiam ex aliis Christi fidelibus, sub titulo Annunciationis Beatae Virginis Mariae Apostolica auctoritate erexit atque instituit, ei varias Indulgentias et privilegia ex Ecclesiae thesauris liberaliter impertiit Litteris Apostolicis IV Nonas Decembris, 1584, eidemque facultatem concessit ut alias quoque Congregationes posset tamquam membra capiti aggregare. **Acts of Gregory XIII**

1180 Hanc autem vineam Domini uberiores quotidie reddere fructus Summi Pontifices agnoscentes maxima Christianae reipublicae utilitate, Indulgentias, privilegia aliasque gratias ampliarunt, novasque concesserunt, quod specialiter praestitit recolendae memoriae Benedictus XIV Litteris Apostolicis sub bulla aurea datis V Kalendas Octobris anni 1748. **Benedict XIV**

1181 Naviculae autem B. Petri communi plausu Sanctissimo Domino Nostro Pio Papa VI praeposito, Sodales Congregationis PRIMAE-PRIMARIAE supplicem eidem porrexerunt libellum ut facultas aggregandi, jam a Gregorio concessa, extenderetur ad omnes Universitates, Collegia, Seminaria, et quaecumque denique loca in quibus juventus ad bonos mores et artes institueretur, in illisque erigere unam aut plures Congregationes sub quocumque titulo Beatae Mariae Virginis in eodem loco prout eidem supplicanti placuerit. **Pius VI**

1182 Summa clementia postulatis annuit Sanctissimus Dominus Noster Pius Papa VI, ac Nobis et Cardinali Almae Urbis Vicario pro tempore existenti facultatem subscribendi literas patentes aggregationis concessit, communicandique Congregationibus aggregatis omnes et

singulas gratias privilegiaque jam a Summis Pontificibus Congregationi PRIMAE-PRIMARIAE concessa, per Decretum editum sub die 23 Septembris, 1775, per organum Sacrae Congregationis Indulgentiis sacrisque Reliquiis praepositae.

Petition

Quamobrem cum sincere nobis in Christo dilecti Domini Praefectus et Assistentes Congregationis sub titulo..... quae in Collegio..... est, suo et reliquorum illius Sodalium nomine, pro insigni eorum in Deum pietate ac in Virginem Sacratissimam devotione, a Nobis petierint, tum per literas suas tum etiam per sincere nobis item dilectos Dominos praedictae Primariae Congregationis Romanae Praefectum et Assistentes, ut juxta hanc facultatem, Nobis a Sede Apostolica tributam, in eodem Collegio..... Congregationem unam sub titulo..... erigere, eamque praedictae Primariae Congregationi aggregare velimus. 1183

Grant

Nos, ejusmodi pietatem non solum amplectentes, sed etiam summopere laudantes, auctoritate Nobis, ut supra diximus, concessa, in praedicto Collegio..... Congregationem unam sub titulo..... erigimus, eamque ipsi Primariae Sodalitati Romanae conjungimus et aggregamus, ac omnia privilegia, Indulgentias, etiam plenarias, nec non et gratias alias praedictae Primariae Congregationi hactenus concessas et in posterum concedendas, eodem prorsus modo quo ipsi Primariae concessae fuerint, communicamus et impertimur in nomine Sanctissimae Trinitatis, Patris, Filii, et Spiritus Sancti, cujus Divinam Majestatem supplices oramus ut concessionem hanc de coelo ratam et firmam habere velit, et Sodales ipsos, assiduis coelestium donorum accessionibus auctos, sibi in dies magis reddat acceptos, et denique etiam, aeternae gloriae compotes, suo et Beatae Virginis, cui pie ac religiose servierint, perpetuo dignetur aspectu potiri. 1184

In quorum fidem praesentes litteras, manu Nostra subscriptas, sigillo Nostro muniri jussimus.

Datum Romae, etc.

Approval of the Diploma

Die 6 Martii, 1776. — Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita suprarelatam Aggregationis Formulam approbandam censuit. Servato in omnibus tenore facultatum ex Audientia Sanctissimi 23 Septembris, 1775, concessarum. 1185

Datum Romae ex ejusdem Sacrae Congregationis Secretaria.

JULIUS CAESAR DE SOMALIA,
Sacrae Congregationis Indulgentiarum Secretarius

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. IV. 11.* — *The original document.*

No. 50. **20 March, 1776.**

Decree of Pius VI. *The faculties for aggregation are extended.*

BEATISSIMO PADRE:

1186 La Congregazione PRIMA-PRIMARIA del Collegio Romano, Oratrice umilissima della Santità Vostra, umilmente espone come, sotto il dì 23 Settembre dell'anno scorso, 1775, ottenne con benigno Rescritto della Santità Vostra, emanato per mezzo della Sacra Congregazione delle Indulgenze, la facoltà di poter aggregare altre Congregazioni sotto qualunque titolo della Santissima Vergine, purchè queste però fossero erette nelle Università de' studi, Se- **Preamble**

1187 minari o altri luoghi destinati ad istruire la gioventù ne' buoni costumi e nelle lettere. Siccome però ci sono due istanze di Congregazione presentemente, una di Germania e l'altra d'Italia, le quali, non essendo di scolari, non possono essere aggregate; supplica l'Oratrice la Santità Vostra acciò voglia benignamente accordare la grazia di potere aggregare ancora queste nello stesso modo che aggrega le altre; e nello stesso tempo supplica la Clemenza della Santità Vostra a volergli benignamente concedere il privilegio di poter aggregare una sola Congregazione per paese, se sarà fatta istanza di soli uomini, fuori de' Studi, Seminari ed altri luoghi simili già concessi nel rescritto del dì 23 Settembre dell'anno scorso; il qual privilegio allora richiesto non fu accordato. **Petition**

Che, etc.

1188 Ex Audientia Sanctissimi die 20 Martii, 1776. **Referred to the Cardinal Vicar**

Sanctissimus remisit preces ad Dominum Cardinalem Urbis Vicarium cum facultatibus omnibus ad effectum de quo in precibus necessariis et opportunis.

Contrariis quibuscumque non obstantibus.

J. B. Card. REZZONICO

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. IV. 12.* — *The original document.*

No. 51. 20 August, 1789.

Decree of the Cardinal Vicar. *The sanation of defective aggregations is granted.*

BEATISSIMO PADRE:

Case proposed

Il Direttore e Fratelli della Congregazione PRIMA-PRIMARIA 1189
del Collegio Romano, Oratori umilissimi della Santità Vostra, con ogni ossequio Le rappresentano avere la facoltà di aggregare tutte quelle Congregazioni che desiderano partecipare delle Indulgenze e privilegi alla loro Congregazione conceduti da diversi Sommi Pontefici, e confermati dalla Santità Vostra nell'anno 1775, purchè però dette Congregazioni abbiano diversi requisiti, fra li quali il seguente: " Ut litteras commendatitias a proprio Ordinario obtentas exhibeant. " Molte ne sono state aggregate in diversi anni, ma con la persuasione che, riguardo al suddetto requisito, bastasse che fossero canonicamente erette; ma avendo in questi ultimi tempi osservato il decreto, in cui si dice che: " Litteras commendatitias a proprio Ordinario obtentas exhibeant, " quali lettere non sono state ricercate, ma solo si è domandato se erano state dette Congregazioni erette con l'approvazione dell'Ordinario; quindi, per ovviare ogni difficoltà che possa nascere se tali Congregazioni siano state validamente aggregate per mancanza del suddetto requisito, pregano gli Oratori la Santità Vostra di volersi benignamente degnare di una sanatoria per togliere ogni dubbio.

Che della grazia, etc.

Ex Audientia Sanctissimi die 11 Julii, 1789.

Referred to the Cardinal Vicar

Sanctissimus benigne remisit instantiam arbitrio Eminentis- 1190
simi Cardinalis Urbis Vicarii cum facultatibus necessariis et opportunis ad effectum ut in precibus.

Datum ex Secretaria Sacrae Congregationis Indulgentiarum.

TH. S. DE MARCO, Secretarius.

Marcus Antonius Miseratione Divina Episcopus Praenestinus Sanctae Romanae Ecclesiae Cardinalis Columna, Sanctissimi Domini Nostri Papae Vicarius Generalis, etc.

Grant

Attentis facultatibus a Sanctissimo Domino Nostro Papa Pio VI 1191
Nobis benigne tributis, ratas declaramus et habemus quascumque aggregationes peractas usque ad praesens pro valida participatione de omnibus et singulis Indulgentiis, tam plenariis quam par-

tialibus, alias concessis eidem Congregationi PRIMAE-PRIMARIAE in Collegio Romano, et a Sanctitate Sua confirmatis, licet exterae supplicantes Congregationes in actu petitionis non exhibuerint litteras commendatitias proprii Ordinarii ad hunc effectum praescri-
1192 ptas; firmo tamen remanente onere in similibus casibus supradictas requirendi commendatitias a petentibus praelaudatas aggregationes.

In quorum, etc.

Datum Romae ex aedibus Nostris hac die 24 Augusti, 1789.

M. A., Card. Vic.
LUCAS ANTONIUS Canonicus COSELLI, Secretarius.

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. IV. 17. — The original document.*

No. 52. **5 May, 1798.**

Rescript of the Secretariate of Memorials. *Powers are granted also to the Director of the* PRIMA-PRIMARIA *to aggregate to it.*

BEATISSIMO PADRE:

1193 La Congregazione PRIMA-PRIMARIA sotto il titolo dell'Annunziazione di Maria Santissima, esistente nel Collegio Romano, in virtù di molte Costituzioni Apostoliche richiamate nella Bolla d'Oro di Benedetto XIV GLORIOSAE DOMINAE, ha avuto sino dalla sua erezione la facoltà di aggregare le Congregazioni di tutto l'orbe Cattolico, con parteciparle le medesime Indulgenze e privilegi che essa gode. **Power to aggregate**

1194 Sin tanto che ha esistito la Compagnia di Gesù, il solo Generale era quello che aveva la facoltà di spedire tali aggregazioni, come dalla surriferita Bolla.

1195 Dopo la Soppressione però di detta Compagnia, fu limitata la Congegazione suddetta, come dal Rescritto emanato li 23 Settembre, 1775, per decreto della Sacra Congregazione dell'Indulgenze, a poter aggregare le sole Congregazioni sotto il titolo della Beatissima Vergine erette, ed addette alli studi, con spedirsene la Formula di aggregazione nella Segreteria dell'Eminentissimo Vicario, munita della sottoscrizione del medesimo, riserbando alla Congregazione **Cardinal Vicar**

delle Indulgenze la facoltà per tutte le altre aggregazioni destituite di tali requisiti.

Petition

Ricorre ora la Congregazione suddetta perchè vogliano accordarsi tali facoltà, che già una volta godevansi dal Generale della Compagnia di Gesù, e cumulativamente estenderle al Direttore della medesima, per vantaggio di tante anime che continuamente ricorrono per partecipare di un tale tesoro, avendosi anche al presente l'istanza per una Congregazione esistente nella Diocesi dell'Abbadia di Subiaco. 1196

Che, etc.

Grant

Ex speciali Apostolica auctoritate mihi delegata, remittuntur preces Directori introscriptae Congregationis cum omnibus facultatibus necessariis et opportunis. Contrariis quibuscumque non obstantibus. 1197

Datum hac die 5 Maji, 1798.

I. Mercanti, Substitutus.

The act so authorized was executed in the following form:

Exercise of the powers granted

Utendo facultatibus ex speciali Apostolica auctoritate Nobis, infrascripto Directori Congregationis PRIMAE-PRIMARIAE Urbis, benignissime tributis retroscripto Rescripto diei 5 currentis mensis et anni, potestatem in Domino concedimus et impertimur Directori pro tempore existenti mox dictae Congregationis aggregandi PRIMAE-PRIMARIAE omnem et quamcumque aliam piam et religiosam Congregationem sive scholarium sive etiam aliorum Christi fidelium, virorum aut mulierum, per universum Orbem, jam erectam vel in posterum erigendam: cum facultate insuper easdem erigendi ipsisque communicandi omnia privilegia, Indulgentias, etiam plenarias, necnon et gratias alias quae praedictae Primariae concessae sunt et in posterum concedi contigerit. 1198

Contrariis quibuscumque non obstantibus.

Datum Romae e Sacello Congregationis Primariae Beatae Mariae Virginis ab Angelo Salutatae die 20 Maji anni 1798.

Sodalitii Moderator,
Septimius Costanzi.

Archives of the PRIMA-PRIMARIA, *Prot. IV. 22. — A copy, duly authenticated by a notary public under date of 21 May, 1798.*

No. 53. **After 20 May, 1798.**

The Director of the PRIMA-PRIMARIA. *Diploma of aggregation.*

LITTERAE ADGREGATIONIS
AD CONGREGATIONEM PRIMAM-PRIMARIAM IN COLLEGIO ROMANO

1199 Docet Divina Christi religio et quotidiano sentiunt fideles experimento, nedum jucundum esse, ut ait Propheta, habitare Fratres in unum, verum etiam bonum et fructuosum, dum se invicem mutuis tum officiis adjuvant tum exemplis ad virtutem inflammant. His velut ad cumulum accedit benignissimi Salvatoris nostri promissio, qui ubicumque duo vel tres in ejus Nomine congregati fuerint, in eorum se medio fore testatus est, ut ipsos coelestibus suis benedictionibus et gratiis foveat atque confirmet, accedente praesertim Beatissimae Virginis Mariae tutela ac patrocinio, quam ipse nobis quasi communem Matrem ac generale perfugium voluit esse propositam. **Association useful**

1200 Ast quamvis nemo ab hujus gratiae participatione secernatur, nihilominus ad juventutis profectus ea singulariter extenditur dum, veluti vites in agro Dominico recenter plantatas, necesse est adolescentium animos pietatis ac virtutum rore perfundere. **Especially for youth**

1201 Ideo Gregorius Papa XIII in Universitate Collegii Romani Primariam Congregationem e scholarium coetu atque etiam exterorum Christi fidelium numero sub titulo Annuntiationis Beatae Mariae Virginis Apostolica auctoritate erexit atque instituit, plurimasque illi Indulgentias et privilegia de Ecclesiae thesauro liberaliter impertiit, datis litteris IV Nonas Decembris, 1584, ac insuper facultatem concessit ut alias quoque Congregationes posset, tamquam membra capiti, sibi cooptare. **Acts of Gregory XIII**

1202 Hanc vero vineam Domini Sabaoth uberiores quotidie reddere fructus Summi Pontifices cum maxima Catholicae Ecclesiae utilitate agnoscentes, Indulgentias, privilegia aliasque gratias ampliarunt novasque concesserunt. Quod specialiter praestitit felicis recordationis Benedictus XIV Bulla Aurea data V Kalendas Octobris anni 1748. **Benedict XIV**

1203 Naviculam autem B. Petri moderante sanctae memoriae Pio VI, ad preces Sodalium Congregationis PRIMAE-PRIMARIAE, Nobis ac Directori ejusdem pro tempore existenti Apostolica auctoritate concessa potestas est, Rescriptis dierum 5 et 20 Maji anni 1798, aggregandi PRIMAE-PRIMARIAE omnem et quamcumque piam et religiosam Congregationem, sive scholarium sive etiam aliorum Christi fidelium, virorum ac mulierum, per universum Orbem, jam erectam vel in po- **Pius VI**

sterum erigendam, cum facultate insuper easdem erigendi ipsisque communicandi omnia privilegia, Indulgentias, etiam plenarias, necnon et gratias alias quae dictae Primariae data sunt et dabuntur imposterum.

Petition

Quamobrem quum (*those who ask for aggregation*) a Nobis 1204
petierint per sincere dilectos PRIMAE-PRIMARIAE Praefectum et Assistentes . . . . . PRIMAE-PRIMARIAE cooptare velimus:

Aggregation

Nos, eorundem pietatem non solum amplectentes, sed etiam 1205
summopere laudantes, auctoritate Apostolica Nobis, ut supra, tributa . . . erigimus eamque PRIMAE-PRIMARIAE conjungimus, ac omnia ipsi privilegia, Indulgentias, etiam plenarias, necnon et gratias alias hactenus concessas et in posterum concedendas eodem prorsus modo quo mox dictae Primariae elargitae fuerunt, communicamus et impertimur in Nomine Sanctissimae Trinitatis, Patris et Filii et Spiritus Sancti.

Divinam autem Majestatem supplices oramus ut concessionem 1206
hanc de coelo ratam et firmam habere velit, Congregatos assiduis coelestium donorum accessionibus auctos sibi in dies magis reddat acceptos ac tandem, meritis Domini Nostri Jesu Christi Beatissimaeque Virginis Mariae precibus aeterno gloriae pondere beatos reddere dignetur.

In quorum omnium et singulorum fidem praesentes litteras a 1207
Nobis et Secretario subscriptas, sigilloque Congregationis PRIMAE-PRIMARIAE munitas fieri ac tradi jussimus.

Datum Romae e Sacello PRIMAE-PRIMARIAE Beatae Mariae Virginis ab Angelo Salutatae sacro, hac die . . . . . .

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. IV. 11. — A printed sheet, with an engraving at the top reproducing the picture of Our Lady which is in the* PRIMA-PRIMARIA *Chapel. The date is after that of Document No. 52.*

No. 54. 21 July, 1804.

Answer of Pius VII. *The faculties touching aggregation, etc., to the* PRIMA-PRIMARIA *are given to the Father General in Russia with regard to a head Sodality there.*

BEATISSIMO PADRE:

Petition

Gabriele Gruber, Preposito Generale della Compagnia di Gesù, 1208
dimorante attualmente in Pietroburgo, supplica umilmente Vostra

Santità a voler concedere vivae vocis oraculo alla Congregazione eretta in Polok, oppure a quella da erigersi in Pietroburgo, sotto il titolo della Annunziazione della Beatissima Vergine, e al supplicante e suoi successori, e Vicarii Generali pro tempore, come Direttori primari della Congregazione medesima, tutte quelle Indulgenze, grazie e privilegi che furono già concessi da' Sommi Pontefici e particolarmente da Benedetto XIV, alla Congregazione PRIMA-PRIMARIA del Collegio Romano sotto lo stesso titolo, e ai Prepositi e Vicarii Generali pro tempore della medesima Compagnia, come Direttori delle medesime Congregazioni.

Che della grazia, etc.

Roma, 21 Luglio, 1804.

1209 Attesto io infrascritto con mio giuramento che, avendo presentato questo memoriale alla Santità di Nostro Signore Pio Papa VII, si degnò clementemente di accordare vivae vocis oraculo quanto qui sopra si è domandato in rapporto a tutte le ricordate Indulgenze, etc. **Grant**

LUIGI CO. MOZZI,
Arciprete della Cattedrale di Bergamo.

GENERAL ARCHIVES S. J., *Russ. 4. III. 38.*

No. 55. **17 May, 1824.**

Brief CUM MULTA of Leo XII. *The Roman College is restored to the Society of Jesus, and the faculty to aggregate to the* PRIMA-PRIMARIA *is declared to remain.*

LEO PAPA XII
AD PERPETUAM REI MEMORIAM

1210 CUM MULTA in Urbe hac Nostra fuerint a Summis Pontificibus providentissime constituta quae ad salutem et commodum Christiani populi maxime pertinent, eminet certe inter ea Romanum Collegium, quod religioni ac bonis artibus tradendis, ex felicis recordationis Gregorii Papae XIII liberalitate, molitione ingenti ac magnificentissima exstructum, insignia semper impensae sollicitudinis paternaeque dilectionis testimonia a praedecessoribus Nostris omni aetate est promeritum. Mirum quippe est, atque in ipsius decus honestissima commemoratione percensendum, quinam ad haec usque tempora ex concluso illo horto fructus assidui promanarint virtutis et honestatis, viri nimirum clarissimi, qui morum sanctitate, dignitatum splendore **Roman College extolled**

ac doctrinae laude praestantes, ex eo artium optimarum domicilio in rei et sacrae et publicae utilitatem, praefulsere. Hoc porro Collegium, quod S. Ignatius Loyola primitus instituerat, Clericis Regularibus conditae ab ipso Societatis Jesu commendarunt Romani Pontifices, eamque procurationem, quamdiu Societas stetit, feliciter ab iisdem, prout etiam subinde a clero saeculari, gestam fuisse compertum est.

Its restoration to the Society of Jesus considered

Cum vero nutu felicis recordationis Pii VII, praedecessoris Nostri, 1211
per Apostolicas litteras datas septima Idus Augusti, anno MDCCCXIV, Societas Jesu in pristinam dignitatem restituta fuerit ex illa potissimum causa ut juventutem et litteris et moribus instituendam susciperet: Nos, qui probe noveramus ejusdem Pii Pontificis sententiam de Societate Jesu in Collegium Romanum revocanda, deliberandum illico de ea re censuimus, audita selecta venerabilium fratrum Nostrorum Sanctae Romanae Ecclesiae Cardinalium Congregatione, quibus gravissimum de recta juventutis institutione, post teterrimam temporum asperitatem, in universa ditione Nostra felicius aptiusque ordinanda negotium demandavimus. Quam quidem unam esse et expeditissimam emendandi generis humani rationem conspicimus.

and now executed

Quare de certa scientia et matura deliberatione Nostris, deque 1212
Apostolicae auctoritatis plenitudine, per hasce litteras dilectis filiis Clericis Regularibus Societatis Jesu, et eorum nomine dilecto filio Aloysio Fortis, Generali ejusdem Praeposito, perpetuum in modum Collegium Romanum cum Ecclesia S. Ignatii et continenti Oratorio quod a Patre Caravita nuncupant, necnon cum musaeis, bibliotheca et speculari turri, aliisque adnexis et pertinentiis concedimus, assignamus et attribuimus, ea lege ut ipsi publicas ibidem ex veteri more, prout anno MDCCLXXIII invisebatur, scholas habeant, quibus adjiciendas jubemus cathedras Eloquentiae Sacrae et Physicae Chimicae.

Care of Sodalities recommended

Ipsis autem tenore praesentium committimus, ut pro religionis 1213
studio, quo incendi eos decet, atque ex Societatis Instituto, quo se in animarum salutem manciparunt, nedum ad pueros et adolescentes piis ac liberalibus disciplinis accuratissime imbuendos, operam et industriam quam maximam connitantur impendere, sed et ad eos curatione sacrorum statis in Congregationibus juvandos incumbant, necnon ad caeteros etiam Christi fideles in memorato Oratorio, ut pridem in more habebant, excolendos praesto sint.

Provisions for the financial support of the College. Then:

Aggregation

Jura porro ac privilegia Collegii Romani, illaque praesertim 1214
quibus ex Julii III et Pii IV auctoritate, lauream in Artibus et in

Sacrae Theologiae facultate impertiri, pariterque Congregationi Annuntiationis Beatae Mariae Virginis, PRIMAE-PRIMARIAE nuncupatae, aggregare datum est, integre perstare decernimus...

1215 Humili demum multaque prece a Patre luminum exposcimus ut Nostris hisce votis conatibusque adsit ipse volens propitius, et illam imprimis mentem iis injiciat quos in negotiosam hanc ac perdifficilem provinciam advocavimus, ut animo magno ac lubenti impositum munus sustineant, gloriam cogitantes qua, ex Dei monitu, fulgebunt quasi stellae in perpetuas aeternitates, cum ad justitiam erudierint multos. Dono insimul suae gratiae ipse, a quo est omne bonum, et docibiles efficiat ac mansuetos ingenio adolescentes discipulos, ut bonitatem, disciplinam ac scientiam apprime edocti, floreant in spem optimam, laetiora in dies Sanctae huic Sedi et reipublicae allaturi, quibus uberrimos fructus, ex belle peracto studiorum curriculo, sese suscepisse gratulentur. **Prayer**

1216 Decernentes has praesentes litteras firmas, validas et efficaces exsistere et fore, dictisque Clericis Regularibus plenissime suffragari, ac ab omnibus ad quos spectat et spectabit quomodolibet in futurum inviolabiliter obtinere et observari, sicque in praemissis per quoscumque judices, ordinarios et delegatos, etiam causarum Palatii Apostolici Auditores, et Sedis Apostolicae Nuntios, ac Sanctae Romanae Ecclesiae Cardinales, etiam de latere Legatos, sublata eis et eorum cuilibet quavis aliter judicandi et interpretandi facultate et auctoritate, judicari et definiri debere; ac irritum et inane, si secus super his a quocumque, quavis auctoritate, scienter vel ignoranter, contigerit attentari. **Confirmatory clauses**

1217 Non obstantibus Constitutionibus et ordinationibus Apostolicis, necnon dicti Collegii, etiam juramento, confirmatione Apostolica vel quavis firmitate alia roboratis, statutis et consuetudinibus; quibus omnibus et singulis, etiamsi pro sufficienti illorum derogatione de illis eorumque totis tenoribus specialis, specifica, expressa et individua ac de verbo ad verbum, non autem per clausulas generales idem importantes, mentio seu quaevis alia expressio habenda, aut aliqua alia exquisita forma ad hoc servanda foret, tenores hujusmodi, ac si de verbo ad verbum, nihil penitus omisso et forma in illis tradita observata, exprimerentur et insererentur, praesentibus pro plene et sufficienter expressis et insertis habentes, illis alias in suo robore permansuris, ad praemissorum effectum hac vice dumtaxat specialiter et expresse derogamus; caeterisque contrariis quibuscumque.

1218 Volumus autem ut praesentium transsumptis, etiam impressis, et manu alicujus Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides in **Copies**

judicio et extra adhibeatur quae praesentibus ipsis adhiberetur, si forent exhibitae vel ostensae.

Datum Romae, apud Sanctum Petrum, sub annulo Piscatoris, die decimo septimo Maji, MDCCCXXIV, Pontificatus Nostri anno primo.

I. Card. ALBANUS

INSTITUTUM S. J., *I. 345, ff.*

No. 56. **7 March, 1825.**

Decree of the Sacred Congregation of Indulgences. *Power is granted to aggregate to the* PRIMA-PRIMARIA *even Sodalities not under the charge of the Society of Jesus.*

BEATISSIMO PADRE:

Powers revived for Jesuit Houses

Nel glorioso e sempre memorando Breve Pontificio del 17 Mag- 1219
gio, 1824, la Santità Vostra, unitamente alla restituzione del Collegio Romano, si degnò ravvivare a favore della Compagnia di Gesù insieme con altri privilegi anche quello, che il Padre Preposito Generale possa aggregare alla Congregazione della PRIMA-PRIMARIA sotto il titolo dell'Annunziazione di Maria Santissima, esistente in detto Collegio, le altre Congregazioni, Oratorii, etc., di tutto l'orbe Cattolico che domandano essere partecipi di quelle Indulgenze e privilegi che gode la prelodata Congregazione: privilegio conceduto già dal Sommo Pontefice Gregorio XIII, confermato ed ampliato in progresso da altre Costituzioni Pontificie ed ultimamente dalle Costituzioni del Sommo Pontefice Benedetto XIV di santa memoria.

Others now apply

Quantunque, a tenore delle indicate Costituzioni, le facoltà del 1220
Padre Preposito Generale non si estendano che a quelle Congregazioni, sì di uomini che di donne, le quali peraltro sono sotto la cura della Compagnia, nondimeno di tal beneficio molti ne partecipavano, perchè molto era estesa la Società. Ma al presente che è molto ristretto il numero delle Congregazioni dirette dalla medesima, e altronde essendo già varie le petizioni delle Congregazioni estere, ma che non dipendono dalla Compagnia, le quali domandano l'aggregazione alla PRIMA-PRIMARIA, perciò Luigi Fortis, at- 1221
tuale Preposito Generale della ridetta Società, prostrato ai piedi della Santità Vostra ed implorando l'Apostolica benedizione, per

Petition for powers

soddisfazione della pietà de' fedeli, prega Vostra Beatitudine a degnarsi di munirlo delle opportune e necessarie facoltà di potere aggregare alla PRIMA-PRIMARIA tutte le altre Congregazioni, che non sono dirette dalla Compagnia, che il richiedessero: rendendosi in tal guisa la Pontificia grazia comprensiva di tutte le Congregazioni,

1222 come fu nel 5 Maggio, 1798, conceduta al Direttore pro tempore della prelodata Congregazione con benigno rescritto del Sommo Pontefice Pio VI di santa memoria, che qui in copia si umilia, e come fu fino a questi ultimi tempi praticato dai rispettivi Direttori della PRIMA-PRIMARIA. **Director of the *Prima-Primaria***

E della grazia, etc.

Ex audientia Sanctissimi die 7 Martii, 1825.

1223 Sanctissimus, attentis expositis, remisit preces arbitrio ejusdem Oratoris Patris Praepositi Generalis Societatis Jesu, cum omnibus facultatibus necessariis et opportunis. Contrariis quibuscumque non obstantibus. **Grant**

C. Card. GUERRIERI GONZAGA.

INSTITUTUM S. J., *I. 349, f.*

No. 57. 11 June, 1838.

Rescript of the Sacred Congregation of Indulgences. *Alms may be collected by a Confraternity with leave of the Ordinary, for the maintenance of the Church or Oratory, and for other purposes approved by him.*

CAMERACENSIS

1224 Episcopus Cameracensis exponit, legem totam dioecesim afficientem promulgatam fuisse quoad Sodalitates canonice erectas. Quae lex fert, ut a duobus Confratribus singulis anni Dominicis diebus quaestuando argentum colligatur. Cum vero a § 8 Bullae Clementis VIII hoc prohibeatur, quaerit: **Case proposed**

1225 Utrum ob factum quod lex praelaudata ferebat, Sodalitatum associationes nullae sint, ita ut Confratres privilegiis et Indulgentiis frui nequeant. **Question**

1226 Sacra Congregatio, auditis Consultorum votis, ac re mature perpensa, die 11 Junii, 1838, respondit: **Answer**

Nihil obstare juxta citatam Clementis VIII Constitutionem § 8, quominus Confraternitates eleemosynas colligant juxta legem totam

dioecesim afficientem ab Ordinario praescriptam, erogandas in Ecclesiae seu Oratorii reparationem atque ornatum vel in alios pios usus de consensu ejusdem Ordinarii; proindeque Sodalitatum associationes sustineri, et Confratres privilegiis et Indulgentiis gaudere.

DECRETA AUTHENTICA S. C. INDULG., *No. 260.*

No. 58. **28 January, 1839.**

Rescript of the Sacred Congregation of Indulgences. *The Indulgences and privileges of a Sodality do not lapse because it no longer has members.*

TORNACENSIS

Episcopus Tornacensis Sacrae Congregationi hoc dubium solvendum proposuit:

Case proposed

Inter chartas quae in Ecclesia S. Waldetrudis, dioecesis Tor- 1227
nacensis, asservantur, inveniuntur Bullae et decreta episcopalia quibus conceditur facultas erigendi Confraternitatem dictae S. Waldetrudis; sed dubitatur an praefata Confraternitas unquam erecta sit, vel an defectu Confratrum desierit existere. Cum, vi et tenore Bullarum, Confraternitas in perpetuum erigenda esset, petitur an nova erectione canonica opus sit ad instaurandam hanc Confraternitatem, vel, si nondum erecta fuit, Bullis et decretis praedictis uti nunc adhuc liceat.

Answer

Sacra Congregatio, auditis Consultorum votis, rebusque mature 1228
perpensis, die 28 Januarii, 1839, declaravit:

Non indigere nova canonica erectione pro Sodalitate S. Waldetrudis instauranda; ac si etiam ob defectum Confratrum ipsa desierit, tamen Indulgentias ac privilegia in enuntiata Bulla contenta minime amissa esse; proindeque vigere.

DECRETA AUTHENTICA S. C. INDULG., *No. 269.*

No. 59. **26 August, 1840.**

Decree of the Sacred Congregation of Indulgences. *A Congregation illegally suppressed does not lose its Indulgences and privileges.*

TAURINENSIS

1229 Ex parte Patris Praepositi Congregationis Oratorii S. Philippi Nerii, civitatis Taurinensis, exponitur quod, anno 1815 per eandem civitatem transeunte Pio VII sanctae memoriae, Sacerdotes ejusdem Congregationis, pedes Summi Pontificis osculantes, illum humiliter exorarunt pro concessione seu prorogatione Indulgentiarum ac privilegiorum quibus jam ante suppressionem eadem Congregatio gaudebat. **Statement**

1230 Quibus idem Pontifex pulchre respondit Indulgentias et privilegia non amisisse; nam " Siete stati oppressi ", inquit, " e non soppressi; la soppressione non è stata legale ". **Answer of Pius VII**

1231 At vero pro majori eorum tranquillitate quaerunt a Sacra Congregatione: **Question**

Quid sentiendum sit hac super re.

1232 Sacra Congregatio, die 26 Augusti, 1840, respondit: **Answer**

Oratores nulla Indulgentiarum seu privilegiorum nova concessione, ob allatam ab eodem Pontifice rationem, indigere.

DECRETA AUHTENTICA S. C. INDULG., *No. 285.*

No. 60. **29 May, 1841.**

Rescript of the Sacred Congregation of Indulgences. *A member of one Confraternity can belong to others and gain their Indulgences.*

BRIOCENSIS

1233 10. An idem vir possit aggregari multis Sodalitatibus, et lucrari Indulgentias unicuique concessas, dummodo conditiones praescriptas impleat. . . . **Question**

1234 Sacra Congregatio die 29 Maji, 1841, respondit:..... **Answer**

Ad 10: Affirmative.

DECRETA AUTHENTICA S. C. INDULG., *No. 291.*

No. 61. **25 January, 1842.**

Rescript of the Sacred Congregation of Indulgences. *Failure to observe the Rules of a Confraternity does not invalidate the Indulgences.*

CAMERACENSIS

Case proposed

Cum Episcopus Cameracensis in erigendis Sodalitatibus cujuscumque tituli unicuique Sodalitati eadem statuta servanda tradiderit, quin mentio fiat in ipsis de aliquo pio opere a Sodalibus exercendo, quaerit a Sacra Congregatione:.... 1235

Question

2. Utrum praefata statuta servanda sint sub poena nullitatis Indulgentiarum, ita ut fideles Indulgentiis priventur ob eorum inobservantiam, sive integram sive ex parte tantum.... 1236

Answer

Sacra Congregatio die 25 Januarii, 1842, respondit:.... 1237

Ad 2. Dummodo Sodalitates sint canonice erectae, et Sodales adimpleant opera injuncta a Summis Pontificibus pro lucrandis Indulgentiis suae respective Confraternitati adnexis, ipsique Sodales legitime adscripti fuerint in Confraternitatem, inobservantia, partialis seu generalis, statutorum non obest acquisitioni Indulgentiarum, ex eo quod statuta sunt potius ad regimen et ad rectam Sodalitatis administrationem data, minime vero tamquam injuncta opera ad Indulgentias acquirendas.

DECRETA AUTHENTICA S. C. INDULG., *No. 298.*

No. 62. **7 June, 1842.**

Rescript of the Sacred Congregation of Indulgences. *The Pastor is not ipso facto Director of a Confraternity in the parish.*

CORISOPITENSIS

Episcopus dioecesis Corisopitensis decreta seu responsiones expostulat a Sacra Congregatione ad sequentes proponendas quaestiones:

Question

1. Quando Episcopus, virtute delegationis Apostolicae, in Ecclesia parochiali seu succursali erexit aliquam Sodalitatem de Monte Carmelo vel Rosarii, etc., nec specialem Rectorem designavit, 1238

numquid praedictae Ecclesiae Pastor hoc ipso et absque alia designatione institutae Sodalitatis Rector censeri et haberi debet, ita ut in illam admittere valeat et suos et aliorum parochianos, completis formalitatibus aliunde praescriptis, speciatim benedicendi et imponendi scapularia?...

1239 Sacra Congregatio, auditis Consultorum votis, die 7 Junii, 1842, respondit: **Answer**

Ad 1: Negative, excepto solummodo casu, quod in illa Ecclesia seu paroecia nullus alius esset qui possit destinari, et tunc, eo ipso quod Episcopus ibi erigit Sodalitatem, tacite videtur Rectorem designare Ecclesiae Pastorem, non jure suo utendo, sed Sodalitatis necessitate Rectorem exigentis.

DECRETA AUTHENTICA S. C. INDULG., *No. 304.*

No. 63. **22 August, 1842.**

Rescript of the Sacred Congregation of Indulgences. *The absence of Rules or Officials does not invalidate the Indulgences granted to Confraternities; Confraternities, in general, do not share in the good works and prayers of an Archconfraternity unless they are aggregated to it in the usual way.*

LEMOVICENSIS

Episcopus Lemovicensis sequentium dubiorum solutionem a Sacra Congregatione expostulat:....

1240 3. Utrum defectus statutorum vel officialium in dictis Confraternitatibus, tum etiam si in illis pia opera vel usus singulares adhibeantur non conformes illis quae in Archiconfraternitatibus Romae servantur, officiat necne validae erectioni vel Indulgentiarum communicationi.... **Questions**

1241 4. Confraternitates ab Episcopo, auctoritate a Sancta Sede delegata, erectae fruuntur necne eadem bonorum operum et orationum communione cum Archiconfraternitate et iisdem privilegiis et Indulgentiis ac illae quae aggregatae ordinario more fuerunt?

1242 Sacra Congregatio, die 22 Augusti, 1842, respondit:... **Answers**

Ad tertiam partem: Negative, dummodo opera exerceantur quibus adnexae sunt Indulgentiae....

Ad 4: Affirmative, si agatur de Confraternitate Sanctissimi 1243
Corporis Christi; si vero de Doctrina Christiana, quoties in dioecesi aggregata est una ex his Confraternitatibus, caeterae etiam erectae aut erigendae aggregatae censentur;

Negative quoad alias Confraternitates in genere.

DECRETA AUTHENTICA S. C. INDULG., *No. 308.*

No. 64. **18 November, 1842.**

Rescript of the Sacred Congregation of Indulgences. *No form is prescribed for the Bishop in erecting a Sodality; Administrators are not essential; the Bishop can appoint the Director of each Confraternity.*

CAENOMANENSIS

Case proposed

In variis Galliarum dioecesibus, et praesertim in dioecesi Cae- 1244
nomanensi, permultae existunt Confraternitates Sanctissimi Rosarii, Beatae Mariae Virginis de Monte Carmelo, et Sanctissimi Cordis Jesu. Diversae illae Confraternitates etsi speciali Sanctae Sedis facultate ab Episcopis cum brevi formula fuerint erectae, nomina Confratrum et Consororum in particularibus regestis inscribuntur, sed ad Directorem Archiconfraternitatis non mittuntur nec Administratores pro unaquaque Confraternitate eliguntur.

Caenomanensis Episcopus, omnes fidelium anxietates praecavere aut sedare volens, expostulat a Sacra Congregatione:

Questions

1. An aliqua determinata formula necessaria fuerit sub poena 1245
nullitatis;

2. An necesse sit, sub eadem poena, ut Administratores eligantur; 1246

3. An Episcopus designare possit Directorem uniuscujusque 1247
Confraternitatis suae dioecesis, sive jam existentis sive ab ipso, ex speciali Apostolica facultate, erectae....

Answers

Sacra Congregatio die 18 Novembris, 1842, respondit: 1248

Ad 1: Negative, quia formula praescribitur tantum pro erectione Sodalitatum a Regularibus peragenda.

Ad 2: Negative, quia Administratorum electio erit tantum ad 1249
bonum Sodalitatum regimen, minime vero ad validitatem erectionis necessaria.

Ad 3: Affirmative.

DECRETA AUTHENTICA S. C. INDULG., *No. 312.*

No. 65. **30 January, 1843.**

Rescript of the Sacred Congregation of Indulgences. *Indulgences in addition to those in the Apostolic indult are valid if there is no contrary clause in it.*

RUTHENENSIS

Superior Seminarii S. Petri civitatis Ruthenensis quaerit a Sacra Congregatione:

1250 An indultum Apostolicum quod specificat quasdam Indulgentias cuidam Sodalitati concessas excludat alias Indulgentias non specificatas in praefato indulto, quarum tamen mentionem faciunt nonnulli auctores de Indulgentiis pertractantes. **Question**

1251 Sacra Congregatio, die 30 Januarii, 1843, respondit: **Answer**

Standum esse verbis indulti, ex quo, si nulla sit expressa conditio, verbi gratia, " dummodo nulla alia Indulgentia reperiatur concessa, " aut similia, etc., eruitur firmas remanere singulas Indulgentias, etiam praecedenti tempore, elargitas, de quibus mentio quoque fit apud auctores de Indulgentiis pertractantes.

DECRETA AUTHENTICA S. C. INDULG., *No. 314.*

No. 66. **12 May, 1843.**

Decree of the Sacred Congregation of Indulgences. *Partial or general departure from the Statutes does not invalidate the Indulgences; but the items of the Statutes which regard good works indulgenced by the Holy See are essential for gaining the Indulgences.*

PINEROLIENSIS

1252 Episcopus Pineroliensis, cupiens in sua dioecesi Sodalitatem erigere sub titulo Immaculati Cordis Mariae pro conversione peccatorum, cum omnibus Indulgentiis quibus virtute Brevis diei 24 Aprilis, 1838, ditata fuit ipsa Archisodalitas in Ecclesia Beatae Mariae Virginis de Victoriis urbis Parisiensis, prae manibus habuit illius Archisodalitatis statuta sub die 16 Decembris, 1836, ab Archiepiscopo Parisiensi approbata; sed cum ad trutinam revocaren- **Case proposed**

tur omnia, atque perpenderentur hujus Pineroliensis dioecesis circumstantiae, in quibus praedicta statuta haud possent in integrum observari, dubium exortum est num omnes horum Parisiensium statutorum articuli necessarii et essentiales essent ad lucrandas Indulgentias. Hinc quaerit a Sacra Congregatione:

Questions

1. Omnesne et singuli articuli Parisiensium statutorum sunt necessarii et essentiales ad constituendam in suo esse hanc Societatem pro lucrandis Indulgentiis eidem concessis? 1253

2. Si non omnes et singuli, quinam sunt ita essentiales ut nullo modo variari possint?... 1254

Answers

Sacra Congregatio, die 12 Maji, 1843, respondit: 1255

Quoad 1: Negative, et dummodo Sodalitas canonice erigatur, Sodalesque adimpleant opera pro acquirendis Indulgentiis ab Apostolica Sede praescripta, varietas, partialis seu generalis, statutorum – quae ab Ordinariis respectivorum locorum pro diversitate temporum et circumstantiarum erunt constituenda – non obest acquisitioni Indulgentiarum, eo quod statuta sunt potius ad regimen et ad rectam Sodalitatis administrationem data, minime vero tanquam injuncta opera ad Indulgentias lucrifaciendas.

Quod si nonnulli statutorum articuli aliqua peragenda opera Sodalibus proponant quae ex Pontificia concessione ditata sint Indulgentiis, ipsi tanquam essentiales habendi sunt, ut nullo modo variari possint, ne tali spirituali emolumento Sodales sint fraudati. 1256

Quoad 2 et 3: Responsum in 1.

DECRETA AUTHENTICA S. C. INDULG., *No. 320.*

No. 67. **9 August, 1843.**

Decree of the Sacred Congregation of Indulgences. *The Indulgences lapse if the Church of a Confraternity is rebuilt in a different place, but not if rebuilt in nearly the same place.*

LEODIENSIS

I. Sacerdos quidam Begginagii Hasseletensis, dioecesis Leodiensis, petit a Sacra Congregatione solutionem sequentium dubiorum:

Questions

1. An cesset Indulgentia Confraternitatis Sanctissimi Rosarii, vel aliae Indulgentiae, si nova aedificetur Ecclesia fere in loco ubi vetus existebat; 1257

1258 2. An cesset Indulgentia, si nova Ecclesia aedificetur in coemeterio, non in loco veteris Ecclesiae;

1259 3. An cesset Indulgentia si nova Ecclesia aedificetur in alio loco, et non in coemeterio veteris Ecclesiae;

1260 Sacra Congregatio die 9 Augusti, 1843, respondit: **Answers**

Ad 1: Negative, dummodo sub eodem titulo aedificetur.

Ad 2: Affirmative.

Ad 3: Ut in 2.

DECRETA AUTHENTICA S. C. INDULG., *No. 323*.

No. 68. **20 September, 1844.**

Decree of the Sacred Congregation of Bishops and Regulars. *A Confraternity in a Church of Regulars and having no revenue and spending no money for the altar or the service of the Church, is not subject to episcopal visitation.*

An Ordinary, denied the right of visitation of a Confraternity existing in a monastery of Minors Conventual, inflicted an interdict on the Confraternity and suspension on the Monks. These carried the case to the Sacred Congregation of Bishops and Regulars and contended:

1261 Archiepiscopo jus non esse visitandi praefatum Sacellum administrationis ratione, quia Sodalitas nullos habet reditus, nihilque pecuniae impendit sive pro altari sive pro cultu; ita ut visitatio pastoralis et caret objecto circa quod versetur, et legibus canonicis opponitur.... **Case proposed**

Quibus praejactis, in Congregatione generali habita die 20 Septembris fuerunt proposita sequentia dubia:

1262 1. Se e come possa Monsignor Arcivescovo di Chieti visitare la Cappella di Maria Santissima sotto il titolo della Concezione esistente nella Chiesa de' Frati Minori Conventuali di quella città nel caso; **Questions**

1263 2. Se vi sia luogo a revocare il decreto d'interdetto emanato da Monsignor Arcivescovo di Chieti nel caso;

1264 Eminentissimi Patres, referente Eminentissimo Polidori, rescripserunt: **Answer**

Ad 1 et 2 dilata, et adducantur probationes ad demonstrandum cuinam spectet actuale onus manutentionis Cappellae de qua agitur, et iterum referatur; et scribatur secreto Archiepiscopo ad

mentem. Mens est: che in seguito della dilazione decretata dovendo passare del tempo prima di potersi riproporre la causa, la Sacra Congregazione ha creduto espediente, che Vostra Signoria tolga 'interdetto e la sospensione.

BIZZARRI, COLLECTANEA, *511, 512.*

No. 69. **12 July, 1847.**

Rescript of the Sacred Congregation of Indulgences. *The Indulgences of a Feast transferred to the Sunday following are transferred with it.*

CAMERACENSIS

Archiepiscopus Cameracensis quaerit humiliter solutionem dubiorum sequentium:.....

Question 4. An Indulgentiae quibusdam majoribus Festis adnexae sint translatae eo ipso quod solemnitas hujusmodi Festorum sit canonice apud nos translata ad Dominicam sequentem.... 1265

Answer Sacra Congregatio habita in Palatio Apostolico Quirinali die 22 Februarii, 1847, respondendum duxit ut infra:.... 1266

Ad 4: Affirmative, facto verbo cum Sanctissimo.....

Approval Facta autem per infrascriptum Cardinalem ejusdem Sacrae Congregationis Praefectum Sanctissimo Domino Nostro Pio Papae IX relatione in Audientia habita die 12 Julii, 1847..... 1267

Quoad vero quartum dubium, Eminentissimorum Patrum responsioni eadem Sanctitas Sua clementer annuit, dummodo solemnitas legitime translata sit. 1268

F. Card. ASQUINIUS, Praef.
JACOBUS GALLO, Secret.

DECRETA AUTHENTICA S. C. INDULG., *No. 343.*

No. 70. 31 January, 1848.

Rescript of the Sacred Congregation of Indulgences. *No special daily prayers are necessary for gaining the Indulgences granted the Sodality.*

CONSTANTIENSIS

Presbyter quidam Canonicus honorarius Ecclesiae Constantiensis provinciae Rothomagensis in Gallia, Superior minoris seminarii Mamvillae in eadem dioecesi, a Sacra Congregatione quaerit:

1269 An quaedam speciales preces quotidianae sint necessario recitandae ad obtinendas Indulgentias quae a Summis Pontificibus fuerunt concessae Sodalibus Congregationum Beatae Mariae Virginis rite institutarum in Collegiis et aliis locis, etc., Romanae Congregationi aggregatarum. Ratio dubii in eo statuitur quod hujusmodi preces non videantur requirere decreta de Indulgentiis quae sunt Congregationibus Apostolica auctoritate concessae. **Question**

1270 Sacra Congregatio habita in Palatio Apostolico Quirinali die 31 Januarii, 1848, respondit: **Answer**

Ubi nullae sunt praescriptae preces quotidianae ad effectum lucrandi Indulgentias, non tenentur Christi fideles ad aliquas determinatas recitandas.

JACOBUS GALLO, Secret.

DECRETA AUTHENTICA S. C. INDULG., *No. 347*.

No. 71. 8 July, 1848.

Decree of Pius IX. *During the dissolution of the Society of Jesus, the Director is to enjoy all the powers of the General as to the* PRIMA-PRIMARIA, *and its property is to remain untouched.*

BEATISSIMO PADRE:

1271 La Congregazione PRIMA-PRIMARIA nel Collegio Romano, la quale fra le onorevoli sue prerogative si onora del glorioso Nome della Santità Vostra fra i suoi aggregati, rispettosamente Le rappresenta col mezzo de' suoi Ufficiali vedere di mestieri di sottoporre ai purgatissimi sguardi di Vostra Beatitudine l'attual sua **Preamble**

condizione nell'impreveduto caso dello scioglimento della Compagnia di Gesù, dal cui Reverendissimo Padre Generale immediatamente dipende.

Sarebbe fastidioso ed inutile rammentare alla Santità Vostra 1272
l'antichità della Congregazione, che rimonta a tre secoli, i privilegi di cui fu arricchita dai gloriosi predecessori Gregorio XIII, Sisto V, Benedetto XIV e Leone XII, per non parlare di altri Sommi Pontefici, imperocchè cose tutte appieno note alla Santità Vostra, che un giorno, ed a memoria di molti Confratri, era esemplare di zelo e di attaccamento alla Congregazione medesima.

Petition for the powers of the General

Ora dunque nella già ricordata dissoluzione della Compagnia 1273
di Gesù, essendo di mestieri che alcuno subentri nelle attribuzioni del Reverendissimo Padre Generale, impedito nel suo esercizio, sebbene colla sua Compagnia in piena esistenza, il supplicante Consesso impetra dalla Santità Vostra che al Direttore pro tempore siano communicate le facoltà spirituali e temporali che non può esercitare il lodato Reverendissimo Padre Generale.

Property

Inoltre la Congregazione, che, come ben sa la Santità Vostra, 1274
non ha risparmiato nè cure nè fatiche nè spese all'ornamento e decoro del locale da lei posseduto per secoli, implora dall'autorità di Vostra Beatitudine, qualunque fosse per essere la destinazione del Collegio Romano, di rimanere integra ed illesa negli attuali suoi diritti tanto di possesso, che di accesso e recesso, in tutto e per tutto come ha fin qui pratticato.

Che, etc.

Ex Audientia Sanctissimi 8 Julii, 1848.

Granted

Sanctissimus benigne annuit pro gratia in omnibus juxta petita. 1275

C. Card. Vicarius.

ARCHIVES OF THE PRIMA-PRIMARIA. *A single folio, the original, enclosed with a copy in Prot. IV. 46.*

Another copy of this document is in GENERAL ARCHIVES S. J., *Instit. VIII. 36.*

No. 72. 12 May, 1479, and 12 May, 1851.

Sixtus IV and Pius IX. *Indulgences for the Beads.*

Separately

1. 5 ans et 5 quarantaines, chaque fois qu'on récite le tiers 1276
du Rosaire (Sixte IV, Bulle EA QUAE EX FIDELIUM, du 12 mai, 1479). Pour gagner cette Indulgence, il n'est pas nécessaire de se servir d'un Rosaire bénit....

1277 Pour le chapelet dit en commun, Pie IX a accordé des Indulgences spéciales par un décret de la Sacrée Congregation des Indulgences en date du 12 Mai, 1851. D'après ce décret – qui confirme en même temps les Indulgences mentionnées ci-dessus – tous les fidèles qui récitent en commun cinq dizaines du chapelet, dans leur maison, à l'Église, dans une Chapelle publique ou Oratoire privé, gagneront les Indulgences suivantes: **With others**

1278 1. 10 ans et 10 quarantaines, une fois per jour, et

2. Une Indulgence plénière, le dernier dimanche de chaque mois, s'ils ont ainsi récité le chapelet en commun au moins trois fois par semaines, et si, confessés et communiés, ils visitent une Église et y prient aux intentions du Souverain Pontife.

1279 Pour gagner ces dernières Indulgences, il n'est pas nécessaire non plus de se servir d'un Rosaire bénit.

BERINGER, LES INDULGENCES, *I. 512, f.*

For the Dominican, Bridgettine, Crosier and Apostolic Indulgences, see BERINGER, *sub vv.*

No. 73. **15 March, 1852.**

Rescript of the Sacred Congregation of Indulgences. *The transfer of a Confraternity to another place can be made by the Ordinary.*

BRIOCENSIS

1280 2. An personis alibi canonice professis sufficere regulariter possit quod Ordinarius novum assignet locum et Oratorium, ut, sic facta loci translatione, remaneat facultas Indulgentiarum in hoc novo loco lucrandarum..... **Question**

1281 Ad 2: Affirmative..... **Answer**

1282 Factaque de his omnibus per me, infrascriptum ejusdem Sacrae Congregationis Praefectum, Sanctissimo Domino Nostro in Audientia diei 15 Martii relatione, Sanctitas Sua votum Eminentissimorum Patrum benigne approbavit. **Approval**

F. CARD. ASQUINIUS, Praef.

DECRETA AUTHENTICA S. C. INDULG., *No. 358.*

No. 74. 9 August, 1852.

Decree of the Sacred Congregation of Indulgences. *A Feast transferred, the Indulgences connected with it are transferred to the same day.*

URBIS ET ORBIS

Preamble

Cum potestas conferendi Indulgentias a Christo Ecclesiae concessa sit in fidelium utilitatem; atque earum usum Christiano populo maxime salutarem esse affirmet sancta Tridentina Synodus (Sess. 26, decr. de Indulg.), congruum omnino videtur omne studium impendere ut Indulgentias quae occasione dierum festorum vel concessae jam sunt vel concedentur, fideles facilius lucrari possint, eoque magis cum ingens populi Christiani concursus ad ea Festa celebranda conveniat. 1283

Reasons for transfer

Jam vero cum, hac nostra praesertim aetate, maxime ob ecclesiasticas conventiones ab Apostolica Sede cum exteris nationibus initas, Festorum legitimae translationes occurrant; et generatim cum per hujusmodi translationes ex justis causis, debitis cum facultatibus factas, licet etiam pro sola externi cultus celebratione, quin et una simul Officium cum Missa transferatur, fidelium devotioni consultius prospiciatur, ad eam magis magisque fovendam maxime interest ut etiam Indulgentiae his Festis adnexae transferantur. 1284

General Decree not granted before

Quamvis autem alias tum a Sacra Rituum Congregatione, tum ab hac Sacra Congregatione Indulgentiis Sacrisque Reliquiis praeposita quaesitum fuerit, utrum in translatione Festorum etiam translatae intelligantur adnexae Indulgentiae, et vel negativa intercesserit responsio, vel in singulis casibus recurrendum esse ad hanc Sacram Congregationem sancitum fuerit, nec unquam generali decreto publice evulgato usquedum huic translationi Indulgentiarum provisum 1285

now opportune

fuerit; attamen Eminentissimi Patres in generalibus comitiis hujus Sacrae Congregationis, attentis actualibus temporum hujusmodi et peculiaribus locorum et Ecclesiarum et fidelium circumstantiis, necnon et attenta resolutione diei 16 Februarii currentis anni, pro concessione generali translationis Indulgentiarum occasione translationis Festorum supplicandum Sanctissimo unanimiter censuerunt. 1286

and granted

Sanctissimus itaque Dominus Noster Pius Papa IX, audita de his omnibus relatione per me, infrascriptum Secretariae ejusdem Sacrae Congregationis Substitutum in Audientia diei 9 Augusti, 1852, habita, benigne mandavit ut omnes Indulgentiae quae hucusque quibusdam Festis concessae fuerunt, ac in posterum conceden- 1287

tur, vel quae pro iisdem Festis aliquibus Ecclesiis et publicis Oratoriis pariter concessae fuerunt et in posterum concedentur, vel etiam, si libuerit, de consensu Ordinarii, illae concessae in sacris supplicationibus aut in novendialibus vel septenariis sive triduanis precibus ante vel post Festum vel ejus octavario perdurante, translatae intelligantur pro eo die quo Festa hujusmodi etiam quoad solemnitatem tantum et externam celebrationem, non vero quoad Officium et Missam, in aliquibus locis vel Ecclesiis, publicisque Oratoriis, sive in perpetuum sive aliqua occasione sive ad tempus, eoque durante, legitime transferuntur. Cum vero transfertur tantum Officium cum Missa, non autem solemnitas et exterior celebratio Festi, Indulgentiarum nullam fieri translationem decrevit.

1288 Hanc autem Apostolicae benignitatis concessionem eadem Sanctitas Sua quibuscumque in contrarium non obstantibus, ac perpetuis futuris temporibus, absque ulla Brevis expeditione valituram, per hoc Sacrae Congregationis decretum typis impressum publicari voluit, dummodo caeterae omnes aliae conditiones in particularibus vel generalibus concessionibus praedictarum Indulgentiarum pro iis adipiscendis praescriptae omnino serventur. **Confirmatory clause**

F. Card. Asquinius, Praefectus.
Aloisius Archipr. Prinzivalli, Substitutus.

Decreta authentica s. c. indulg., *No. 360.*

No. 75. 1855.

Father General Beckx. *Approbation of the Common Rules of Father Parthenius.*

PETRUS BECKX PRAEPOSITUS GENERALIS SOCIETATIS JESU

1289 Quum Gregorius felicis recordationis Papa XIII in Constitutione omnipotentis dei, etc., data Nonis Decembris, anno 1584, et confirmata a Sixto V, Benedicto XIV et Leone XII, benigne indulserit omnibus Praepositis aut Vicariis Generalibus Societatis Jesu pro tempore exsistentibus, ut pro felici statu ac regimine et directione tam Congregationis primae-primariae in Romano Societatis Jesu Collegio erectae, quam omnium et singularum Sodalitatum eidem aggregandarum, "statuta, constitutiones et decreta edere ac, postquam edita fuerint, quoties pro earum et temporum qualitate aut alias expediens eis videbitur, immutare, corrigere, moderari ac reformare, aut **Powers granted**

Approbation

alia ex integro condere libere et licite valeant": idcirco, ut ubique, quoad ejus fieri potest, uniformitas servetur, facultatem facimus edendi hunc libellum, in quo continentur leges et statuta Congregationum Beatae Mariae Virginis jam olim a P. Josepho Mariano Parthenio, Societatis nostrae Sacerdote, in ordinem disposita et juxta antiquas consuetudines exarata, eaque omnia auctoritate nobis, ut supra diximus, concessa approbamus et confirmamus. 1290

No. 76. 1855.

Father Parthenius. *Common Rules of the Sodality.*

LEGES ET STATUTA SODALITATUM BEATAE VIRGINIS MARIAE

Regulae communes

CAPUT I

Devotion to Our Lady

1. Cum Beatissima Virgo Dei Mater, hujus Sodalitatis Patrona praecipua, illam fovere ac defendere existimanda sit, quippe misericordiae Mater, quae se diligentes diligat et ad se pie ac religiose confugientes tueatur ac protegat, propterea par est in primis ut ejusdem Sodales non solum illam praecipua veneratione ac peculiari honore prosequantur, verum etiam ut vitae morumque integritate virtutum illius praestantissimarum exempla imitari atque mutuo se ad ejus amorem excitare conentur. 1291

Rules common

Ad haec omnia facile praestanda juvabit plurimum observatio harum legum, quae quidem litteris consignandae visae sunt, ut, quoad ejus fieri potest, communes sint caeterarum omnium Sodalitatum quae cum Romana conjunguntur. 1292

and particular

Permittitur tamen ut, praeter has leges, unaquaeque Congregatio habeat nonnullas proprias, quas pro regionum personarumque varietate sibi convenire unaquaeque censuerit. 1293

Government

2. Sodalitatem administrabit Director seu Moderator ejus loci ubi illa fuerit instituta, et Praefectus ipsius Congregationis, duorum Assistentium ope atque consilio. Accedent his duodecim Consultores, e quibus unus Secretarii munere fungetur. Numerus Consultorum pro paucitate Sodalium ad sex tantum redigi poterit. Praeter hos, alii quoque minores Officiales eligentur quibus unaquaeque Sodalitas indigebit. 1294

1295 Omnes autem debitum honorem tum Moderatori Sodalitatis, tum etiam Praefecto ceterisque subordinatis Officialibus pro cujusque dignitate deferent; iisque in rebus omnibus ad Sodalitatem pertinentibus obtemperabunt. **Obedience**

1296 Cum vero aliquod occurrerit impedimentum, quamprimum aut Moderatorem aut Praefectum admonebunt, ut possit alteri cuipiam dari negotium. **Hindrances occurring**

1297 3. Quoniam hujus Sodalitatis finis est virtus pietasque Christiana, ad quem finem assequendum Sacramentorum frequentia perutilis est; ideo quicumque dare nomina Sodalitati voluerint, antequam recipiantur, vel ordinaria vel Generali Confessione, prout ipsorum Confessario magis in Domino expedire videbitur, peccata sua expiabunt. **Sacraments**

1298 Deinde Sodales omnes monentur ut ad Sacramentum Confessionis accedant et Sacram Eucharistiam sumant semel saltem in mense, et praeterea certis quibusdam Domini nostri ejusque Sanctissimae Matris festis diebus ac solemnibus.

1299 Officiales tamen praecipui, hoc est Praefectus, Assistentes, Secretarius ac Consultores, crebrius quam reliqui Sodales, quibus exemplo praelucere debent, poterunt confiteri et Sacram Eucharistiam sumere, nisi aliter illorum Patri spirituali videbitur. **Officials**

1300 4. Ordinarius Confessarius, quoad ejus fieri poterit, constituatur, qui, semel a quopiam electus, haud temere mutabitur. Illi autem conscientiam suam prorsus manifestet, seque in omnibus quae ad conscientiae ipsius moderamen pertinent fingendum regendumque permittat. **Regular Confessor**

1301 5. Dominicis itemque festis diebus quae de praecepto dicuntur, in Sodalitium una omnes mane convenient, ubi horam circiter cum dimidio piis et spiritualibus exercitationibus impendent, ea ratione quam Moderator Praefectusque praescribent. Ratio autem haec ferme erit: **Exercises of meetings**

1302 Ducatur initium a lectione pii cujuspiam libri, qui tamdiu legetur dum Sodales omnes aut fere omnes convenerint;

1303 Tum pars aliqua officii Beatae Virginis decantabitur;

1304 Deinde brevis cohortatio de rebus ad spiritualem Sodalium profectum a Sodalitii Moderatore habebitur;

1305 Cohortationem Sacrosanctum Missae Sacrificium excipiet;

1306 Quo peracto, recitatis Litaniis aliisve quibusdam precationibus, juxta uniuscujusque Sodalitii consuetudinem, Sodales dimittantur.

1307 Qui vero Sacra Communione fuerint refecti, horae saltem quadrantem in gratiarum actione perstabunt.

1308 A prandio deinde, Sodalitia quibus conveniendi mos fuerit

iisdem fere matutinis exercitationibus spatio unius semihorae aut paullo plus uti poterunt.

Devotion to Our Lady

6. Quoniam vero Sodales praecipuo secundum Deum erga Beatam Virginem studio esse debent, propterea quod ei speciali titulo addicti mancipatique sunt, idcirco Moderator Praefectusque Congregationis omni ope id studium augendum amplificandumque curabunt. 1309

Feasts

Dabunt igitur operam, ut solemniora tum Christi Domini tum Deiparae Virginis Festa ferventius a Sodalibus ac majori cum devotione celebrentur. 1310

Novena of preparation

Major autem erit devotio, si, novem ante dies quam Festum celebretur, peculiaribus obsequiis et sacris praesertim commentationibus Sodales se praeparent atque disponant. 1311

Quod quo commodius a Sodalibus fieri possit, meditationis puncta et peculiaria alia obsequia in singulos descripta dies, et, si per sumptus licebit, etiam typis impressa proponantur, vel opportuno tempore in Sodalitio legantur. 1312

Lists of good works

7. Ubi autem mos ille viguerit, Sodalium quisque ad Sodalitium secum deferat obsequia quae per eos dies peregerit in charta descripta, nomine vero non adscripto; eaque in urnam sive capsulam ad ea excipienda expositam conjiciat. Quae subinde, in ordinem digesta in codicemque relata, loco usitatae cohortationis propalam legantur. Legantur autem die, quoad fieri poterit, qui proxime praecedit solemne Festum, idque fiat ut singuli eorum quae audierint recordatione ad majorem fervorem ac devotionem vehementius excitentur. 1313

Daily acts of devotion

Gratum quoque sciant Sodales se Virgini facturos, si ea obsequia non solum per eos de quibus diximus dies frequentent, sed etiam singulis diebus aliquo saltem obsequio sibi Deiparam studeant demerere. 1314

Pious reading

8. Quandoquidem piorum librorum lectio tantopere a Sanctis Patribus commendatur plurimumque ad spiritualem profectum confert, idcirco a Sodalibus erit frequenter usurpanda. 1315

Library

Quapropter Sodalitium, si fieri potest, bibliothecam habeat piis ejusmodi libris refertam, et pro Sodalium numero satis bene instructam, unde Sodales ex ipsius Moderatoris praescripto sumere possint quae subinde domi legant. Libros distribuet is qui a Moderatore fuerit huic muneri destinatus. 1316

Spiritual Exercises

9. Suum etiam Sodalibus quolibet anno a Moderatore praescribatur tempus quo tempore Spiritualibus S. Ignatii Exercitationibus vacent. Proponatur illis exacta eorum descriptio, ut sciant quid quaeque hora spiritualis exercitationis sibi vindicet. Quam omnes religiose servabunt. 1317

Qui has Spirituales Exercitationes Sodalibus unum in locum 1318

congregatis exponet, eos adhortabitur praecipue ad Confessionem
1319 rite peragendam. Ad eum finem, brevia quaedam puncta iis proponi poterunt generatim circa usum et frequentiam Sacramentorum, proprii cujusque status obligationem, hujus vel alterius vitae generis electionem, aliaque hujusmodi quae ipsis eo praesertim tempore et usui et adjumento esse possint.

Exercitationes in Sodalitio hae ferme erunt:

1320 Initium fieri poterit a lectione libri qui de iis rebus agat quae postmodum erunt meditandae;

1321 A lectione is qui tradet Exercitia examen aliquod circa ea de quibus diximus puncta instituet;

1322 Examen meditationis expositio excipiet;

1323 Qua absoluta, omnes Missae Sacrificio intersint;

1324 Tum decantato psalmo MISERERE, sed submissiori voce et sono ad compunctionem inflexo, omnibus exeundi potestas fiat.

1325 Idem fere exercitationum ordo a prandio servabitur.

Lent

1326 Porro Quadragesimale tempus, nisi aliter Sodalitii Moderator judicaverit, videtur esse maxime consentaneum his Exercitiis peragendis.

General Communion

1327 Absolutis tribus vel quatuor vel etiam pluribus, juxta Sodalitii Moderatoris praescriptum, diebus, mane insequente omnes in Sodalitium conveniant atque una Sacrosanctum Christi Corpus sumant.

Diligence

1328 Curent autem Sodales ne vel minima temporis maxime acceptabilis particula ipsorum incuria dilabatur. Quae in Sodalitio audierint domi recolant, et multo plus temporis lectioni et meditationi tribuant quam alias extra Exercitia consueverint.

Meeting not to be omitted

1329 10. Curandum etiam quam maxime est ne Sodalitii conventus quacumque levi etiam de causa omittantur. Si vero aliqua causa inciderit quamobrem Sodalitium omittendum eo die videatur, spectabit ad Moderatorem de causae gravitate judicare. Qui, re in Domino discussa et attentius considerata, quod ei magis expedire visum fuerit pronuntiabit.

Days of meeting

1330 Dies vero quibus conventus haberi solent sunt omnes fere Dominici, dies solemnes Christi Domini Nativitatis, Circumcisionis, Adscensionis, Pentecostes, Corporis Christi; festi item omnes de praecepto Beatissimae Virginis; item omnium Apostolorum; praeterea dies festus S. Josephi, Nativitatis S. Joannis Baptistae, S. Laurentii et S. Aloysii. His diebus nunquam Sodalitium omittitur, nisi forte Natalis et Corporis Christi.

Absence

1331 11. Qui statis diebus atque temporibus a conventibus abfuerint, quamprimum Moderatori absentiae causam exponent, ad quem pertinebit an causa sit idonea judicare. Quod si aliquam in ea culpam esse compererit, illos poterit qua ratione videbitur admonere, et

Suspension propter ejusmodi absentiam vel alios defectus licebit etiam interdum 1332
eos ad tempus certum Sodalium coetu prohibere, ut maxime So-
dalitati conducere et ad Domini nostri gloriam pertinere censebi-
Record tur. Quo vero certius atque expeditius uniuscujusque absentia di- 1333
gnoscatur, libellum in hunc usum Sodalitas habebit in quo et dies
quibus eo anno conventus habebuntur descripti et Sodalium nomina
ita perscripta sint ut apposita aliqua nota absentia facile indicetur.

Quamquam omnes eo studio erga Beatam Virginem esse debent 1334
et de proprio spirituali profectu adeo solliciti ut his aliisve similibus
incitamentis non magnopere indigeant.

Expenses 12. In celebritatibus atque apparatibus, si quos fieri in Soda- 1335
litate infra annum acciderit, ut in aliis quoque sumptibus quacum-
que occasione faciendis, debet unaquaeque Sodalitas mature consi-
derare, habita ratione Sodalium, quid expediat. Tenuiores hos
sumptus ferre non possunt: locupletiores fere ad inanem pompam
referunt. Itaque in his expensis ne sint nimii. Quae saepe pecuniae
vim exhauriunt atque absumunt quae multo melius utilioribus in
rebus ad majorem Dei ac Deiparae gloriam impendi debuisset. Quare 1336
unaquaeque Sodalitas, inter alia sua statuta, decernat, de Modera-
toris sententia et cum ejusdem approbatione, quid hac in re facere
possit ac debeat, habita praesertim eorum sumptuum ratione qui
ad majorem Sodalium in spiritu ac devotione profectum faciendi in
his constitutionibus enixius commendantur.

Morning prayers 13. Quotidie mane ubi e lectulo surrexerint, postquam Deo pro 1337
acceptis ab ejus Majestate tum generalibus tum praecipuis ac pro-
priis, atque ea praesertim nocte, beneficiis gratias egerint; primum
actus fidei, spei et caritatis elicient; deinde ter Orationem Domi-
nicam et Angelicam Salutationem in honorem sanctissimae Trini-
tatis pronunciabunt, semelque Symbolum Apostolorum et SALVE
REGINA, praeter alias quas unusquisque de Confessarii consilio
recitare consuevit.

Meditation Neque vero his tantum precibus contenti sint, sed curet unus- 1338
quisque horae ad minimum quadrantem in oratione mentali sive
Mass meditatione collocare, et quotidie, ubi fieri possit, Missae sacrificio 1339
interesse.

Examen of conscience and evening prayers Vesperi autem, antequam se ad quietem somnumque conferant, 1340
per alterum horae circiter quadrantem conscientiam suam excutient
atque examinabunt, et cum omnium tum praecipue eorum quae se
eo die admisisse deprehenderint peccatorum, contritionem ac dolo-
rem elicient. Quo facto, PATER et AVE et semel psalmum DE PROFUNDIS 1341
pro defunctis animabus pronunciabunt.

Practices 14. Suadetur autem omnibus universe, quoniam ipsi majorem 1342

quandam perfectionem quam caeteri profitentur, ut majus quoque studium in actionibus piis et Christianis adhibeant, cujusmodi sunt: — of virtue

1343 Saepius peccata confiteri crebriusque ad Sacram Christi Corporis Mensam accedere;

1344 Officium Beatae Virginis,

1345 Rosarium recitare;

1346 Carceres itidem, si ratione loci vel personarum fieri possit, visere; — Works of charity

1347 Adire nosocomia identidem, atque iis praesertim diebus qui solemnius aliquod Christi aut Beatae Virginis Festum praecedent.

1348 Haec aliaque id genus pia munera obire poterunt, in quibus vel, pro sua quisque conditione ac pietate, separatim, vel cuncta simul Sodalitas exercebitur, quemadmodum is qui Sodalitati praeest instituerit atque suaserit. — Separately or together

1349 15. Cum e Sodalibus aliquis graviter aegrotaverit, eum tum praesertim Moderator et Praefectus invisendum et sanctis Ecclesiae Sacramentis muniendum curabunt, tum omnes Domino suis precibus commendabunt. — Sickness

1350 Quod si eum contigerit e vita discedere et adhuc laudanda illa consuetudo viguerit ut Sodales illius funus ad sepulturam prosequantur, exemplum hujusmodi Christianae pietatis ne praetermit- — Death

1351 tant. Deinde quo primum die commodum fuerit, Mortuorum Officium pro eodem vel simul omnes in Sodalitio, si fieri possit, recitabunt, vel certe per se unusquisque separatim. Per octo autem dies psalmum DE PROFUNDIS cum oratione pro defunctis pro illo di-

1352 cent semel quotidie singuli. Tota denique Sodalitas Missae Sacrificium ad altare Sodalitatis, quod pro defunctis ipsius Sodalitatis privilegiatum est, pro ejus anima semel offerendum curabit.

1353 16. Si quando cuipiam a Sodalitate itineris faciendi causa di- — Journeys

1354 scedendum erit, Moderatorem admoneat ac Praefectum; ab iisque facultatem ac litteras etiam patentes exposcat, ut ab aliis quoque Sodalitatibus quo se forte sit laturus tanquam unus e Sodalibus recipiatur.

1355 Et quandoquidem etiam absens meritorum Sodalitatis est particeps, aequum erit ut interdum de se suisque rebus faciat reliquos certiores, ad Praefectum scribens ac sese Sodalium precibus commendans. — Letters to the Sodality

1356 Curet autem semper, ubicumque fuerit, ut se verum filium Sodalitatis ostendat, et morum integritate exemploque vitae omnes aedificare et ad virtutem pietatemque conetur allicere. — Conduct

1357 17. Se mutuo omnes vera et sincera caritate diligant, curentque ut pacem fraternamque concordiam tueantur, atque in dies in veris Christianisque virtutibus progressum faciant. Ut hoc autem — Fraternal charity

Progress in virtue

facilius assequantur, plurimum proderit Sodalitatis conventus fre- 1358
quentare, pias ejusdem exercitationes non praetermittere, cum iis 1359
crebro versari a quibus juvari possint, improborum consuetudinem 1360
et quascumque occasiones vitare unde illis detrimentum aliquod 1361
posset afferri; quales ludi sunt, rixae, contentiones, murmurationes aliaque hujusmodi quae bonum Sodalitii nomen et existimationem labefactant; sed enitantur potius ut in omnibus ita se gerant, ut 1362
digni qui sint in Beatissimae Virginis tutela existimentur.

Reading of the Rules

18. Quo facilius haec statuta legesque serventur, quoties Prae- 1363
fectus novus ac reliqui Officiales renunciabuntur, publice in Sodalitio legantur. Conetur porro quisque illis parere quam diligentissime.

Local customs

Praeter has leges, omnes etiam consuetudines suae quisque So- 1364
dalitatis observet.

Officials

Officiales vero proprias cujusque muneris crebrius legent, quo 1365
illis diligentius obtemperent.

De ratione Sodales in Sodalitium admittendi

CAPUT II

Application of the Candidate

1. Qui in Sodalitatem admitti cupit, Moderatorem ac Praefe- 1366
ctum adeat. Qui ubi satis de ipso cognoverint ac de ejusdem aetate, professione, virtutibus aliisque dotibus informationem acceperint,

Council

Praefectus de illo ad coetum duodecim vel sex Consultorum re- 1367
feret, ut admittatur ad frequentandum tanquam probationis causa ad aliquod spatium temporis, ut infra dicetur. Quo tempore poterit 1368
spiritualibus dumtaxat Sodalitatis exercitationibus, non tamen deliberationibus et consultationibus, adesse. Atque interim separatim sedebit, ut loci commoditas feret.

Instructor of Candidates

2. Cum quis fuerit idoneus judicatus, sed nondum cooptatus, 1369
tum illum Moderator et Praefectus uni ex Sodalibus qui floreat probitate committant ejusque fidei et curae commendent, ut quamdiu probatur (quod tempus erit duorum triumve mensium circiter, pro personarum qualitate) eum de institutis ac legibus Sodalitatis caeterisque consuetudinibus edoceat, et, si quae sibi forte difficultates occurrerint, solvat, ut rebus melius exploratis voti compos fieri

Preparation for admission

possit. Cum vero tempus instabit quo erit admittendus, ut juxta 1370
privilegia et gratias Sodalitati concessas, quo die in eam adscribetur Indulgentiam plenariam consequatur, eum admonebit ut se ad Sanctissimum Eucharistiae Sacramentum eo die accipiendum paret, quo tanti thesauri particeps effici queat.

1371 3. Antequam vero quis in Sodalitium cooptetur, rursus ad coetum duodecim vel sex Consultorum de eodem referatur, ut ab iis, et praesertim ab illo cujus fuerat curae traditus, intelligatur quam bene se ad praefinitum tempus gesserit. Quod si comperiatur eum probationis suae tempore non omnino expectationi satisfecisse, ipsius coetus erit ad plura suffragia statuere utrum prorsus rejiciendus, an ei probationis tempus prorogandum. Si vero bonum de se suaque probitate specimen ediderit, ea forma ritus qui infra praescribetur, 1372 accedente assensu Moderatoris, quo inscio et inconsulto nihil ratum esse potest, cooptabitur.

Vote of the Council

Director

De confirmatione sive acceptatione Sodalium

CAPUT III

1373 1. Dies festi Beatae Mariae Virginis videntur omnium maxime idonei ad novorum Sodalium confirmationem, praecipue vero tres festi dies: Annuntiationis, Assumptionis et Conceptionis Beatae Virginis. His itaque diebus in Sodalitium cooptabuntur.

Reception days

1374 Qui admitti debebunt, primum se ad altare Beatae Virginis sistant, ibique flexis genibus aliquantisper orent, benignissimam Matrem enixius obsecrantes ut in filiorum suorum numerum se re- 1375 cipere minime dedignetur. Tum is cujus, uti diximus, curae probationis tempore commissi fuerint, acceptationis formulam elata voce pronuntiabit, subsistens identidem ut ii qui cooptandi erunt eum voce praeeuntem subsequi commode possint, eandemque una cum ipso formulam pronuntiare. Porro formula acceptationis haec erit:

Ceremony

FORMULA ACCEPTATIONIS

1376 2. Sanctissima Virgo et Mater Dei, Maria, ego, N. N., licet qui ibi serviam indignissimus, motus tamen tua admirabili pietate et impulsus tibi serviendi desiderio, eligo te hodie, coram Angelo meo tutelari et curia caelesti universa, in Dominam, Advocatam et Matrem; firmiterque propono me tibi semper in posterum famulaturum et, quantum in me erit, curaturum ut ab omnibus tibi fideliter serviatur.

Act of Consecration

Te igitur, piissima Mater, per Jesu Christi sanguinem pro me sparsum, oro atque obsecro ut me in clientum tuorum numerum atque in servum perpetuum recipere digneris.

Adsis mihi in omnibus actionibus meis, gratiamque impetres ut ita me verbo, opere et cogitatione geram ut nunquam nec tuos nec Sanctissimi Filii tui oculos offendam.

Recorderis mei nec me deseras in hora mortis. Amen.

Formal reception

3. Hac absoluta, omnes surgant atque a Magistro Novitiorum 1377
ad Moderatorem deducantur. Quos monebit in Sodalitium esse receptos; in cujus rei signum illos ipse complectetur ac totius nomine Sodalitatis admittet. Pater itidem eosdem ut filios accipiet, eosque amplexans, paucis hortabitur ad parendum legibus institutisque Sodalitatis, et ad venerationem ac devotionem erga Beatam Vir-

Ceremonies after reception

ginem, cujus se tutelae eo die praecipue commiserunt. Libellum 1378
quoque regularum Sodalitatis eis tradat, ut illas apud se retineant, domi identidem legant, quo eas facilius observare possint. Deinde 1379
similiter ad Praefectum deducantur, qui eos ad ea quae supra indicata sunt quam brevissima oratione adhortabitur. Postremo breves 1380
quaedam praecationes recitabuntur in gratiarum actionem, pro cujusque propria consuetudine Sodalitatis.

De ratione eligendi Praefectum et reliquos Officiales

CAPUT IV

When

1. Praefectus et reliqui Officiales semel in anno, aut ad summum 1381
bis, in praecipuis Beatae Virginis festis diebus, renunciabuntur.

Prefect and Assistants

Convenient Sodalitii Moderator, Praefectus, Assistentes, Con- 1382
sultores, Secretarius, et dicto VENI CREATOR cum solitis precibus, communicatis secum suffragiis, tres e tota Sodalitate deligent qui 1383
inter caeteros et virtutum exemplo et probitatis commendatione excellant. Tum hi ad universam Sodalitatem proponantur. Qui plura 1384
suffragia tulerit Praefectus, qui minora primus et secundus Assistens pro numero suffragiorum declarabuntur. Suffragia explorabunt 1385
Moderator Sodalitii et Praefectus.

Consultors

Eodem fere modo Consultores et Secretarius eligendi erunt, 1386

Secretary

sed ad totum Sodalium conventum nequaquam proponendi.

Other Officers

2. Depositarius, Aedituus sive Sacrista, Janitor aliaque minora 1387
Officia, quae pro cujusque consuetudine requiruntur, eligi poterunt a Moderatore et a Praefecto simul cum Assistentibus et Secretario, habita ratione majoris frequentiae et aedificationis.

Change

Omnes autem initio cujusque praefecturae, ut caeteri majores, 1388
sic minores Officiales mutabuntur, nisi aliter videbitur Moderatori et Praefecto, justis tamen de causis.

Installation

3. Electis hoc modo majoribus minoribusque Sodalitatis Offi- 1389
cialibus, die Beatae Virgini sacro publice in Sodalitio renunciabuntur. Ad majorem vero devotionem ac pompam, a Sodalitii Mo- 1390
deratore unicuique Officialium propria cujusque muneris insignia tradi poterunt. Recitabuntur igitur a Secretario elata voce Officia- 1391

lium nomina, eo ordine quo electi fuerint et gradus sive dignitas uniuscujusque feret. Is cujus nomen pronuntiatum fuerit adeat Moderatorem ad ejusque pedes accidens proprii muneris insignia ab eodem accipiat. Quem Moderator ad munus illud ea qua par est sedulitate ac diligentia exsequendum paucis excitabit, officiique sui
1392 quam brevissime commonefaciet. Renunciatis hac ratione Officialibus omnibus, sive Moderator Sodalitatis sive alius quispiam ad Sodales universos verba faciet, eosque ad Sodalitii frequentiam, observantiam regularum, devotionem atque amorem erga Beatam Virginem ejusque praecipue virtutum imitationem adhortabitur.

1393 4. Si vel mori Praefectum vel alio quopiam casu ante dimidiatum sui muneris tempus non posse amplius officium suum obire contigerit, alter, de Moderatoris sententia, qui ejus vices gerat substituetur, donec ad novam electionem veniatur. Idem in reliquorum substitutione Officialium praestabitur. **Substitutes**

De ratione servanda in consultationibus

CAPUT V

1394 Ad conservationem et amplificationem Sodalitatis, necesse esse videtur non modo ut saepe Sodales ad spirituales exercitationes congregentur, sed etiam interdum conveniant ad agendum de recta Sodalitatis administratione. Quamobrem Moderator cum Praefecto, Assistentibus, Secretario ac duodecim sive sex Consultoribus, quandocumque opus fuerit, hora opportuna conveniant, ut de rebus agant
1395 quae occurrent ac de ipsis quoque decernant. Res vero in consulta-
1396 tionibus proponere ad Moderatorem praecipue spectabit. Caeteri ejus in omnibus auctoritatem magni facient et se ejusdem arbitrio regendos permittent, licet et ipsi quae necessaria videntur esse pos-
1397 sint modeste proponere. Caveant omnes ab inordinatis animi affectionibus, et in ferenda sententia unicam Dei ac Deiparae gloriam et spirituale Sodalitii incrementum spectent.

Council meetings

Manner of proceeding

Leges Praefecti Sodalitatis

CAPUT VI

1398 1. Praefectus, ut gradu et officio in Sodalitio caeteris antecedit et secundum Moderatorem primus illi debetur locus, ita etiam eniti
1399 debet ut virtute reliquis Sodalibus antecellat. Quare non modo eum quam maxima diligentia peculiaribus muneris sui legibus, verum

Next after the Director

Rules

etiam communibus parere oportebit, illisque praesertim quae ad Sacramentorum frequentiam pertinent, saepius quam caeteri peccata confitendo et Sacram Eucharistiam sumendo: dabitque operam ut 1400
Sodalitatem non tam verbis quam exemplo provehat ad virtutem perfectionemque Christianam.

Attendance

2. Semper in Sodalitio statis temporibus aderit, providebitque 1401
mature ac prudenter quae ad solitas spirituales exercitationes pertinebunt, quemadmodum illi antea cum Moderatore convenerit. Quod 1402
si quando, legitime impeditus, adesse non possit, Moderatorem admonebit quamprimum. Tunc autem Praefecti munus Primus Assistens, et, hoc absente, Secundus explebit.

Subject to the Director

3. Etsi Praefectus Sodalitatis curam habere debet, Moderatori 1403
tamen sciat se esse subordinatum. A quo rerum gerendarum rationem semper accipiet. Quocirca nihil omnino mutabit neque tollet, neque vero instituet quidquam novi, eodem Moderatore inscio vel non probante, ut in Sodalitate cautius et pacatius ad majorem Domini nostri ac Deiparae Virginis gloriam procedatur.

Reading and observance of the Rules

4. Curabit ut communes Sodalitatis leges, quoties novus fuerit 1404
Praefectus caeterique Officiales renunciati, in Sodalitio legantur: ma- 1405
xime vero curet ut observentur ab omnibus. Dabit etiam operam ut caeteri subordinati Officiales sui quisque muneris leges observent, praesertim Assistentes, Secretarius et duodecim sive sex Consiliarii.

Records

Efficiet item ut in Sodalitio nomina Sodalium Congregationem 1406
frequentantium sint in tabella descripta; itemque ut sit liber in 1407
quem sint Sodalium nomina relata tum praesentium tum absentium, ea ratione quae supra Regula inter communes undecima praescribitur. Item liber alius, in quo Officiales, quo die et anno fuerint 1408
declarati, scribantur. Tertius item, in quo quis, quo die et anno in 1409
Sodalitium fuerit cooptatus, atque etiam, si resciri poterit, e vita migraverit, adnotetur.

Sick and dead Members

5. Cum Sodalium quispiam aegrotaverit, eum curet Sodalitatis 1410
nomine invisendum. Quod si morbus ingravescat, dabit operam ut pro eo ab omnibus Deo preces fundantur. Si vero mortis periculum instet, curabit ut Sanctissimis Ecclesiae Sacramentis muniatur. Si 1411
et vita decesserit, curabit ut statutae pro ejus animae expiatione a Sodalibus preces fiant.

Diplomas

6. Patentes quas vocant litteras una cum Moderatore subscribat. 1412

Expulsion

Si quis forte Sodalium graves ob noxas e Sodalitio fuerit di- 1413
mittendus, nihil inconsulto Moderatore et nonnisi ex ejus consilio sententiaque agat.

Assistentium leges

CAPUT VII

1414 1. Assistentium illud munus erit ut consilio et opera Praefectum **Help to the Prefect**
1415 in Sodalitii administratione juvent. Quocirca aequum erit ut cum eo consentiant, ut conspirantibus sententiis rectius administratio procedat.

1416 2. Debent conventibus tum publicis tum privatis interesse, cum- **Meetings**
que Praefectus abfuerit, ejus vicem Assistens Primus explebit; utroque vero absente, Secundus Assistens Praefecti fungetur officio.

1417 Agant saepius cum Moderatore et Praefecto de rebus ad spi- **Spiritual progress of all**
ritualem Sodalitatis profectum spectantibus. Quem verbo et exemplo, quantum divina adjuvante gratia eniti poterunt, studebunt promovere.

Secretarii Sodalitatis leges

CAPUT VIII

1418 1. Secretarius consultationibus omnibus intererit. Referet autem **Minutes**
1419 in librum ad eam rem destinatum res gravioris momenti : prius tamen exempla eorum quae notanda erunt Moderatori ac Praefecto ostendet.

1420 2. In voluminibus supra indicatis, quae cuique volumini pro- **Records**
pria sunt scripto summa diligentia mandabit.

1421 Quae in consultationibus constituta erunt nemini indicabit, et **Secrecy**
sciat servare silentium, ut ipso nomine declaratur.

1422 3. Curae illi erit patentes litteras, epistolas, mandata et quae- **Letters**
vis alia scribere quae usus tulerit, atque etiam subscribere ac solito sigillo Sodalitatis obsignare: omnia semper de sententia Moderatoris agendo atque Praefecti.

Duodecim sive sex Consultorum leges

CAPUT IX

1423 Sodales aliquot ex Sodalitate deligentur ea ratione quae est in **Number**
legibus electionis tradita, qui erunt duodecim, ubi frequentius So-
1424 dalitium; ubi vero minus frequens, sex tantum. Horum munus erit **Duties**
Praefecto in consultationibus et in administranda Sodalitate praesto
1425 esse. Ac propterea illos ex aetate provectioribus et probatioribus **Qualities**
esse oportebit.

In giving opinion

In dicenda sententia majorem semper Dei ac Deiparae Virginis gloriam et spiritualem Sodalitatis profectum ob oculos habeant nec se partium studio a recto consilio abduci sinant. 1426

Example

Quod saepius jam dictum est, ut dignitate sic exemplo reliquis Sodalibus antecellere studeant. 1427

Magistri Novitiorum leges

CAPUT X

Duties

Magistri Novitiorum munus erit, prout ipsi a Moderatore atque a Praefecto fuerit imperatum, eos instituere qui Sodalitatem ingredi cupiunt, leges eis explicando eosque de aliis propriis Sodalitatis consuetudinibus edocendo. Curare autem debet ut cum hos tum alios qui fuerint ipsius curae commissi quam maxima caritate foveat et diligentia juvet. 1428 1429

Saepe cum Moderatore ac Praefecto de ipsis aget, utrumque consulens qua illos potissimum ratione in via Divini obsequii dirigere possit. 1430

Tabellam habebit in qua formula acceptationis aut impressa aut eleganter descripta sit. 1431

Spectabit ad ipsum eos qui in Sodalium numerum admitti debent ad altare sistere, formulam legere, eosdem ad Praefectum ac Moderatorem deducere. 1432

Depositarii leges

CAPUT XI

Duties

Depositarius nullum omnino sumptum faciat injussu Moderatoris. 1433

Arcam habeat in qua Sodalitatis pecunia reponatur. Arca porro duabus diversis clavibus obserata sit, quarum alteram habebit Moderator, alteram apud se retinebit, nisi aliter visum fuerit; neque enim in Sodalitatibus quae e minoribus natu constant id videtur permittendum. 1434

Habeat insuper libellum in quo rationes accepti et expensi exacte descriptae appareant, quem quoties Patri libuerit exhibebit et ostendet. 1435

Caveat praeterea ne quidquam a quoquam Sodalitatis nomine sive in ordinarios sive in extraordinarios Sodalitii sumptus petat; 1436

sed illis pecuniis quae juxta morem ab omnibus tribuuntur, iisque quae pro sua quisque liberalitate, quoties Sodalitium habetur, erogare solet, contentus sit.

Bibliothecae Marianae Praefecti leges

CAPUT XII

Duties

1437 Ejus curae ac fidei Bibliotheca Mariana librique omnes in ea
1438 contenti demandantur. Intelligat quanti momenti hoc munus sit, quantumque in eo munere caeteris Sodalibus diligentia sua prodesse, contra vero negligentia obesse possit.

1439 Absoluto Sodalitio, libros Sodalibus distribuet. Indicem librorum omnium exacte descriptum habeat, quem propalam collocabit aut postulantibus exhibebit, ut, eo perlecto, quem sibi quisque optaverit librum, e Bibliotheca sumat.

1440 Nemini autem prius librum tradat quam ab eo ipso qui acce-
perit nomen et cognomen, libri titulus, dies, mensis et annus quo
1441 librum sumpsit in schedula adnotanda diligenter curet. Schedulam porro asservabit tamdiu dum ille quem accepit librum restituet; quo restituto, illi ipsi schedulam lacerandam tradet.

1442 A nemine duos simul libros domum auferendos, nullum vero autumnalibus feriis a quoquam retinendum permittat; quibus indictis libri omnes ab omnibus ad Bibliothecam deferantur.

Visitatorum infirmorum leges

CAPUT XIII

Who

1443 Quandoquidem Praefectus Sodales omnes infirmos, si praesertim plures eodem tempore aegrotare contigerit, saepius per se adire non potest, necesse est ut aliquos habeat e Sodalibus in tam pio

Number

1444 sanctoque officio socios atque adjutores. Quorum numerum definire ad Moderatorem spectabit, qui eos potissimum ad hoc munus eliget quos prae caeteris aetate et morum probitate noverit eminere.

Duties

1445 Horum munus erit Sodales infirmos saepe invisere, de eorum statu diligenter cognoscere, et quae cognoverint ad Moderatorem ac Praefectum referre, eosdem autem Deo commendare enixius, et communibus Sodalitii totius precibus juvandos curare.

Serious sickness

1446 Ingravescente morbo, Moderatorem et Praefectum quantocius admoneant, ut illi pro injuncto iis officio aegrotanti praesto esse

possint, et modis omnibus praecavere ne Sodalis graviter aegrotans prius e vita discedat quam omnibus Ecclesiae Sacramentis rite munitus sit.

Convalescence Proderit etiam Sodales infirmos non solum adire frequentius quo tempore decumbunt, sed etiam convenire interdum cum e morbo recreari incipient. Quod ita faciant ut eosdem spiritualibus consolari sermonibus in Domino atque exhilarare studeant. 1447

Aeditui leges

CAPUT XIV

Number Duo, tres aut quatuor pro Sodalium numero Aeditui erunt. 1448

Our Lady's service Persuasum habeant se in eo munere atque officio secundum Deum Deiparae Virgini famulari atque inservire. Quapropter, ne turpe sibi ducant aut Sodalitii sordes everrere, aliave hujusmodi abjectiora in ipso Sodalitio obire ministeria. 1449

Duties Curent praecipue ut indumenta sacra caeteraque omnia quae in Sancto Sacrificio Missae usui esse solent, et recte apparata et quam mundissima sint. 1450

Totius Sodalitii supellectilis index in libello descriptus sit, quem officio decedentes successoribus tradant, eosque quo quidque loco seponendum sit edoceant. 1451

Omnia ad id muneris pertinentia decenter et recte disposita ac collocata custodiant; obserentur etiam clavibus. Quas apud se Sodalitii habebit Moderator. 1452

Attendance Ne temere a Sodalitio ac sine causa et nonnisi facta ab ipso Moderatore potestate egrediantur; sed una cum aliis spiritualibus omnibus Sodalitii ipsius exercitationibus intersint. 1453

Expenses Nullum omnino sumptum faciant inscio Moderatore atque inconsulto. 1454

Moderation Curiosis et sumptuosioribus apparatibus non delectentur. Quos Moderator pro sua prudentia aut iis omnino interdicet, aut certe ita moderabitur ut quam minimo ipsorum impendio fiant. 1455

Lectoris leges

CAPUT XV

Present early Quam maturrime poterit ad Sodalitium accedet. Sodalitium enim a lectione pii cujuspiam libri auspicatur. 1456

Duties Nullum omnino librum legat nisi a Moderatore assignatum. 1457

1458 A novorum magistratuum renunciatione statim regulas Sodalibus omnibus communes leget.

1459 Ne utatur in legendo nimia festinatione, sed elata, distincta et clara voce legat; subsistat identidem, ut ea quae legerit et facilius intelligantur et altius in eorum qui audient animos demittantur.

1460 Ea propter, necesse erit ut probe cognitum ac perspectum habeat quanti momenti sit lectio spiritualis, quantumque sive ad vitae emendationem conferat sive etiam ad devotionem conducat.

1461 Lectoribus cantores addantur, qui Sodalibus matutinos Beatae Virginis psalmos decantantibus voce et tono praeeant. **Singers**

Praefecti januae leges

CAPUT XVI

1462 Is etiam quam citissime poterit ad Sodalitium se conferat. **Presence**

1463 Cognomina et nomina omnium Sodalium ordine alphabetico digesta et disposita aut in tabula aut in libro descripta habeat, quo citius, cum opus fuerit, cujusque Sodalis nomen inveniatur. Ita porro eorum quos diximus cognomina descripta sint ut, appositis quibusdam notis pro Moderatoris arbitrio eligendis, ii designentur qui a Sodalitio abfuerint, item qui adfuerint, et aut ad Sacram Synaxim accesserint aut secus. **Record of attendance**

1464 Libellus autem summa diligentia custodiatur; propterea non erit committendus cuipiam temere, sed ei tantum cujus fidem ac probitatem cognitam Moderator habeat atque perspectam.

1465 Cum libellus expletus fuerit, inter Sodalitii monumenta reponatur et conservetur.

De legibus reliquorum minorum Officialium

CAPUT XVII

1466 Si Sodalitates aliis hujuscemodi seu pluribus seu paucioribus Officialibus indigebunt, pro varietate munerum quae in his erunt obeunda, permittitur ut regulae iis perscribantur quas observent. **Appointment and Rules**

1467 Nihil vero decernatur nisi de consilio aut sententia Sodalitatis Moderatoris.

1468 Cavendum etiam ne quidquam statuatur, quod hisce regulis adversetur; sed illud in primis, ne quid fiat quod non omnino Sodalium

pietati ac utilitati conforme ac consentaneum sit; omnia vero ab iis aliena atque abhorrentia penitus amandentur et minime rata censeantur.

Formula aggregationis

Diploma of Membership

Hoc nostrarum litterarum testimonio constare volumus, dilectum in Christo Fratrem... die... anno... in Sodalem Congregationis sub titulo N. N... in N. N... fuisse cooptatum, ut propterea omnes Indulgentias, favores, gratias ac privilegia quibus Sodales alii jam confirmati fruuntur obtinere possit et valeat, et, cum ex hac vita migraverit, omnibus quae defunctis Sodalibus adhiberi solent suffragiis ab hac nostra juvari debeat. 1469

Datum ex eadem Deiparae Virginis Congregatione die et anno quibus supra.

Moderator: N.

Praefectus: N.
A Secretis: N.

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No. 77. **27 May, 1857.**

Rescript of the Sacred Congregation of Indulgences. *One duly enrolled in the scapular of Mt. Carmel can, after discarding the scapular, resume it without a new enrolment and gain the Indulgences.*

MASSILIENSIS

Parochus Ecclesiae S. Hieronymi in dioecesi Massiliensi humiliter postulat a Sanctitate Vestra:

Questions proposed

1. An qui, rite semel adscripti Sodalitati Scapularis Beatae Mariae Virginis de Monte Carmelo, postea habitum sacrum Sodalitatis dimiserunt, teneantur ad novam sacri habitus receptionem a potestatem habente, si velint Indulgentias praedictae Sodalitati a Summis Pontificibus concessas lucrari; vel an sufficiat ut habitum sacrum ipsi denuo resumant simpliciter. 1470

Et quatenus affirmative ad primum;

1471 2. Quodnam temporis spatium a dimissione habitus sacri requiratur ut nova receptio a potestatem habente necessaria sit.

1472 Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita ad praefata dubia die 27 Maji, 1857, respondit: **Answers**

Ad 1: Negative ad primam partem, Affirmative ad secundam.

Ad 2: Provisum in primo.

F. Card. Asquinius, Praef.
A. Archipr. Prinzivalli, Substit.

Decreta authentica s. c. indulg., *No. 379.*

No. 78. **8 January, 1861.**

Decree of the Sacred Congregation of Indulgences. *The observance of the* QUAECUMQUE *is urged.*

URBIS ET ORBIS

1473 Ad religionis et pietatis incrementum, ad mutuam caritatem inflammandam, Apostolica Sedes pluribus sive Ordinibus Regularibus, Religionibus et Institutis sive etiam Christi fidelium saecularium Archiconfraternitatibus et Congregationibus potestatem fecit alias Confraternitates et Congregationes erigendi et instituendi, necnon etiam sibi aggregandi ac Indulgentias, privilegia aliasque spirituales gratias sibi concessas communicandi. **Preamble**

1474 Cum autem nulla certa forma vel ratio praescripta fuisset quae in hujusmodi institutionibus et erectionibus vel aggregationibus et communicationibus faciendis servari deberet, Clemens VIII felicis recordationis Constitutione quae incipit: QUAECUMQUE A SEDE APOSTOLICA, data sub die 7 Decembris, 1604, modum praecepit servandum 1475 in his peragendis, formulam quoque praescribendo, atque inter alia statuit Indulgentias, privilegia, etc., tantummodo communicari posse quae nominatim et expresse societati aggreganti concessa sunt, non tamen ea quae per extensionem vel communicationem sibi quovis modo concessa sunt, et quidem communicari non sub generali verborum forma, vel ad instar, sed expresse et in specie atque per dictam formulam ab ipso Pontifice approbatam. Quae quidem omnia in eadem Constitutione reperiuntur praecepta sub nullitatis poena, ut clarius patet ex laudata Constitutione. **Prescriptions of the *Quaecumque***

Not always observed

Compertum tamen est, progressu temporis non ab omnibus 1476
adhibitam fuisse hanc formulam neque privilegia neque Indulgentias adamussim communicatas, quemadmodum Pontifex praeceperat.

Cum insuper statutum fuisset in eadem Constitutione ut insti- 1477
tutiones et aggregationes gratis omnino fierent, et tantummodo per decretum Congregationis Cardinalium sub Paulo V Indulgentiarum moderationi praepositae, latum die 6 Martii, 1608, titulo expensarum permissum fuisset instituentibus vel aggregantibus scutatum unum aureum recipere et quidem sub poena, inter caetera, nullitatis, prout clarius innotescit ex eodem decreto, attamen cognitum similiter est neque dispositionem hanc ab omnibus servatam fuisse.

The Bull renewed with changes

Ad dubitationem itaque omnem tollendam super validitate harum 1478
institutionum seu aggregationum, Sanctitas Sua benigne sanavit institutiones et aggregationes hucusque factas in quibus aliquid ex praedictis desideretur quod perficiendum erat per Constitutionem enuntiatam aut decretum superius expressum, vel contra in iisdem praescripta peractum sit, simulque mandavit ut in posterum formula 1479
in hujusmodi erectionibus seu institutionibus seu aggregationibus adhibenda concordet, saltem in substantialibus, cum illa praescripta a Clemente VIII, cujus Constitutionis ad minus praecipua capita in eadem formula inserantur cum variationibus ab eadem Sanctitate Sua approbatis, cujus quidem formulae exemplar, iis praesertim 1480
quorum interest communicandum, in Actis Sacrae Congregationis servari praecepit, et ut societati aggregatae ab Ordine, Instituto seu Archiconfraternitate aggregante tradi possit separatim et distincte a formula, ac etiam typis impressus elenchus Indulgentiarum 1481
et privilegiorum, ab Ordinario tamen loci recognitus. Cujus impressio in hunc tantum finem permittitur, etiamsi Indulgentiarum concessiones sint depromptae ex pluribus Brevibus, etc., non obstante decreto Sacrae Congregationis Indicis et altero decreto Sacrae Congregationis Indulgentiarum explicante et moderante praedictum decretum Indicis diei 22 Januarii, 1858.

Confirmatory clause

Atque Sanctitas Sua hoc decretum absque ulla Brevis expedi- 1482
tione publicari jussit, derogando cuicumque Apostolicae dispositioni in contrarium, etiam specialis memoriae dignae.

Datum Romae, die 8 Januarii, 1861.

F. Card. Asquinius, Praef.
A. Colombo, Secret.

Decreta authentica s. c. indulg., *No. 388.*

No. 79. **8 January, 1861.**

Decree of the Sacred Congregation of Indulgences. *The Ordinary is free to appoint the Pastor of the time being Director of a Sodality.*

URBIS ET ORBIS

Pastors named Directors

1483 Cum plures Confraternitates, Sodalitates, Piae Uniones, etc., Christi fidelium canonice erectae reperiantur, in quibus loci Ordinarius designaverit Parochum qui, ratione muneris quod exercet et pro tempore quo munere fungitur, sit constitutus Confraternitatis, Sodalitatis, etc., Rector, Moderator, seu quocumque titulo appelletur, proindeque facultate polleat ea gerendi quae ad Rectores spectant, et etiam, quatenus in respectiva Sodalitate id Rectori tribuatur, fideles adscribendi, habitus benedicendi et scapularia, illaque imponendi, coronas, etc., pariter benedicendi, juxta facultates ad quamlibet Sodalitatem spectantes pro similibus impositionibus, be-

Validity

1484 nedictionibus, etc.; atque dubium exortum sit circa hujusmodi designationem Parochi libere et auctoritate propria peractam ab Ordinariis: facta fuit de his relatio Sanctissimo Domino Nostro Pio

Sanation

1485 Papae IX in audientia diei 8 Januarii, 1861; et Sanctitas Sua, derogando omnibus hucusque circa hanc designationem quavis auctoritate et quovis modo aliter praescriptis, benigne sanavit, quatenus opus sit, tales designationes Parochorum, necnon acta per ipsos tanquam Rectores, et adscriptos per eosdem Parochos, quatenus Rectoris munus quo funguntur in respectiva Sodalitate fideles adscribendi sit, valide adscriptos habendos esse declaravit, necnon benedictiones coronarum, habituum scapularium eorumque impositiones, etc., ab eisdem factas, prout Rectoribus in respectiva Sodalitate tribuitur, ratas habendas esse concessit.

Powers for the future

1486 Quoad futurum vero eadem Sanctitas Sua benigne impertire dignata est ut Ordinarii locorum libere designare possint, si ita in Domino expedire judicaverint, Parochos pro tempore in Rectores, Moderatores, etc., Confraternitatum, etc.

1487 Non obstantibus quibuscumque in contrarium facientibus.

Datum Romae, die 8 Januarii, 1861.

F. Card. Asquinius, Praef.
A. Colombo, Secr.

Decreta authentica s. c. indulg., *No. 389.*

No. 80. **18 September, 1862.**

Decree of the Sacred Congregation of Indulgences. *A Confraternity in a Church that is profaned does not lose its Indulgences.*

ORDINIS CARMELITARUM DISCALCEATORUM

Statement Huic Sacrae Indulgentiarum Congregationi Fr. Maximilianus 1488
a S. Joseph, Prior Conventus Ordinis Carmelitarum Discalceatorum Ratisbonae, in provincia Bavariae, exposuerat quod in Ecclesia ejusdem Conventus sub titulo S. Joseph aderat ante exclaustrationem Confraternitas S. Joseph canonice erecta, cujus festum prout titulare Confraternitatis celebrabatur Dominica proxima post diem 23 Januarii cum Indulgentia plenaria; atque aliae etiam Indulgentiae pro iis qui, Confessione et Communione peracta, praedictam Ecclesiam visitassent, inveniuntur concessae: scilicet feria quarta primae, secundae, tertiae, sextae, septimae, octavae et nonae hebdomadae ante Festum S. Joseph, Indulgentia plenaria; feria vero quarta hebdomadae quartae et quintae ante idem Festum Indulgentia centum dierum. At vero, quanquam, post restaurationem Conventus et Ecclesiae reconciliationem, quae ad praedictam Confraternitatem spectant omnia ut primitus perseverent, dubium tamen proposuerat:

Question Utrum scilicet per profanationem Ecclesiae, quae tempore ex- 1489
claustrationis locum habuit, jus ad praedicta penitus amissum fuerit.....

Answer Sacra itaque Congregatio, die 11 Augusti, 1862, in aedibus 1490
Apostolicis Vaticanis habita, audito prius Consultoris voto, respondendum esse censuit:

Ad 1: Negative.....

Approval Quam quidem Eminentissimorum Patrum sententiam Sanctissimo 1491
Domino Nostro Pio IX relatam per me, infrascriptum Secretariae Sacrae Congregationis Indulgentiarum Substitutum, in audientia diei 18 Septembris, 1862, Sanctitas Sua benigne confirmavit.

F. Card. Asquinius, Praef.
A. Archipr. Prinzivalli, Subst.

Decreta auhtentica s. c. indulg., *No. 396.*

No. 81. **10 February, 1863.**

Brief EXPONENDUM of Pius IX. *Favors are granted for the tercentenary of the founding of the* PRIMA-PRIMARIA.

PIUS PAPA IX
AD FUTURAM REI MEMORIAM

1492 EXPONENDUM nuper Nobis curavit Dilectus Filius Petrus Beckx, Praepositus Generalis Clericorum Regularium Societatis Jesu, sibi in animo esse ut, recurrente anno tercentesimo ex quo Joannes Leonius, Clericus Regularis ejusdem Societatis, Congregationem in honorem Beatae Mariae Virginis primum instituit, sacrae hujus rei memoriam non solum extraordinaria pompa, sed etiam ea ratione celebretur qua fideles bona ac spiritualia commoda sibi comparare possint. Hinc se vel maxime cupere Nobis retulit ut in Cappella praefatae Congregationis, quae in aedibus Collegii Romani de Urbe canonice erecta PRIMA-PRIMARIA et sub titulo Annuntiationis Beatae Mariae Virginis nuncupata, et a sanctae memoriae Gregorio XIII aliisque summis Pontificibus, praedecessoribus Nostris, plurimis Indulgentiis gratiisque spiritualibus ditata fuit, in aliquot dies Festum titulare praedictae Congregationis praecedentes Spiritualia Exercitia aliaeque fiant supplicationes. Quare enixas humilesque preces Nobis admovit ut pro fausta rei sacrae recordatione caelestes Indulgentiarum thesauros de benignitate Apostolica reserare dignaremur.

Preamble

1493

Petition

1494 Nos, quibus nihil jucundius nihilque acceptius esse potest quam ut fideles, ac imprimis juvenes, quos impii homines suis machinationibus ac dolis circumvenire quotidie student, iis Sodalitiis dent nomen quorum finis praecipuus est pietatem et devotionem erga Deiparam Immaculatam fovere et excitare, porrectis Nobis supplicationibus obsecundare voluimus.

Grant

1495 Igitur de Omnipotentis Dei misericordia, ac BB. Petri et Pauli, Apostolorum ejus, auctoritate confisi, omnibus et singulis e dicta Congregatione PRIMA-PRIMARIA nuncupata Sodalibus qui vere poenitentes et confessi Spiritualibus Exercitiis aliisque pietatis operibus per hodiernum dictae Congregationis Moderatorem designandis et in praefata Cappella peragendis saltem ter devote adstiterint, et die festo titulari infra annum currentem celebrando, Sacra Communione se refecerint, et eandem Cappellam a primis Vesperis usque ad occasum solis diei hujusmodi visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, ac Sanctae

Plenary Indulgence

Matris Ecclesiae exaltatione pias ad Deum preces effuderint, plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino concedimus.

Partial

Memoratis insuper Sodalibus, saltem corde contritis, qui quolibet die praedicta pietatis opera peregerint, tercentum dies de injunctis eis seu alias quomodolibet debitis poenitentiis in forma Ecclesiae consueta relaxamus. 1496

Indulgences applicable to the Holy Souls

Quas omnes et singulas Indulgentias, peccatorum remissiones ac poenitentiarum relaxationes etiam animabus Christi fidelium quae Deo in caritate conjunctae ab hac luce migraverint per modum suffragii applicari posse indulgemus. 1497

Confessors

Ut vero iidem Sodales caelestium munerum hujusmodi facilius valeant esse participes, dilecto filio Nostro in eadem Urbe Vicario in spiritualibus Generali aliquot Presbyteros seculares, vel cujusvis Ordinis, Congregationis et Instituti regulares ad excipiendas ipsorum sacramentales Confessiones alias approbatos deputandi, qui eosdem Sodales, eorum confessionibus diligenter auditis, ab omnibus et quibuscumque excessibus et criminibus ac casibus Sedi Apostolicae reservatis — haeresis, simoniae, duelli, violationis clausurae Monasteriorum Monialium et recursus ad judices laicos contra formam Sacrorum Canonum exceptis — nec non excommunicationis aliisque ecclesiasticis sententiis, censuris et poenis, imposita cuilibet arbitrio suo poenitentia salutari, in foro conscientiae tantum absolvere, ac vota simplicia in aliud pium opus, eorum similiter arbitrio et prudentia, commutare possint, facultatem auctoritate Apostolica tenore praesentium tribuimus et elargimur. 1498

All Sodalities

Quoniam vero concedimus ut omnes et singuli Sodales Congregationum seu Sodalitatum quae praefatae Congregationi PRIMAE-PRIMARIAE canonice conjunctae aut eidem obnoxiae sunt, iisdem Indulgentiis ac gratiis spiritualibus supra enarratis frui possint et valeant, dummodo pietatis opera praescripta et pro respectivorum Moderatorum arbitrio regenda rite compleverint: sic respectivis locorum Ordinariis ubi dictae Congregationes existunt, facultates quas dilecto filio Nostro in Urbe Vicario in spiritualibus Generali concessimus, pariter auctoritate Nostra tribuimus et impertimus. 1499

Confirmatory clause

Non obstantibus Apostolicis ac in universalibus, provincialibusque et synodalibus Conciliis editis generalibus et specialibus Constitutionibus et Ordinationibus; caeterisque contrariis quibuscumque. 1500

Praesentibus pro hoc anno tantum valituris. 1501

Copies

Volumus autem ut praesentium litterarum transsumptis seu exemplis, etiam impressis, manu alicujus notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis eadem 1502

prorsus fides adhibeatur quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae, apud S. Petrum, sub annulo Piscatoris die X Februarii, MDCCCLXIII, Pontificatus Nostri anno decimoseptimo.

B. Card. BARBERINUS.

ARCHIVES OF THE PRIMA-PRIMARIA, *Prot. IV. 57. Another copy is in* GENERAL ARCHIVES S. J., *Instit. 36. VIII. A single sheet, printed* Romae ex typographeo Rev. Cam. Apostolicae, MDCCCLXIII.

No. 82. **29 August, 1864.**

Decree of the Sacred Congregation of Indulgences. *The day for gaining an Indulgence connected with a Feast.*

CONGREGATIONIS S. BENEDICTI IN GALLIA

Inter dubia de translatione Indulgentiarum quae Joannes Baptista Nicolas, Monachus S. Benedicti in Gallia, huic Sacrae Congregationi obtulerat enodanda, sequens propositum est:

1503 Utrum Indulgentiam alicui Festo adjunctam lucretur quisquis die ipsa juxta Kalendarium Breviarii Romani, vel potius juxta Kalendarium uniuscujusque dioecesis, ordinis, etc. **Question**

1504 Item qui Sodalitati cuicumque nomen dederunt, an Indulgentias acquirant die in qua Festum celebratur in Ordine Regulari ad quem attinet dicta Sodalitas, licet sit diversa a die Kalendarii Romani, vel dioecesani.

1505 Sacra Congregatio in generalibus comitiis habitis die 29 Augusti, 1864, audito Consultorum voto, et re mature discussa, respondit: **Answer**

Indulgentiam acquiri a Christi fidelibus die fixa et rite constituta in sua dioecesi; a Regularibus Ordinibus die rite constituta in suo Kalendario; ab hominibus qui Sodalitati nomen dederint quae ad Regularem Ordinem attineat, Indulgentiam acquiri die rite constituta in Kalendario dioecesis, vel in Kalendario Ordinis, si istiusmodi privilegio gaudeant; non tamen in utraque die.

A. M. Card. PANEBIANCO, Praef.
PHILIPPUS Can. COSSA, Substit.

DECRETA AUTHENTICA S. C. INDULG., *No. 407.*

No. 83. 29 August, 1864.

Decree of the Sacred Congregation of Indulgences. *Sodalities of Our Lady are declared not included in the Bull* QUAECUMQUE *of Clement VIII.*

Decree of 8 Jan., 1861

Cum a Sacra Congregatione Indulgentiarum, die 8 Januarii, 1506
1861, prodiisset decretum super institutionibus seu erectionibus et aggregationibus Confraternitatum seu Congregationum, quo commendatur et injungitur observantia Constitutionis Clementinae incipientis QUAECUMQUE A SEDE APOSTOLICA; non multo post Eminentissimus ejusdem Sacrae Congregationis Praefectus, Cardinalis Asquinius, privatim nos monuit per hoc decretum neque infirmari neque attingi privilegium aggregandi Sodalitates ad Primariam Urbis Congregationem quod Societati Jesu confirmatum est atque ampliatum a Leone XII litteris Apostolicis CUM MULTA IN URBE, die 17 Maji, 1824, et rescripto dato die 7 Martii, 1825.

Reasons for the exemption of Sodalities

Et sane cum erectiones et aggregationes Sodalitatum gratis om- 1507
nino a nobis fiant; cum aggregationis vel erectionis formula qua utimur jampridem recognita et approbata fuerit; cum nullae Sodalitates erigantur in locis Ordinario obnoxiis sine praevio ejusdem Ordinarii permissu; cum denique sine ulla querela et magno cum animarum bono Sodalitates nostrae hactenus processerint: vix ullus poterat esse locus dubitandi de integritate privilegii nobis ab Apostolica Sede collati.

Formal decision asked

Attamen, ad omnem dubitationem excludendam, demisse rogat 1508
orator ab Eminentiis vestris ut authentico responso declarare dignemini: Utrum Sacrae Congregationis Indulgentiarum mens fuerit per supradictum decretum infirmandi privilegium a Leone XII sancitum, quo Societati Jesu potestas facta est Sodalitates erigendi vel aggregandi ad Primariam Urbis Congregationem Beatae Mariae Virginis ab Angelo salutatae.

First answer

Die 29 Februarii, 1864: Dilata, et afferantur decreta erectionis 1509
Primariae Urbis Congregationis, necnon litterae Apostolicae Leonis Papae XII confirmantes privilegium.

SOCIETATIS JESU

Question again proposed

Per decretum hujus Sacrae Congregationis Indulgentiarum, la- 1510
tum die 8 Januarii, 1861, super institutionibus et aggregationibus Confraternitatum seu Congregationum injungitur ac praescribitur observantia Constitutionis Clementis felicis recordationis Papae VIII

incipientis QUAECUMQUE, circa modum instituendi et aggregandi Confraternitates, omnino adhibendum ab Ordinibus Regularibus et Archiconfraternitatibus. Suborta hinc fuit dubitatio num infirmari inde censeatur facultas instituendi et aggregandi qua Congregatio Primaria Beatae Mariae Virginis sub titulo Annuntiationis in Urbe fruitur.

Quapropter R. P. Praepositus Generalis Societatis Jesu huic Sacrae Congregationi sequens dubium proponendum curavit:

1511 Utrum in praefato decreto 8 Januarii, 1861, comprehendantur institutiones et aggregationes fieri solitae a Congregatione Beatae Mariae Virginis ab Angelo salutatae, in Collegio Romano erecta, nuncupata PRIMA-PRIMARIA, juxta peculiarem et propriam formulam, qua, vi concessionum plurium Summorum Pontificum, illius Societatis Moderatores usi sunt et adhuc utuntur. **Question**

1512 Sacra Congregatio, in generalibus comitiis habitis apud Vaticanum die 29 Augusti, 1864, auditis consultorum votis, et re mature perpensa, respondendum duxit: **Answer**

Non comprehendi.

A. M. Card. PANEBIANCO, Praef.
PH. COSSA, Subst.

INSTITUTUM S. J., *I. 411, f. The second half of this document is found also in* DECRETA AUTHENTICA S. C. INDULG., *No. 413.*

No. 84. 23 November, 1865.

Decree of the Sacred Congregation of Rites. *Permission is given for the Mass of St. John Berchmans, on a Sunday in November, for Sodalities in Jesuit Colleges, Seminaries and Schools.*

SOCIETATIS JESU

1513 Quum R. P. Boero, Sacerdos Professus Societatis Jesu, et causarum Servorum Dei ejusdem Societatis Postulator, Sanctissimo Domino Nostro Pio Papae IX exposuerit, festum B. Joannis Berchmans in memoratae Societatis Collegiis, Seminariis et scholis extra Italiam difficillime posse celebrari Idibus Augusti; ab eodem Sanctissimo Domino postulavit ut, salvo semper pro omnibus Societatis Jesu Patribus die in Brevi praefixo, liceat in praefatorum Collegio- **Petition**

rum, Seminariorum et scholarum Ecclesiis, Oratoriis et Congregationibus ubi scholares, tum externi tum domestici, convenire de more solent, celebrare festum B. Joannis cum Missa propria a Sancta Sede pro Societate Jesu approbata, illa mensis Novembris Dominica quae magis libuerit.

Grant

Sanctitas porro Sua, ad relationem subscripti Sacrorum Rituum 1514
Congregationis Secretarii, pro gratia benigne annuere dignata est juxta preces, dummodo non occurrat duplex primae vel secundae classis ac Dominica prima sacri Adventus, servatisque rubricis. Contrariis non obstantibus quibuscumque.

Die 23 Novembris, 1865.

C. Ep. Portuen. et S. Rufinae Card. PATRIZI,
S. R. C. Praef.
D. BARTOLINI, S. R. C. Secr.

INSTITUTUM S. J., *I. 412, f.*

No. 85. 19 October, 1866.

Decree of the Sacred Congregation of Indulgences. *The wording of Diplomas, prescribed in accordance with the Bull* QUAECUMQUE, *can be communicated.*

Form asked for

Per decretum hujus Sacrae Congregationis Indulgentiarum edi- 1515
tum die 8 Januarii, 1861, confirmata et pristinae observantiae restituta Constitutione Clementis VIII incipiente QUAECUMQUE, data sub die 7 Decembris, 1604, super institutionibus vel aggregationibus Confraternitatum, inter caetera cautum fuit ut in formula aggregationum, quae concordare deberet, saltem in substantialibus, cum illa praescripta a Clemente VIII, hujus ejusdem Constitutionis saltem praecipua capita insererentur cum variationibus a Sanctitate Sua approbatis. Nunc vero Sanctissimus Dominus Noster Pius Papa IX, enixe postulantibus nonnullis tum Superioribus Ordinum Regularium tum Rectoribus Archiconfraternitatum ut hujusmodi litterae aggregationum commodius exaratae respectivis Confraternitatibus

and granted

expediantur, in audientia habita ab Eminentissimo Cardinali Prae- 1516
fecto die 19 Octobris, 1866, benigne indulsit ut praefata capitum expositio in posterum etiam separatim a litteris aggregationum dari possit, ita tamen ut simul cum praefatis litteris adnexa omnino communicetur et in eadem formula exprimatur. Servatis vero et in suo

robore permanentibus reliquis omnibus quae tam in laudata Constitutione Clementis VIII quam in praefato decreto praescribuntur. Contrariis quibuscumque non obstantibus.

Datum Romae, die 19 Octobris, 1866.

A. M. Card. PANEBIANCO, Praef.
PHILIPPUS Can. COSSA, Substit.

DECRETA AUTHENTICA. S. C. INDULG., *No. 417.*

No. 86. **19 October, 1866.**

Decree of the Sacred Congregation of Indulgences. *The form for Diplomas.*

1517 **Formula servanda saltem in substantialibus a Superioribus Regularibus Religionum, etc., in erigendis seu instituendis Confraternitatibus ac communicandis Indulgentiis et gratiis spiritualibus quas a Sede Apostolica obtinuerunt [1].**

Form for Diplomas

N. N., Ordinis N. Generalis [2].

1518 Religio nostra, cum, inter alia privilegia quibus a Sede Apostolica decorata est, facultatem habeat saecularium Confraternitates sub invocatione N. erigendi, eisque spirituales gratias, privilegia et Indulgentias communicandi, in hujusmodi Confraternitatibus instituendis, si ad Christi fidelium salutem promovendam expedire animadvertit, liberalem se praebere consuevit.

1519 Nos igitur, qui generalem totius Ordinis nostri curam gerimus, sperantes fore ut ex hac spiritualium gratiarum participatione Christi fideles ad devotionem et pietatem magis excitentur, auctoritate Nobis a Summis Pontificibus concessa, Confraternitatem N., in Ecclesia N., loci N., dioecesis N., de consensu loci Ordinarii, qui ejusdem Confraternitatis institutum, pietatem ac religionem litteris patentibus

1520 [1] Dicitur in substantialibus, quatenus non sit vetitum addere vel immutare aliqua in eadem quae substantiam non afficiant. Integrum etiam erit unicuique Ordini, Religioni, Instituto, sive originem sive naturam sive praestantiam proprii Ordinis indicare et alia quae solent in hujusmodi litteris exponi.

1521 [2] Hic exprimitur persona vel qui auctoritate pollet juxta facultates et privilegia uniuscujusque Ordinis, etc.

Nobis nuper exhibitis commendavit, dummodo talis alia similis in ipso vel alio ad tria milliaria propinquo loco hactenus erecta non fuerit, per praesentes Nostras litteras erigimus et instituimus, illique et pro tempore exsistentibus utriusque sexus Confratribus elargimur et communicamus Indulgentias, privilegia et speciales gratias singillatim descriptas in elencho, quem, rite per Ordinarium loci recognitum, una cum his litteris tradimus diligenter asservandum [3].

Quibus omnibus Indulgentiis et spiritualibus gratiis descriptis 1522
Confraternitatem ipsam nunc erectam ejusque Confratres potiri et gaudere posse decernimus, juxta ea quae felicis memoriae Clemens Papa VIII in Constitutione quae incipit QUAECUMQUE, data sub die 7 Decembris, 1604, praescripsit, et variationes a Sanctissimo Domino Nostro Pio Papa IX approbatas, ut ex decreto Sacrae Congregationis Indulgentiarum diei 8 Januarii, 1861, et cujus Constitutionis praecipua capita cum dictis variationibus subnectuntur [4], scilicet:

Points of the *Quaecumque*

1. Quod unica tantum Confraternitas ejusdem instituti et ge- 1523
neris institui et aggregari possit in Ecclesiis tam saecularium quam regularium;

2. Quod id fiat de consensu Ordinarii et cum litteris testi- 1524
monialibus ejusdem;

3. Quod Confraternitati institutae vel aggregatae expresse 1525
et in specie communicentur privilegia et Indulgentiae Ordini instituenti vel aggreganti nominatim concessa, non vero ea quibus per privilegium communicationis gaudet;

4. Quod statuta Confraternitatum examinentur et approben- 1526
tur ab Ordinario loci et ab eodem corrigi possint;

[3] Potest etiam inseri, si lubet, elenchus. In utroque tamen casu elen- 1527
chus, jam ab Ordinario loci recognitus, continere debet distincte et expresse, non sub generalibus verbis, Indulgentias, gratias, etc., quibus Societas aggregans fruitur directe, non quibus per communicationem et extensionem gaudet.

Ad tollendam tamen omnem dubitationem, dum per Ordinarium loci 1528
dicitur recognosci debere elenchum, intelligitur ut, si semel ab Ordinario loci ubi auctoritas praecipua Ordinis, Instituti, Religionis, etc., quae habet facultatem erigendi, etc., moratur recognitus fuerit elenchus, non indigeat nova recognitione, et tradi possit Societati erigendae, etc., etiam alibi, cum necessarium sit ut semper idem sit elenchus, salvis additionibus quae ex novis concessionibus, pariter recognoscendis, fieri contingat.

[4] Si lubet, inseri etiam potest integra Constitutio, addendo in fine 1529
variationes a Sanctissimo Domino Nostro approbatas. Caeterum vel integra Constitutio vel saltem indicata hic capita, quae substantiam continent, cum variationibus praedictis omnino inserenda est.

1530 5. Quod gratiae et Indulgentiae Confraternitati communicatae praevia cognitione Ordinarii dumtaxat promulgentur;

1531 6. Quod Confraternitas eleemosynas excipiat et eroget juxta formam per Ordinarium praescribendam;

1532 7. Quod litterae erectionis et aggregationis gratis omnino ac nulla prorsus mercede, etiam a sponte dantibus, sub praetextu quoque merae eleemosynae, accepta expediri et concedi possint, et solummodo titulo expensarum pro pergamena, scriptura, vel impressionis stipendio, sigillorum expensis, chordulis, cera, Secretarii Notariique labore vel mercede, aliisque omnibus, eam quantitatem quae non excedat summam scutatorum sex monetae Romanae in Italia, et extra non excedat summam libellarum vulgo francs triginta, pro singula institutione vel aggregatione vel confirmatione recipere liceat;

1533 8. Quod singula hic mandata et expressa in omnibus suis partibus fideliter observentur, secus institutiones vel aggregationes et communicationes privilegiorum et Indulgentiarum nullius sint roboris et momenti, et quilibet Superiorum atque Officialium privationis officiorum quae obtinent atque inhabilitatis ad illa et alia in posterum obtinenda poenam eo ipso incurrant; quae ab alio quam a Romano Pontifice remitti non possit.

In quorum testimonium has litteras fieri et per Nostrum Secretarium subscribi et publicari mandavimus sigilloque officii Nostri muniri.

Datum, etc.

DECRETA AUTHENTICA S. C. INDULG., *Appendix XII, pp. 465, ff.*

No. 87. **18 August, 1868.**

Decree of the Sacred Congregation of Indulgences. *A Vicar General, unless specially subdelegated by the Bishop, cannot erect Confraternities, give consent for their aggregation, or approve the Rules.*

AURELIANENSIS

1534 Etsi Vicarius Generalis, vi officii sibi generaliter commissi, expedire possit ea negotia quae ad ordinariam Episcopi jurisdictionem spectant; nonnulla tamen exercere nequit sine speciali Episcopi

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mandato: ea nempe quae, vel ex jure scripto vel ex causae gravitate, specialem commissionem requirunt. Inter haec autem adcensendam esse Confraternitatum erectionem tum docent doctores, tum inferri videbatur ex resolutione Sacrae Rituum Congregationis edita die 7 Octobris, 1617, qua Episcopo Elborensi respondit: " Nemini licere inconsulto Episcopo in sua dioecesi erigere et creare de novo Confraternitates, et earum statuta confirmare. Quae omnia privative quoad alios ad Episcopum tantum pertinent in sua diocesi ".

Praeterea Vicarius Generalis non potest pariter, vigore officii 1535
sui, se ingerere in exsecutione litterarum Apostolicarum pro hujuscemodi indultis, si haec fuerint Episcopo directa, nisi potestas subdelegandi eidem facta fuerit, suumque Vicarium Generalem reapse subdelegaverit. Id confirmatum reperitur ab hac Sacra Congrega- 1536
tione in una Gratianopolitanae diei 24 Maji, 1843. Cum enim Episcopus Gratianopolitanus ab Apostolica Sede obtinuisset, praeter alias facultates, licentiam erigendi in sua dioecesi plures Sodalitates, quaesitum fuit a Sacra Congregatione: " Utrum duo Vicarii Generales ejusdem Episcopi, qui cum ipso unam personam moralem efficiebant, saltem quoad jurisdictionem ordinariam, uti possent facultatibus praedictis, scilicet Sodalitates erigendi, etc., " Sacra Congregatio respondit: " Indulta seu facultates de quibus in proposito dubio, etsi non cedant in propriam Episcopi utilitatem, sed in gratiam dioecesanorum, non sunt tamen de ordinaria sua potestate ad rectam necessariamque animarum sibi commissarum administrationem ordinata; ita ut, eo absente, vel morbo laborante, sive nimiis occupationibus impedito, vices pro eo alius gerat, tanquam ab ipso legitime delegatus; sed cum sint potius favores quos idem Episcopus ab Apostolica Sede personaliter impetravit, hinc ab Episcopo tantum erunt fidelibus sibi creditis distribuendi, nisi in precibus Apostolicae Sedi delatis expostulasset iis verbis, aut similibus, nempe eos sive per se, sive per suos Vicarios Generales communicandi, etc. "

Ordinarius* in the *Quaecumque

Denique in Constitutione Clementis VIII incipiente QUAECUM- 1537
QUE, etc., cum praecipiatur aggregationem Confraternitatum faciendam esse praevio loci Ordinarii consensu, et cum ejusdem litteris testimonialibus; et praeterea statuta earundem Confraternitatum non posse tradi, nisi ea prius ab Episcopo dioecesano examinata et pro ratione loci approbata fuerint; in utrisque casibus venire solum Episcopum inferebatur tum ex verbis Constitutionis tum ex natura rei; ita ut Vicarius Generalis speciali ad id mandato indigeat. Per aggregationem enim Confraternitas quadam nova erectione perficitur, et per statutorum traditionem, privilegiorum, Indulgentiarum communicationem ad sublimiorem statum evehitur. Unde hic Ordi- 1538

1539 narii appellatione solum Episcopum designari visum est, quemadmodum in casu de quo in Tridentina Synodo, sessione 23 capite 8 de Reformatione, hisce verbis: " Unusquisque autem a proprio Episcopo ordinetur. Quod si quis ab alio ordinari petat, nullatenus id ei permittatur, nisi ejus probitas et mores Ordinarii sui testimonio commendentur. " Ordinarii autem nomine hic intelligi Episcopum, non vero Vicarium Generalem, nisi antea speciale mandatum ei ab Episcopo tributum fuerit, omnes tradunt doctores, ita ut Vicarius Generalis absque eo dimissoriales seu testimoniales litteras ad effectum suscipiendi Ordines concedere minime possit.

Nil mirum igitur quod Vicarius Generalis Episcopi Aurelianensis quattuor sequentia dubia Sacrae Congregationi enodanda proposuerit, nempe:

Questions

1540 1. Cum Episcopus obtinuerit facultatem a Sede Apostolica erigendi Confraternitates cum respectivis Indulgentiis, possitne Vicarius Generalis id praestare absque speciali delegatione Episcopi;

1541 2. Potestne Vicarius Generalis auctoritate ordinaria erigere Confraternitates absque delegatione Episcopi, ita ut erectio sic peracta canonica sit;

1542 3. Utrum Vicarius Generalis possit valide concedere litteras testimoniales ac consensum requisitum a Clemente VIII pro aggregatione Confraternitatum;

1543 4. Utrum Vicarius Generalis possit approbare statuta Confraternitatum.

Answers

1544 Quibus Eminentissimi Patres in comitiis generalibus apud Vaticanas aedes habitis die 20 Julii, 1868, audito Consultoris voto, et re mature perpensa, rescribendum duxerunt:

Ad 1: Negative, nisi Episcopo subdelegandi potestas in Apostolico indulto concessa fuerit, suumque Vicarium Generalem subdelegaverit.

Ad 2: Negative.

Ad 3: Negative.

Ad 4: Negative, et supplicandum Sanctissimo pro sanatione quoad praeteritum.

Approval

1545 Et facta de praemissis relatione Sanctissimo Domino Nostro Pio Papae IX in Audientia habita ab infrascripto Cardinali Praefecto die 18 Augusti, 1868, Sanctitas Sua resolutionem Sacrae Congregationis approbavit et confirmavit, et sanationem erectionum Confraternitatum et approbationum statutorum a Vicariis Generalibus usque ad totum currentem diem 18 Augusti, 1868, factarum, necnon aggregationum quae cum litteris testimonialibus et consensu

Vicariorum Generalium locum hucusque habuerunt, benigne impertita est. Contrariis quibuscumque non obstantibus.

A. Card. BIZZARRI, Praef.
A. COLOMBO, Secr.

DECRETA AUTHENTICA S. C. INDULG., *No. 420.*

No. 88. **18 August, 1868.**

Decree of the Sacred Congregation of Indulgences. *Into a Confraternity erected in a given diocese but aggregated to a Roman Archconfraternity persons outside the diocese can be received.*

FIRMANA

Case proposed

Hodiernus Director Piae Unionis sub titulo Patrocinii S. Joseph 1546
in civitate Firmana, et Archiconfraternitati ejusdem tituli Romae existenti in Ecclesia S. Rochi aggregatae, metuens ne, ob decreta alias edita a suprema Universali Inquisitione, nempe feria V, 17 Novembris, 1689, et feria V, 12 Julii, 1703, adscribi possent eidem Piae Unioni extradioecesani, sacro Tribunali supplicem libellum porrexit. Eminentissimi Patres eundem remitti mandarunt ad Sacram Congregationem Indulgentiarum et Sacrarum Reliquiarum, in qua omnibus ad examen revocatis, propositum est sequens dubium:

Question

Utrum Pia Unio sub titulo Patrocinii S. Joseph Firmi canonice 1547
erecta et legitime aggregata Archiconfraternitati ejusdem tituli de Urbe, possit adscribere extraneos id postulantes.

Answer

Eminentissimi Patres in Congregatione generali habita in 1548
Palatio Apostolico Vaticano die 20 Julii, 1868, audito prius Consultoris voto, reque mature perpensa, rescripserunt:

Affirmative, dummodo omnia concurrant quae pro adscriptione requiruntur.

Approval

Et facta de praemissis relatione Sanctissimo Domino Nostro 1549
Pio Papae IX in Audientia habita a me, infrascripto Cardinali Praefecto, die 18 Augusti, 1868, Sanctitas Sua resolutionem Sacrae Congregationis confirmavit.

A. Card. BIZZARRI, Praef.
A. COLOMBO, Secret.

DECRETA AUTHENTICA S. C. INDULG., *No. 422.*

No. 89. **12 October, 1869.**

Bull APOSTOLICAE SEDIS of Pius IX. *Unlawful alienation of Church property subjects the offender to excommunication.*

EXCOMMUNICATIONES LATAE SENTENTIAE NEMINI RESERVATAE...

1550 3. Alienantes et recipere praesumentes bona ecclesiastica absque beneplacito Apostolico, ad formam Extravagantis AMBITIOSAE, De rebus Ecclesiae non alienandis.

COLLECTANEA PROP. FID., *II. 31.*

No. 90. **1739, 1740, 1870.**

Decrees of the Sacred Congregation of Indulgences. *Indulgences for the Six Sundays of St. Aloysius.*

1551 Indulgence plénière, chacun des six dimanches qui précèdent immédiatement la fête du Saint (21 juin), ou de six autres dimanches consécutifs de l'année au choix des fidèles. Ceux qui veulent participer aux dites Indulgences doivent, chacun de ces dimanches, recevoir les Sacrements de Pénitence et d'Eucharistie et faire en l'honneur du Saint quelques pieuses considérations ou des prières vocales, ou d'autres œuvres de piété chrétienne.

1552 La Confession et la Communion peuvent se faire dès le samedi, ainsi que le décret de la Sacrée Congrégation du 6 Octobre, 1870, le déclare formellement; mais les autres œuvres prescrites doivent se faire le dimanche même.

BERINGER, LES INDULGENCES, *I. 427.*

No. 91. **31 March, 1876.**

Brief of Pius IX. *Indulgences granted for the Little Office of Our Lady Immaculate.*

Le 17 décembre, 1875, la Congrégation des Rites l'approuva 1553
solennellement, et Pie IX, par un bref du 31 mars, 1876, y attacha l'Indulgence que nous mentionnons ici:

Indulgence: 300 jours, chaque fois que l'on récite cet Office.

BERINGER, LES INDULGENCES, *I. 266.*

No. 92. **6 December, 1876.**

Decree of the Holy Office. *The admission into Confraternities of the departed, of children and of those unaware of their being proposed is not permitted.*

Cum Rector Venerabilis Archiconfraternitatis universalis sub titulo vulgo Di nostra Signora del Sacro Cuore di Gesù haec tria proposuisset dubia, nempe:

Questions

1. Possono i fedeli essere ascritti come socii all'Archiconfrater- 1554
nita di Nostra Signora del Sacro Cuore dopo seguita la loro morte?

2. Possono essere ascritti i fedeli anche a loro insaputa? 1555

3. Possono essere annoverati fra i soci anche i bambini che 1556
ancora non hanno l'uso di ragione?

Answers

Eminentissimi Domini responderunt: 1557

Ad 1 et 2: Negative;

Ad 3: Non expedire.

COLLECTANEA PROP. FIDEI, *II. 362, No. 1981, Note.*

No. 93. **12 January, 1878.**

Decree of the Sacred Congregation of Indulgences. *Indulgences may not be added to those of a Sodality unless new conditions are prescribed.*

QUITENSIS

1558 1. Potestne Episcopus vel alius quicumque Praelatus eidem actui pietatis sive eidem pio Sodalitio cui a Romano Pontifice jam Indulgentiae, sive plenariae sive partiales, concessae sunt, alias Indulgentias adjungere?... **Question**

1559 Sacra Congregatio respondendum duxit ut infra: **Answer**

Ad 1: Negative, nisi novae conditiones adimplendae praescribantur.....

1560 Facta autem per me, infrascriptum Sacrae Congregationis Secretarium, Sanctissimo Domino Nostro Pio Papae IX relatione in Audientia habita die 12 Januarii, 1878, Sanctitas Sua praedictas responsiones probavit et publicari mandavit. **Approval**

A. Card. OREGLIA A S. STEPHANO, Praef.
A. PANICI, Secret.

DECRETA AUHTENTICA S. C. INDULG., *No. 433*.

No. 94. **23 November, 1878.**

Decree of the Sacred Congregation of Indulgences. *A Vicar Capitular is not to erect Confraternities, consent to their aggregation or approve their Rules.*

CONGREGATIONIS PRETIOSISSIMI SANGUINIS

1561 Cum in Aurelianensi diei 18 Augusti, 1868, ab hac Sacra Congregatione Indulgentiis Sacrisque Reliquiis praeposita declaratum fuerit Vicarios Generales in erigendis Confraternitatibus, earundem statutis approbandis, ac litteris testimonialibus pro ipsarum aggregatione concedendis, juxta Clementis VIII Constitutionem quae incipit: QUAECUMQUE A SEDE APOSTOLICA, haud pollere potestate ordinaria, sed speciali indigere delegatione; in dubium fuerunt etiam revoca- **Reason of doubt**

tae Vicarii Capitularis quoad praedicta facultates. Unde Superior Generalis Congregationis Pretiosissimi Sanguinis preces huic Sacrae Congregationi porrexit ad hoc ut sequentia dubia dignetur resolvere:

Questions

1. Potestne Vicarius Capitularis erigere Confraternitates, ita ut erectio sic peracta canonica sit? 1562

2. Utrum Vicarius Capitularis possit valide concedere litteras testimoniales ac consensum requisitum a Clemente VIII pro aggregatione Confraternitatum; 1563

3. Utrum Vicarius Capitularis possit approbare statuta Confraternitatum. 1564

Answers

In Congregatione generali habita in Palatio Apostolico Vaticano die 15 Novembris, 1878, Eminentissimi Patres rescripserunt: 1565

Ad 1, 2 et 3: Vicarius Capitularis se abstineat.

Approval

Facta de iis omnibus per me, infrascriptum dictae Sacrae Congregationis Secretarium, Sanctissimo Domino Nostro Leoni Papae XIII in Audientia diei 23 Novembris, 1878, relatione, Sanctitas Sua Sacrae Congregationis resolutionem benigne approbavit. 1566

A. Card. Oreglia a S. Stephano, Praef.
A. Panici, Secret.

Decreta authentica s. c. indulg., *No. 438.*

No. 95. 26 November, 1880.

Decree of the Sacred Congregation of Indulgences. *The reception into Confraternities of those not present.*

URBIS ET ORBIS

Presence usually required

Quum fidelium piis Sodalitatibus adscriptio per se actus sit religionis et pietatis, adeo ut dies qua fidelis piae alicui Societati inscribitur plerumque a Sancta Sede Indulgentiis ditata sit, decet omnino ut ipsa inscriptio serio ac devote certo aliquo modo fiat ac debita forma. Quamquam vero ad hoc per se non requiratur necessario personalis praesentia, quum etiam gravissima negotia inter absentes per litteras vel interpositam personam perfici possint, tamen ipsa personalis praesentia ex generali regula jure exigitur, ut adscribendorum devotioni potius quam numero consulatur, ac pluribus abusibus via praecludatur... 1567

1568 1. Primo itaque, juxta mentem Eminentissimorum Patrum, distinguendum est inter Sodalitates pro universo orbe Catholico ac Sodalitates pro certa tantum dioecesi vel regione canonice erectas. **Absence in local associations**

1569 Relate ad quas fideles qui extra limites locali Sodalitati constitutos commorantur absentes dicuntur; imo vero non simpliciter absentes sed etiam extranei dici possunt.....

1570 2. Sodalitates etiam universales, relate ad quas nulli sunt primo hoc sensu absentes seu extranei, nequeunt in Confratres admittere simpliciter absentes; scilicet requiritur ex jure adscribendorum per- **In general associations**

1571 sonalis praesentia. At nullatenus mens fuit decreti eam restringere ad locum ubi Sodalitas canonice erecta propriam habet sedem ac

1572 centrum; sed sufficit adscribendorum praesentia coram quocumque qui, quocumque in loco, delegatam vel subdelegatam legitime ha-

1573 beat adscribendi facultatem: non sufficit vero moralis, interpretativa vel repraesentativa praesentia per litteras aut alio quovis modo, per interpositas etiam personas.....

1574 3. Quamvis generatim relate ad communicationem Indulgentiarum communes pro quavis Societate latae sint leges, praesertim in Constitutione Clementis VIII QUAECUMQUE, tamen relate ad legem de non adscribendis absentibus ejusque exceptiones, aequum est distinguere inter Sodalitia quae strictiori sensu collegia dici possunt, ut esse solent pleraeque proprii nominis Confraternitates ad modum organici corporis constitutae, et Sodalitia quae laxiori modo sociali vinculo colligantur, ut esse solent plures etiam Confraternitates et pleraeque piae Associationes, Congregationes, Ag- **Different kinds of associations**

1575 gregationes, Uniones ac Pia Opera, ut vocant. Inter plura discrimina, quae ad praesentem scopum non refert nec facile est accuratius inquirere, illud maxime ad rem pertinet advertere, quod strictiori sensu Collegia seu proprii nominis Confraternitates, et Sodalitia quae ad illas in organica sui constitutione magis accedunt, soleant, etiam juxta proprias leges, pro Sodalium inscriptione certam aliquam habere formam cum aliqua solemnitate ac ritu, ut publica candidatorum petitio ac praesentatio, probatio aliqua et novitiatus, vel saltem impositio habitus, scapularis, cincturae, quae ex sui natura personalem praesentiam requirunt. **Bodies that have set formalities in receptions**

1576 Pro hujusmodi itaque Sodalitatibus, cujuscumque sint nominis, nulla praesenti declaratione datur generalis ac ordinaria exceptio a lege de non adscribendis absentibus: tantum conceditur earum Moderatoribus eorumque delegatis ut in casibus singularibus dispensare possint a statuta forma inter praesentes, ac absentes etiam per singularem seu extraordinariam exceptionem rite adscribere....

1577 Hanc vero Sacrae Congregationis instructionem et declarationem Sanctissimus Dominus Noster Leo Papa XIII, in Audientia **Approval**

ab infrascripto Cardinali ejusdem Congregationis Praefecto die 26 mensis Novembris, 1880, habita, benigne approbavit et promulgari mandavit, ac sanatis prius, si quae factae fuerint, irritis absentium 1578
adscriptionibus, decretum diei 13 Aprilis, 1878, in posterum juxta praesentem benignam interpretationem et dispositivam declarationem observari praecepit.

A. Card. OREGLIA A S. SEPHANO, Praef.
PIUS DELICATI, Secret.

DECRETA AUHTENTICA S. C. INDULG., *No. 453*.

No. 96. **27 May, 1884.**

Brief FRUGIFERAS of Leo XIII. *Favors are granted for the tercentenay of the canonical erection of the* PRIMA-PRIMARIA *as head of all.*

LEO PAPA XIII
AD FUTURAM REI MEMORIAM

Preamble

FRUGIFERAS inter Sodalitates quae in Deiparae Virginis honorem sunt ubique terrarum institutae, principem procul dubio locum obtinet quae PRIMA-PRIMARIA appellatur, et ipso nomine prodit quantum amplitudine caeteris antecellit. Haec enim Congregatio, per Apostolicas sub Piscatoris annulo datas litteras a Gregorio XIII, praedecessore Nostro sanctae memoriae, ad invocationem Beatae Mariae Virginis ab Angelo salutatae canonice primum erecta, Sodalium frequentia jugiter conspicua, Indulgentiarumque thesauris per Romanos Pontifices ditata, ea incrementa suscepit ut in universum terrarum orbem sese brevi, Deo favente, exenderet atque ad praesens omnibus in regionibus, magno etiam terrae marisque intervallo disjunctis, filiales ejusdem nominis et instituti Congregationes reperiantur. 1579

Tercentenary

Nunc autem cum die quinta mensis Decembris hujus vertentis anni canonicae Congregationis ejusdem erectionis centenaria solemnitas tertia vice recurrat, dilectus filius Antonius Maria Anderledy, Vicarius Generalis Societatis Jesu, enixas Nobis adhibuit preces ut coelestes Ecclesiae thesauros, quorum dispensatores Nos esse voluit Altissimus, hac auspicatissima occasione reserare dignaremur. 1580

Plenary Indulgence

Nos autem piis hisce votis obsecundare, quantum in Domino possumus, volentes, de Omnipotentis Dei misericordia, ac BB. Petri 1581

et Pauli, Apostolorum ejus, auctoritate confisi, omnibus et singulis, tum Clericis Regularibus ex eadem Societate Jesu tum Sodalibus dictam Sodalitatem Deiparae Virginis ab Angelo salutatae inscriptis vel pro tempore inscribendis, qui, vel die quinta Decembris mensis hujus anni vel die per singularum hujusmodi Congregationum Moderatores statuendo — non tamen ultra limites adventantis anni MDCCCLXXXV, quo centenaria solemnitas celebrabitur — respectivae Congregationis Ecclesiam vel Sacellum, vere poenitentes et confessi ac Sacra Communione refecti, devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac Sanctae Matris Ecclesiae exaltatione pias ad Deum preces effuderint, dummodo novemdiali supplicationi eidem solemnitati praemittendae saltem quinquies adstiterint, plenariam omnium peccatorum suorum Indulgentiam et remissionem, etiam animabus Christi fidelium in Purgatorio detentis per modum suffragii applicabilem, misericorditer in Domino concedimus atque elargimur.

Confessors

1582 Ut autem Christi fideles caelestium munerum hujusmodi facilius valeant esse participes, de Apostolica Nostra auctoritate per praesentes facultatem tribuimus ac elargimur ex qua respectivi locorum in quibus Congregationes supramemoratae canonice erectae extant Antistites aliquot Presbyteros, saeculares vel regulares, ad excipiendas ipsorum sacramentales Confessiones alias approbatos deputare licite valeant, qui eosdem Christi fideles, eorundem Confessionibus diligenter auditis, ab omnibus quibuscumque excessibus,
1583 criminibus et casibus, necnon excommunicatione aliisque ecclesiasticis censuris ac poenis desuper inflictis, Romano Pontifici vigore Constitutionis a felicis memoriae Pio Papa IX, quarto idus Octobris, MDCCLXIX, editae, quae incipit APOSTOLICAE SEDIS MODERATIONI, quomodolibet reservatis, exceptis casibus sub articulo primo, septimo ac decimo excommunicationum latae sententiae speciali modo Romano Pontifici reservatarum, item sub numeris tertio, sexto, octavo, nono ac decimo excommunicationum latae sententiae Romano Pontifici reservatarum ejusdem Constitutionis — pro quibus reservationem in suo plene robore manere volumus — imposita cuilibet arbitrio suo poenitentia salutari, in foro conscientiae tantum absol-
1584 vere, votaque simplicia in aliud pium opus, eorum similiter arbitrio et prudentia, commutare possint.

Power to commute

1585 Clericis vero supradictis e Societate Jesu necnon praefatis Sodalibus aliqua corporis infirmitate seu alio quocumque impedimento detentis, qui supra expressa vel eorum aliqua praestare nequiverint, ut illa Confessarii jam approbati in alia pietatis opera commutare possint, eaque injungere quae ipsi poenitentes efficere valeant pariter concedimus et indulgemus.

Confirmatory clause

Non obstantibus Nostra ac Cancellariae Apostolicae regula de non concedendis Indulgentiis ad instar, aliisque Constitutionibus et Ordinationibus Apostolicis, caeterisque contrariis quibuscumque. 1586

Praesentibus hac vice tantum valituris. 1587

Copies

Volumus autem ut praesentium litterarum transsumptis seu exemplis, etiam impressis, manu alicujus notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae praemunitis, eadem prorsus adhibeatur fides quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae. 1588

Datum Romae, apud S. Petrum, sub annulo Piscatoris die XXVII Maji, MDCCCLXXXIIII, Pontificatus Nostri anno septimo.

FL. Card. CHISIUS.

GENERAL ARCHIVES S. J., *Instit. 36. VIII. A single printed sheet, with the authentication of Father Vicar-General Anderledy.*

No. 97. **8 June, 1884.**

Letter of Father Vicar-General Anderledy to the Society of Jesus. *To oppose evil Societies, Sodalities are to be fostered, especially among the young; history of the Sodality.*

Sodality to be fostered

Principem inter has [*Jesuit associations*] locum obtinet Sodalitas Beatae Virginis Mariae. Quare obsecuturos nos esse existimo Vicarii Christi voluntati, si omni qua fieri potest opera et studio virorum, juvenum ac puerorum Sodalitates, quae Almae Dei Matris nomine ac praesidio teguntur, instituere, institutisque curam omnem adhibere satagamus. 1589

Opposition to evil Societes

Neque sine numine evenisse videtur ut annus qui ab instituta Congregatione PRIMA-PRIMARIA trecentesimus est idem sit quo Sanctissimus Dominus Leo XIII rationem nos edocet dimicandi contra pestiferas hujus temporis ac tenebricosas Societates. Ruinam hae rei Christianae meditantur, Virginea vero Mater, Auxilium Christianorum, cunctas haereses sola interemit in universo mundo. Acuere hic eventus industriam debet. Et cum haec declinare soleat tempore ipso et labentibus annis torpescere, incitandus animus est redeundo in memoriam pristini temporis, quo summi illius aetatis viri quanta sit Sodalitatum Beatae Virginis Mariae vis et efficacia exemplo denuntiant. 1590

1591 Saeculo septimo decimo ex PRIMAE-PRIMARIAE Sodalitio prodierant octoginta Eminentissimi Cardinales, quorum septem ad summam quae in terris est Sedis Apostolicae dignitatem sunt evecti: Urbanus VIII, Alexander VII, Clemens IX et X, Innocentius X et XI, Clemens XI. Nuntii Apostolici nomen Beatae Virginis Sodalitati dederunt Viennae, Pragae, Coloniae. In hac quidem urbe testem se, anno 1660, fuisse narrat P. Crasset contionis Sodalium qui erant primores et capita civium, quibusque praefuit ipse Nuntius Apostolicus. Mediolani Cardinalis Fridericus Borromaeus puerorum, juvenum, virorum Sodalitatem instituit. Neapoli Sodalitas Dei Matris initium duxit a pietate Nuntii Apostolici, trium Episcoporum, duorum Principum, a totius rei maritimae Praefecto, Ducibus duobus, aliisque viris nobilissimis.

Great men of the Sodality: Popes and great Churchmen

1592 Longum esset aliorum, qui in aliis regionibus eadem pietate splenduerunt, nomina referre. Silentio tamen praetereundi non sunt Sigismundus III, Poloniae et Sueciae rex, principes Bavariae Philippus et Ferdinandus, dux Sabaudiae, qui cum tribus filiis, anno 1602, Sodalitati adscribi petiit. Coloniae Sodalitii praefectum se eligi passus est, anno 1639, Maximilianus Henricus, dux Bavariae.

Kings and princes

1593 Ladislaus IV, Poloniae rex, nomen Sodalitati dedit Lovaniensi, aliamque Varsaviae institutam voluit. Cujus frater, et ipse Poloniae ac Sueciae rex, Joannes Casimirus, in Sodalitatem cooptari petiit Varsaviensem; defensor piorum hujus generis coetuum declarari voluit; tam ipse quam frater ejus Ferdinandus alterni eligebantur praefecti Sodalitii Varsaviensis, quod fide ac pietate eximia illustrarunt.

Poland

1594 Archiducibus Austriae consuetudo fuit honore ornari ac titulo
1595 Sodalium. Imperator Ferdinandus II nomen albo Sodalitatis inscribere ipse voluit, cum esset Rex quidem, nondum vero Imperator. Quae scripsit ita in albo leguntur: " Anno Domini 1618, die septima Novembris, Ferdinandus, Ungariae Bohemiaeque Rex, Archidux Austriae, Sodalis Beatissimae Dei Genitricis Virginis Mariae scripsit,
1596 sub cujus praesidio se semper commendat ". Idem, cum esset Imperator, iterum albo nomen apposuit, omnemque in Matre Dei fiduciam collocans, eam sollemniter declaravit suorum exercituum
1597 Imperatricem Supremam. Ferdinandus III in Sodalitatem Lovaniensem receptus, haec scripto declaravit: " Illius ego coetus sub invocatione tua congregati, Augustissima Maria, me libens et merito unum profiteor. Tibi ego me meosque, conjugem et liberos, tibi Romanum imperium, cui me Deus praefecit, tibi regna a majoribus accepta, tibi tutelaeque tuae populum et exercitus meos, tibi tuoque Filio militantes, committo. Tu me in tuum admitte, qui Filio tuo, qui tibi, qui utriusque honori vivo, regno, pugno. Tuus igitur ero, Maria, tui erunt quicumque mei, tua erunt di-

Austria

tiones et regna mea et Imperium, tui populi et exercitus. Tu eos protege, tu iis vince, tu in iis regna et impera. Ita voveo tuus pietate et justitia. MDCXL. Ferdinandus. "

France

Innumera virorum nobilissimorum exempla hujus generis regna Galliae et Hispaniae praebent. Henricus Borbonius, anno 1621, in Sodalitate Parisiensi Beatae Virginis cultui se dedicavit. Cujus exemplum secutus, Antonius Borbonius eidem Sodalitio praefectus est. Duo alii ex stirpe regia principes, Ludovicus et Armandus, Deiparae Sodales propter eximiam pietatem suspiciebantur. Quorum exemplum duodecim clarissimi principes imitati sunt. Taceo tot ardentes animorum studio praecones evangelicos, quorum nomina inter Sodales Parisienses relata inveniuntur; taceo alios quam plurimos, Principes, Duces, regni administros, administratores rei publicae, rei militaris praefectos, qui huic se pietatis cultui dedicaverunt. 1598 1599 1600 1601 1602 1603 1604

Spain

Praeclarum quod Hispania edidit facinus, omissis bene multis, commemoro, quod unum aequiparandum est quam plurimis. Ipsum supremum Castiliae Consilium, in Hispania illustre ac celeberrimum, in Sodalitium cooptatum, totum se in famulatum dedit Matris Divini Salvatoris. Eminebat hoc Consilium nobilitate, doctrina, dignitate atque experientia rerum. Ex quo eventu conjectura assequi licet, quanto in honore Beatae Virginis cultum posuerit gens Hispana, quotque imitatrices nacta fuerit tam nobilis Sodalitas. 1605

Portugal

Similem Lusitania laudem est consecuta, cujus cultui Mariano suum decus est in Joanne IV, qui, anno 1643, in palatio regio Sodalitatem esse voluit juvenum aulae regiae, quorum ipse praefectus cum esset, non raro de re pia sermonem ad juvenes, nobilitate conspicuos, habuit. 1606

Fruits of Sodalities

Et haec quidem de clarorum Sodalium numero. Longe pluris tamen aestimandi sunt fructus qui sub Divinae Matris tutela ac praesidio in hisce coetibus enascuntur. Recte annalium Societatis nostrae monumenta haec perhibent: Nihil ad levandas mortalium, calamitates et constantem publicae pietatis fructum esse validius quam si concordes multorum animi, vinculo communi virtutis ad stricti, amice in rem aliquam conspirarent. (Juvencius, Historia S. J., p. V, l. 16, n. 31). Quod dictum eventus comprobavit. 1607

Momentum inaestimabile, ita narrat Sacchinus noster, per omnes ferme terrarum oras privatae publicaeque pietati fecit Sodalitatum institutio hominum cujusvis ordinis, etiam non discentium. 1608

First Sodalities

Jam tempore S. Ignatii, anno 1554, nonnulli ex hoc genere inchoati coetus erant, ac nominatim Neapoli sub titulo Venerationis SS. Sacramenti (Sacchini, Historia S. J., p. V, l. 7, n. 1). 1609

1610 Progressu temporis, Panormitana inter nobiles maxime adolevit Sodalitas, ex qua in omni genere pietatis fructus effloruere multi
1611 atque praeclari; et inde in Hispaniam ipsi propagati sunt ejusdem formae coetus. Praeclara in conciliandis dissidentibus, sublevandis calamitosis, defendenda innocentia, ad haec in domorum singularum disciplina, per eum conventum effecit Deus.

1612 Alia subinde alibi instituta Sodalitia sunt non solum nobilium, sed et Sacerdotum et mediorum civium et opificum ac plebis etiam rusticanae, ad alia super alia conflanda industriam excitante suc-
1613 cessu, qui plane spem superabat. Namque ex his aliquanto etiam major quam e scholasticis fructus exstabat, quod, ut aetatis firmitate scholasticos auctoritateque praeibant, ita et ibi firmius ad virtutem informabantur, et ad alienum profectum plus habebant momenti, sive exemplo sive conatu, quia totae in uno patrefamilias domus emendabantur, communi cum civitatum emolumento, quarum publicae res recte habent, cum privatae in bono sunt statu (Ibidem). **Various classes**

1614 Romana nobilium Sodalitas, praeter pietatis in Deum exercitationes, hoc sibi proprium et peculiare sumpsit, ut civium dissidia magno religionis et civitatis emolumento componeret (Juven-
1615 cius, Hist. S. J., p. V, l. 16, n. 32). Ejus quoque industria licentiae cui populus indulgere solet triduo quod est ante Quadragesimae jejunium frenos injecit Horarum Quadraginta comprecatione, quae
1616 peracta est magno apparatu, splendore ac magnificentia. Suis etiam nobilium coetus famulis consuluit ac providit, ut etiam hi in conventum coacti propriis exercitationibus excolerentur. **Sodality of nobles at Rome**

1617 Exemplum ab hac Sodalitate aliae petierunt, quae Romae in lucem editae sunt non mediocri aegrotantium quibus in nosocomiis, et vinctorum quibus in carceribus curam adhibebant, fomento atque solatio. **Followed by others**

1618 Hispali pia e fori principibus Sodalitas conflata anno 1608. Haec autem id assecuta est, ut, tutela aequitatis palam strenueque suscepta, jus quisque suum obtineret (Juvencius, l. c., 34). **Seville**

1619 Neapoli, circa annum 1610, piscatores quadringenti in coetum collecti, optimis ita moribus enituerunt ut cives in admirationem raperentur (Juvencius, l. c., n. 33). **Naples**

1620 Granatae coetus Marianus Sodales trecentos numerabat, qui, cum operam darent xenodochiis, collocandis honeste virginibus et sublevandis stipe egenis, insigni exstiterunt civitati exemplo (Juvencius, l. c., n. 34). **Granada**

1621 Angrae, in ditione Lusitana, anno 1588, natum Sodalitium Beatae Virginis Mariae, cui nomen dedit qui praefuit non urbi tantum, sed toti insulae Terceira. Cum eo tribuni, centuriones et lectissimi quique militares in eam societatem recipi postularunt, utilitate ma- **Angra**

xima cohortis universae. Cum enim milites in magna securitate parique abundantia viverent, tamen ex quo piam divinae Matri servitutem erant professi, tam mirabilis vitae morumque innocentia emicuit ut vere dici posset legionarios sub signis atque in castris vix temperantia, castimonia caritateque in Deum coenobitis, disciplinam claustrorum longo jam usu tolerantibus, concessisse (Sacchini, p. V, l. 9, n. 226).

Chile and China

Pares pietatis fructus regio Chilensis et imperium Sinense tulerunt (V. Sacchini). 1622

General results

Portento autem simile videtur quod S. Alphonsus de Ligorio (Glorie di Maria, p. 2, osseq. 7) asserit. Generatim, ait, pluribus peccatis unum hominem obnoxium esse qui non frequentat Sodalitates, quam viginti alios qui saepe Beatae Virginis Mariae conventibus intersunt. 1623

America

Neque aetas nostra hujus generis fructibus vacua dicenda est, cum meminerim coetus in America et alibi millium virorum, qui ad sacra percipienda quovis mense accederent. In illis regionibus Patres nostri primam Societatis aetatem imitati sunt, in qua sollemne fuit ad Sodalitia, quae nostri moderabantur, aditum praecludere feminis. Cognita haec sunt et rerum gestarum monumentis signata. Haec enim scribit Sacchinus (p. V, l. 7, n. 6). 1624

Women

Multae haud semel nec una in civitate contenderunt matronae, ut ipsis quoque liceret in hujus generis convenire coetus; sed res nullo modo probata est. Adeo ut ne coetibus quidem quos alicubi ad catechismum promovendum certae habebant pietatis perspectae feminae, quempiam sociorum interesse placuerit. 1625

Sodality work now

Ad haec, quae per Sodalitates Beatae Virginis Mariae olim assecuta est nostra Societas, animum si referamus, hisque coetibus adhibeamus sollertiam ac diligentiam, dubitandum non est, quin pari studio pares etiam fructus percepturi simus. 1626

Especially with the young

Hac vero aetate nostra in juvenes opera quam maxima conferenda est; ubi licet, in Collegiis; ubi vero legibus prohibemur, saltem in Sodalitiis Beatae Virginis, in quibus consociare eos, ad omnem erudire pietatem et munire contra errores ac vitiorum illecebras omni studio satagamus. Curam juvenum, quod probe scio, Summus Pontifex vehementer exoptat, et cum in sancto hoc officii genere operam ponere Instituto nostro legibusque jubeamur, illud singulari nobis hortatione commendat. Hac de causa, quamvis dixerim de pueris Christiana doctrina instituendis, hoc loco de iisdem et juvenibus moneo congregandis in Sodalitatibus. 1627

Cum enim nihil sit tam tenerum, tam flexibile, quod magis pro arbitrio fingatur, quam juventus, hanc, quae spes est societatis humanae, fidei vigiliaeque Episcoporum majorem in modum Vicarius 1628

Christi, Leo XIII, commendat. " Partem curarum vestrarum, " ita jubet Summus Pontifex, " in ejus (juventutis) institutione maximam ponite; nec providentiam putetis ullam fore tantam quin sit adhibenda major, ut iis adolescens aetas prohibeatur et scholis et magistris unde pestilens sectarum afflatus metuatur. "

1629 Haec etiam nobis praecepta esse apud animum reputemus. Nostrum enim est aetatem colere puerorum, quae opinionibus imbuitur nullo negotio, tam pravis quam salutiferis, et in qua elaborandum est ut pietas adversus Deum et virtus terrenum amorem vitiaque praevertat. Litteras enim ea de causa docemus ut adolescentes, una cum litteris, mores etiam Christianis dignos in primis hauriant, ferrique eorum qui docent intentio debet, ad teneras adolescentium mentes obsequio et amori Dei ac virtutum, quibus ei placere oportet, praeparandas (Reg. 1. Comm. Prof. Class. Inf.). Ad Conditoris quippe ac Redemptoris nostri cognitionem atque amorem ii quibus disciplinas tradimus excitandi sunt. (Rat. Stud., Reg. 1. Prov.).

Secret societies

1630 Quare, si quo pacto possumus, ad normam Encyclicae Pontificiae, opportune commonere alumnos de clandestinarum societatum flagitiosa natura oportebit, et ut mature cavere discant artes fraudulentas et varias quas earum propagatores usurpare ad illaqueandos homines consueverunt. Et cum usus in nonnullis Societatis Collegiis invaluerit ut spondeant nulli se hujus generis societati nomen daturos, quo plenius hoc assequamur, studia nostra perfectiore ea regula metiamur quae in Apostolicis Litteris ita legitur: " Immo qui adolescentulos ad sacra percipienda rite erudiunt non inepte fecerint, si adducant singulos ut statuant ac recipiant, inscientibus parentibus, aut non auctore vel curione vel conscientiae judice, nulli se unquam Societati obligaturos ".

1631

Tercentenary

1632 Gravitas rei effecit ut immoderatius fortasse de Sodalitatibus dicerem. Cum enim Breve Sanctissimi Domini Leonis Papae XIII Congregationi PRIMAE-PRIMARIAE concessum sit, anno hoc canonicae ejus institutionis trecentesimo, quo, facta Indulgentiarum cumulatissima largitione, facultates quae Jubilaei tempore tribui solent benignissime suppeditantur, vos, Reverendi Patres et Fratres in Christo carissimi, rogandos, recreandos atque cohortandos esse duxi, posito ante oculos exemplo majorum, ut tantae gratiae, tam insignis Pontificiae benevolentiae fructus quam uberrimos capere et Christi Vicarii spem de vobis conceptam implere ardenti studio conemini.

EPISTOLAE GENERALIUM, *IV. 8-18.*

No. 98. 23 Giugno, 1885.

Decree of the Sacred Congregation of Indulgences. *Faculties are given for erecting Sodalities not in Jesuit Houses or Churches; these Sodalities are exempted from the Bull* QUAECUMQUE*; power is granted for the Director to delegate; sanation of defects in erections, aggregations and receptions.*

BEATISSIME PATER :

Previous powers

Antonius Maria Anderledy, Vicarius Generalis Societatis Jesu, ad 1633
pedes Sanctitatis Tuae provolutus, demississime exponit plures Summos Pontifices amplas jampridem Praepositis hujus Societatis Generalibus concessisse facultates pro erigendis et aggregandis piis Congregationibus, tum Beatae Mariae Virgini sacris, tum a Bona Morte nuncupatis, atque in earundem Sodales Indulgentias plurimas et privilegia, magna benevolentia, contulisse. Quibus beneficiis spiritualibus eo quidem tempore multi Christi fideles facile participes esse poterant quo Societas plurimum per omnes terras esset propagata, licet tunc facultates erigendi et aggregandi praedictas Congregationes, Praepositis Generalibus concessae, ad Ecclesias Domosque sub Societatis cura constitutas essent restrictae.

Non-Jesuit Sodalities

Post tristes vero praecedentis et hujus saeculi ineuntis vicissi- 1634
tudines, numerus illarum Congregationum quae ab ipsa Societate dirigebantur valde fuit imminutus. Quare permultae Congregationes externae, a Societate Jesu non dependentes, ut Primariis respectivis Congregationibus Romanis aggregarentur flagitabant. Quibus 1635
desideriis ut pro viribus satisfaceret, P. Aloysius Fortis, tunc Praepositus Generalis, supplicavit felicis recordationis Leoni Papae XII ut facultates olim concessas opportune augeret atque extenderet.

Petition of Fr. Fortis

Granted

Summus Pontifex, his precibus benigne annuens, pro Congregatio- 1636
nibus a Bona Morte dictis potestatem tum erigendi tum aggregandi, ut petebatur, ad Congregationes etiam extra Societatis Ecclesias constitutas extendit.

Power to erect omitted

Quod autem ad Congregationes Beatae Mariae Virginis spectat, 1637
malo fato accidit ut in supplici libello quo facultas aggregandi ad PRIMAM-PRIMARIAM Collegii Romani externas quascumque Congregationes petebatur, de erigendi potestate mentio non esset facta.

Needed

Quae tamen erigendi etiam facultas ad rite exsequendam ag- 1638
gregationem vix non videtur esse necessaria. Permultae enim, ma-

xime hisce ultimis temporibus, ejusmodi Congregationes Beatae Mariae Virginis sacrae magno cum animarum fructu ubique terrarum extra Societatis Domos sunt institutae et Primariae Collegii Romani aggregatae. Saepissime etiam nunc, et hoc praesertim Jubilaei anno, aggregationes petuntur fere quotidie. Attamen, experientia teste, ex ignorantia legum vel inadvertentia nimis facile fit ut inter erectionem canonicam praerequisitam et aggregationem vix distinguatur, ita ut ex petitionibus Praeposito Societatis oblatis difficilius constare possit de certa erectione ab Ordinario loci facta. Quare vel longiore molestave inquisitione res protrahuntur, vel timendum est ne aggregationes a Societatis Praeposito expeditae fundamento necessario careant, neve Indulgentiarum communicatio reddatur dubia aut nulla.

1639 Ideo praedictus orator Sanctitatem Tuam enixe rogat ut, ad complendas illas facultates, sibi et successoribus suis potestatem quoque erigendi (exserendam semper, ut patet, cum respectivi Ordinarii consensu) quascumque Beatae Mariae Virginis Congregationes etiam extra Societatis Domos seu Ecclesias benigne concedere dignetur. **Petition for it**

1640 Et quoniam jampridem Summi Pontifices, imprimis bonae memoriae Benedictus Papa XIV in Bulla Aurea GLORIOSAE DOMINAE, data die 27 Septembris, 1748, tum re ipsa tum verbis explicitis et amplissimis, PRIMAM-PRIMARIAM Collegii Romani et Congregationes omnes ei aggregatas a Constitutione QUAECUMQUE felicis recordationis Clementis VIII, super modo et forma Confraternitates erigendi et aggregandi edita, eo consilio exemerant ut latius faciliusque propagarentur pluresque fideles gratiarum illis concessarum possent esse participes, Sanctitas Tua, ad praescindenda dubia et difficultates, eandem exemptionem ad externas quoque Congregationes Beatae Mariae Virginis jam erectas et ad quascumque Societates, Confraternitates seu Congregationes Primariae aggregatas, sive cum consensu Ordinarii erigendas et aggregandas, eodem modo velit extendere quo antea pro Congregationibus vel Confraternitatibus constitutis in Societatis Ecclesiis et Domibus vel ejusdem curae commissis fuerat concessa. **The *Quaecumque***

1641 Ut deinde alius quoque defectuum fons in posterum occludatur, Sanctitas Tua omnibus ubique Praesidibus, tum Beatae Mariae Virginis tum Bonae Mortis Congregationum, gratiose velit permittere ut, ex rationabili causa, alium sibi Sacerdotem, qui, verbi gratia, majoris solemnitatis causa invitetur, substituere possint ad recipiendos fideles qui adscribi desiderant, ad benedicenda numismata, et alia Praesidum munia exercenda. **Faculty to delegate**

Sanation

Et haec quidem ut in posterum harum Congregationum saluti 1642
provideatur. Quo vero certius quae hucusque minus recte acta sunt, ea omnia nunc corrigantur, ìdem humillimus orator enixe petit ut Sanctitas Tua omnes quarumcumque Congregationum sive Beatae Mariae Virginis sive Bonae Mortis erectiones et adscriptiones fit delium ad singula Sodalitia, necnon aggregationes quascumque ad Primarias hasce Congregationes Romanas, hucusque cum quolibet defectu peractas, ita benigne sanare dignetur ut fideles, iis non obstantibus, Indulgentias gratiasque concessas lucrari possint.

Pro qua gratia, etc.

Grant

Sanctissimus Dominus Noster, Leo Papa XIII, in Audientia 1643
habita die 23 Junii, 1885, ab infrascripto Secretario Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, praevia petita sanatione, benigne annuit pro gratia in omnibus juxta preces. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria ejusdem Congregationis, die 23 Junii, 1885.

J. B. Card. Franzelin, Praef.
Franciscus Della Volpe, Secret.

Institutum s. j., *I. 430, ff.*

No. 99. **23 June, 1885.**

Decree of the Sacred Congregation of Indulgences. *Grant of Indulgence for the feast of the Purification; leave to make to the Sodality Oratory or Chapel the visit required for the Indulgence of the titular Feast; all Indulgences applicable to the Souls in Purgatory; a non-Jesuit may be made Director of a Jesuit Sodality.*

BEATISSIME PATER:

Changes in Summary

Antonius Maria Anderledy, Societatis Jesu Vicarius Generalis, 1644
ad pedes Sanctitatis Tuae humiliter provolutus, Summarium Indulgentiarum et privilegiorum Congregationi primae-primariae, sub titulo Beatae Mariae Virginis Annuntiatae in Collegio Romano Societatis Jesu erectae, concessorum denuo approbandum proponit,

atque demisse rogat ut in eo sequentes additiones seu modificationes opportunae benigne concedantur, nimirum:

1645 1. Ut ad Festa in quibus Sodales, etc., Indulgentiam plenariam lucrari possunt, etiam Festum Purificationis Beatae Mariae Virginis adjungatur; **Purification**

1646 2. Ut pro Indulgentia in Festo Annuntiationis Beatae Mariae Virginis, vel alio titulari Beatae Mariae Virginis Festo, a Sodalibus et omnibus Christi fidelibus lucranda, ad verba: "Qui Ecclesiam (Sodalitatis.... visitaverint)" addatur: "vel Oratorium seu Capellam," etc.; **Visit**

1647 3. Ut Indulgentiae omnes plenariae et partiales declarentur applicabiles defunctis, id quod saltem non pro omnibus erui potest ex documentis concessionis; **Holy Souls**

1648 4. Sanctitas Tua permittat ut in locis ubi, justis ex causis vel injuria temporum, Praesides Congregationum Beatae Mariae Virginis non possunt esse Presbyteri Societatis Jesu, Praepositus Generalis seu Vicarius, vel Superior illius loci, possit delegare alium Sacerdotem ad id muneris, qui tunc omnibus facultatibus privilegiisque gaudeat quae Praesidibus e Societate sunt concessa. **Non-Jesuit Director**

Pro qua gratia, etc.

1649 Sanctissimus Dominus Noster, Leo Papa XIII, in Audientia habita die 23 Junii, 1885, ab infrascripto Secretario Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, benigne annuit pro gratia in omnibus juxta preces, servatis de jure servandis. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus. **Grant**

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis, die 23 Junii, 1885.

J. B. Card. Franzelin, Praef.
Franciscus della Volpe, Secret.

Institutum s. j., *I. 432.*

No. 100. 23 June, 1885.

Decree of the Sacred Congregation of Indulgences. *Summary of Indulgences and Privileges.*

SUMMARIUM INDULGENTIARUM ET PRIVILEGIORUM 1650
quae Summi Pontifices concesserunt Congregationi PRIMAE-PRIMARIAE sub titulo Annuntiationis Beatae Mariae Virginis in Collegio Romano Societatis Jesu erectae caeterisque Congregationibus eidem aggregatis vel aggregandis

1. Indulgentiae pro Sodalibus et Sodalitiorum ministris seu inservientibus, donec hujusmodi Congregationum servitiis addicti fuerint 1651

A. — INDULGENTIAE PLENARIAE 1652

Admission 1. Omnibus et singulis utriusque sexus Christi fidelibus quo die in Sodalitatem recipiuntur, si vere poenitentes et confessi Sanctissimae Eucharistiae Sacramentum eo die sumpserint in Ecclesia Sodalitatis aut ubicumque potuerint (Gregorius XIII, Bulla OMNIPOTENTIS DEI, 5 Decembris, 1584). 1653

Death 2. Sodalibus et Sodalitiorum ministris seu inservientibus in mortis articulo constitutis, si vere poenitentes, confessi ac Sacra Communione refecti, vel saltem contriti, Sanctissimum Jesu nomen corde, si ore nequiverint, devote invocaverint. (Idem, loco citato, et Benedictus XIV, Bulla GLORIOSAE DOMINAE, 27 Septembris, 1748). 1654

Feasts 3. Iisdem vere poenitentibus et confessis, qui 1. Nativitatis, et 2. Ascensionis Domini Nostri Jesu Christi, 3. Immaculatae Conceptionis, 4. Nativitatis, 5. Annuntiationis, 6. Purificationis, et 7. Assumptionis Beatae Mariae Virginis festis diebus Sanctissimum Eucharistiae Sacramentum in Ecclesia Sodalitatis aut alibi acceperint. (Iidem, locis citatis, et Leo XIII, Rescripto Sacrae Congregationis Indulgentiarum, 23 Junii, 1885). 1655

Meeting days 4. Iisdem semel in hebdomada iis diebus quibus, juxta PRIMAE-PRIMARIAE sive aliarum Sodalitatum statuta ac regulas seu consuetudines, Sodalitii conventus haberi solent, et vere poenitentes et confessi ac Sacra Communione refecti, Ecclesiam sive Capellam, Oratorium seu locum uniuscujusque Congregationis visitaverint, et ibi pro Christianorum principum concordia, haeresum exstirpatione et Sanctae Matris Ecclesiae exaltatione pias ad Deum preces effuderint. (Benedictus XIV, Brevi PRAECLARIS ROMANORUM PONTIFICUM, 24 Aprilis, 1748, et Bulla GLORIOSAE DOMINAE, 27 Septembris, 1748). 1656

1657 Quod si pluries in hebdomada ad pia et consueta exercitia congregentur, praedicta Indulgentia pro eo die valet qui ad sumendam Sanctissimam Eucharistiam aliaque injuncta opera adimplenda cujuslibet eorum arbitrio eligetur, dummodo tamen die electo, sive matutinis sive vespertinis horis, sive etiam praecedenti vespere, Sodalium conventus in consueto Oratorio seu Ecclesia aut loco habeatur. (Benedictus XIV, Bulla GLORIOSAE DOMINAE, 27 Septembris, 1748). **If several in the week**

1658 Iidem qui semel aut bis in anno vere poenitentes Generalem Confessionem de peccatis, vel ab ultima Generali Confessione vel a primo rationis usu admissis, expleverint, praefatam Indulgentiam plenariam consequi possunt, quamvis non in propria ipsorum Sodalitii, sed in alia Ecclesia, Oratorio, Sacello Eucharisticum Panem percipiant, ibique praescriptas Deo preces offerant. (Idem, loco citato) **General Confession**

1659 5. Omnibus Congregationum Moderatoribus qui ipsarum Congregationum Sodales aut ministros infirmos visitaverint eosque spiritualibus monitis, sive ad morborum incommoda patienter toleranda sive ad mortem de manu Domini libenter acceptandam, adjuverint, et coram aliqua crucifixi Salvatoris nostri imagine ter saltem Orationem Dominicam et Salutationem Angelicam, juxta Summi Pontificis et Sanctae Matris Ecclesiae mentem, ab ipsis recitari curaverint, Apostolica auctoritate delegata conceditur ut, quo die iidem infirmi Sanctissimum Eucharistiae Sacramentum sumpserint, ipsis Indulgentiam plenariam, etiam in suffragium defunctorum applicandam, impertiri possint et valeant. (Idem, loco citato). **Sick**

1660 6. Sodales et Sodalitiorum ministri seu inservientes consequuntur omnes Indulgentias Stationum Ecclesiarum Urbis, sive intra sive extra muros illius, si, diebus Quadragesimae et aliis anni temporibus ac diebus hujusmodi Stationum, Ecclesiam Societatis Jesu, si ibi fuerit, alioquin aliam Ecclesiam seu Capellam in locis ubi eos pro tempore esse contigerit, devote visitaverint, et ibi septies Orationem Dominicam et septies Angelicam Salutationem recitaverint. (Benedictus XIV, Brevi PRAECLARIS ROMANORUM PONTIFICUM, 24 Aprilis, 1748, et Bulla GLORIOSAE DOMINAE, 27 Septembris, 1748). **Stations of Rome**

1661 ### B. — INDULGENTIA SEPTEM ANNORUM ET TOTIDEM QUADRAGENARUM

(Benedictus XIV, Brevi PRAECLARIS ROMANORUM PONTIFICUM, 24 Aprilis, 1748, et Bulla GLORIOSAE DOMINAE, 27 Septembris, 1748).

1662 1. Iis qui corpora Sodalium vel aliorum Christi fidelium ad ecclesiasticam sepulturam prosecuti fuerint; **Burial**

1663 2. Iis qui, quum infirmi sint aut impediti, audito signo campanae, genuflexi, si per infirmitatem licebit, Orationem Dominicam **Sick or dead**

et Salutationem Angelicam pro salute animae defuncti vel corporis infirmi recitaverint;

Dead 3. Iis qui coetibus, tum publicis tum privatis, seu Divinis Officiis, vel spiritualibus colloquiis et exhortationibus, aut piis Officiis, tam in Sodalium quam aliorum Christianorum defunctorum suffragium, per ipsam Congregationem ordinandis et ab ejusdem Moderatore approbandis interfuerint; 1664

Mass 4. Iis qui Sacrosancto Missae Sacrificio diebus feriatis interfuerint; 1665

Examen 5. Iis qui conscientiam suam diligenter examinaverint vespere, antequam cubitum eant; 1666

Visits 6. Iis qui pauperes infirmos, tam Sodales quam alios, in hospitalibus vel privatis domibus visitaverint; 1667

7. Iis qui carcere detentos visitaverint; 1668

Peace-making 8. Iis qui pacem inter inimicos conciliaverint. 1669

2. Indulgentiae plenariae quae in Sodalitiorum Ecclesiis, Oratoriis, etc., ab aliis etiam Christi fidelibus lucrari possunt 1670

Annunciation 1. Sodalibus, Sodalitiorum ministris seu inservientibus atque omnibus utriusque sexus Christi fidelibus, vere poenitentibus et confessis Sacraque Communione refectis, qui Ecclesiam, Oratorium seu Capellam Sodalitatis die festo Annuntiationis Beatae Mariae Virginis a primis vesperis usque ad occasum solis ipsius festivitatis, devote visitaverint, et inibi pro reipublicae Christianae conservatione et augmento, haeresum exstirpatione principumque Christianorum mutua et universali pace ac Romani Pontificis prosperitate, vel alias preces, prout unicuique suggeret devotio, ad Deum devote effuderint. (Gregorius XIII, Bulla OMNIPOTENTIS DEI, 5 Decembris, 1584, et Benedictus XIV, Bulla GLORIOSAE DOMINAE, 27 Septembris, 1748). 1671

Titular Feast Si Congregationes aggregatae vel aggregandae alterius festivitatis aut mysterii Beatae Virginis Mariae titulo insignitae fuerint, praedicta Indulgentia acquiri potest eo die quo hujusmodi festivitas seu mysterium celebratur. (Benedictus XIV, Bulla GLORIOSAE DOMINAE, 27 Septembris, 1748). 1672

Secondary Patron 2. Iisdem pariter vere poenitentibus et confessis ac Eucharistici Panis communione refectis, qui Ecclesiam, Oratorium aut Sacellum et locum Congregationum, die festo alterius Patroni, a primis vesperis usque ad occasum solis; vel, si hujusmodi Patronus et titulus non adsit, uno alio die in singulos annos a cujuslibet Moderatore, de consensu Ordinarii (vel Superioris proprii, si Moderator Presbyter Regularis sit), designando, a primis vesperis ad occasum solis visitaverint, ibique pro Christianorum principum concordia, haere- 1673

sum exstirpatione et Sanctae Matris Ecclesiae exaltatione pias ad Deum preces effuderint. (Idem, loco citato).

1674 Quod si, ob aliquam causam, locus sive Ecclesia, etc., ad Sodalitii conventus destinata varietur, aut sive in perpetuum sive ad tempus immutetur, vel etiam, pro majori populi commoditate et solemniori festivitatis celebritate, tam tituli principalis quam Patroni et tituli minus principalis Festum in alia Ecclesia seu Templo, de consensu Moderatoris, celebrari contingat, nihilominus eadem Indulgentia iisdem aliam Ecclesiam seu Templum aut Oratorium rite visitantibus aeque suffragatur. (Idem, loco citato). **Translation of titular Feasts**

1675 Similiter si unum aut alterum titulare Festum seu etiam utrumque, ab aliqua ex Congregationibus proprio die non satis opportune aut solemniter celebrari possit, liceat Congregationis Moderatori, de consensu Ordinarii (vel Superioris proprii, si Moderator Presbyter regularis fuerit), aliam diem seu Dominicam infra octavam, sive diem octavam ipsius Festi, sive aliam diem infra annum, pro hujusmodi festivitatum celebratione et concessae Indulgentiae acquisitione designare. (Idem, loco citato).

1676 Quod si dies electa impedita fuerit Festo duplici, una Missa votiva solemnis de hujusmodi translato Festo celebrari poterit. (Idem, loco citato).

1677 3. Iidem, qui expositioni Sanctissimi Sacramenti in Oratoriis Congregationum spatio continui tridui faciendae, per aliquod temporis spatium interfuerint, ibique oraverint, ac caetera injuncta opera praestiterint, Indulgentias consequuntur quae concessae sunt visitantibus Ecclesias in quibus expositio Sanctissimi Sacramenti per quadraginta continuas horas fieri solet. (Benedictus XIV, loco citato, atque Brevi QUEMADMODUM PRESBYTERI, 15 Julii, 1749). **Triduum of Exposition**

1678 ### 3. Privilegia

1679 1. Omnes superius relatae Indulgentiae applicari possunt per modum suffragii animabus fidelium defunctorum. (Leo XIII, Rescripto Sacrae Congregationis Indulgentiarum, 23 Junii, 1885). **Holy Souls**

1680 2. Sodales ubivis locorum commorantes omnes praedictas Indulgentias consequi possunt, si apud Ecclesiam eorundem locorum aut alibi, ut poterunt, opera praestabunt quae sunt servanda ad Indulgentias hujusmodi consequendas. (Benedictus XIV, Brevi PRAECLARIS ROMANORUM PONTIFICUM, 24 Aprilis, 1748). **Indulgences anywhere**

1681 3. Omnibus Regibus, Principibus, Ducibus et Comitibus, supremam potestatem habentibus, eorumque consanguineis et affinibus primi et secundi gradus dumtaxat, qui Congregationibus adscribi petierint, etsi absentibus, eadem tamen pietatis opera exercentibus, **Sovereigns**

et aliquam Ecclesiam visitantibus, eaedem, ut supra, Indulgentiae conceduntur. (Benedictus XIV, Brevi QUEMADMODUM PRESBYTERI, 15 Julii, 1749).

Privileged altar

4. Missae a Sacerdote sive saeculari sive regulari ad altare 1682
Congregationis, sive a Sodalibus ipsis Sacerdotibus pro suis Sodalibus aut Congregationum ministris seu inservientibus ad quodlibet altare celebratae, perinde ipsorum animabus suffragentur ac si ad altare privilegiatum fuissent celebratae. (Benedictus XIV, Brevi PRAECLARIS ROMANORUM PONTIFICUM, 24 Aprilis, 1748, et Bulla GLORIOSAE DOMINAE, 27 Septembris, 1748.)

Leave to publish Summary

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, 1683
facto verbo cum Sanctissimo in Audientia habita die 23 Junii, 1885, ab infrascripto Secretario ejusdem Sacrae Congregationis, praefatum Summarium, nunc primum ex diversis concessionibus excerptum, imprimi et publicari posse permittit.

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis, die 23 Junii, 1885.

J. B. Card. FRANZELIN, Praef.
FRANCISCUS DELLA VOLPE, Secret.

INSTITUTUM S. J. *I. 433, ff.*

No. 101. **31 August, 1885.**

Letter of Father Vicar-General Anderledy. *Acquaintance with the Directions about Sodalities urged; new arrangements about Diplomas; Directors to be appointed by the mediate Superiors; powers of the local Superiors; Sodalities erected by the Bishops with special faculties are not Sodalities of the Society of Jesus.*

REVERENDE IN CHRISTO PATER:

PAX CHRISTI

Preamble

Rescriptum quod, pro sua in Societatem nostram gratia et be- 1684
nignitate, concedere nobis dignatus est Summus Pontifex Leo XIII cum Reverentia Vestra communico, simulque addo quae in posterum observanda sunt ut major percipiatur nostrarum Congregationum fructus certiusque Sodales fiant Indulgentiarum participes.

1685 1. Magnopere curent Praepositi Provinciales ut tam Instructio pro nostris, quam binae aliae de Congregationibus Beatae Mariae Virginis et Bonae Mortis rite instituendis, quas modo ad Provincias mittimus, ab iis quorum interest probe cognoscantur et accurate observentur. **Directions**

1686 2. Vetera utriusque Congregationis diplomata ex 23 Junii, 1885, nullius jam sunt roboris. Deinceps vero non poterunt Provinciales vel alii Superiores qui nova diplomata a Patre Nostro subscripta acceperint, horum aliquod tradere petenti erectionem atque aggregationem Congregationis, antequam Praepositus Generalis vel Vicarius certior factus assensu id suo comprobaverit. Modus enim qui fuerat adhuc usurpatus Romae existimatus est non conveniens. Intelligant etiam non licere apud eos qui ad nostram Societatem non pertinent diplomata subscripta deponere quae petentibus ipsi distribuant. **Diplomas**

1687 3. Praepositi Provinciales singulis vel alternis mensibus, folio separato formae Romanae, Congregationum erigendarum atque aggregandarum catalogum, cujus conspectum subjicimus, velint ad patrem Nostrum mittere. Ipsas vero Episcoporum atque Oratorum litteras ne mittant, sed eas tamdiu apud se retineant, donec, responso a Patre Nostro accepto, diplomata fuerint expedita atque ad Oratores perlata. **Lists**

1688 Quod si Congregationum adhuc erectarum atque aggregatarum catalogus nondum fuerit Fesulas transmissus, curent etiam singuli Provinciarum Praepositi eum quamprimum transmitti.

1689 4. Penes Provinciarum Praepositos et Missionum Superiores erit utriusque Congregationis Praesides in Domibus et Ecclesiis nostris constituere. **Directors**

1690 Superiores autem locales in suis Domibus et Ecclesiis easdem facultates habent quas ipsi earundem Congregationum Praesides, in quorum etiam locum, justis de causis, alios ad tempus subdelegare poterunt. **Local Superiors**

1691 5. Juvat demum certiores fieri nostros, Brevi ad quinquennium petentibus concesso, complures Episcopos facultate gaudere participes faciendi Confraternitates a se erectas Indulgentiarum omnium quae Archiconfraternitatibus Romanis ejusdem tituli concessae sunt. Qua facultate si ipsi utantur etiam in constituendis Congregationibus Bonae Mortis et Beatae Mariae Virginis, ejusmodi Congregationes ad nos minime censentur pertinere. **Indulgences from Bishops**

Commendo me Sanctis Sacrificiis.

Reverentiae Vestrae servus in Christo,
Ant. M. Anderledy, S. J.

Fesulis, die 31 Augusti, 1885.

Form

Conspectus eorum quae accurate referri debent a Reverendis Patribus Provinciarum Praepositis, quum ab Admodum Reverendo Patre Nostro Congregationum erectionem et aggregationem postulant 1692

DE CONGREGATIONIBUS BEATAE MARIAE VIRGINIS

Genus personarum	Ecclesia, Sacellum, etc.	An et quae gravis mutatio in statutis inducta	
Titulus primarius	Locus	De Congregationibus extra Domos et Ecclesias Societatis erectis	
Titulus secundarius	Dioecesis	An Episcopus peculiaria statuta approbaverit et in erectionem atque aggregationem consenserit.	An litteris constet de erectione, si jam ab Episcopo fuerit peracta.

General archives s. j., *Instit. 36. VIII.* A printed folder

No. 102. **1885-1907.**

The Fathers General. *Directions for Members of the Society of Jesus as to the establishment of Sodalities of Our Lady.*

1693 *These Directions were issued with a letter by Father Vicar-General Anderledy.*

The other editions — prepared as copies of the preceding gave out or as new decisions were made at Rome — belong to January, 1888, September, 1890, and February, 1907; and the first two of these belong to the Generalate of Father Anderledy, the third to that of Father Wernz.

The first edition is given here in full, with the variations of the others below, each edition being indicated by its year.

The omissions refer to the Bona Mors Association.

A. M. D. G.

1694 INSTRUCTIO PRO NOSTRIS [1]

1695 Nostri qui in regendis promovendisque Congregationibus..... Beatae Mariae Virginis occupantur perspecta habeant ea quae in Instructionibus specialibus de instituendis ac moderandis hisce Congregationibus continentur, ut et ipsi ea accurate observent, et alios Sacerdotes omnia quae hanc materiam attingant docere possint. Qua in re ut eos omni quo possumus modo juvemus, duo breviter exponemus. [2] **Observance urged**

I. DE CONGREGATIONIBUS BEATAE MARIAE VIRGINIS..... ERIGENDIS ET AGGREGANDIS UNIVERSIM

1696 1. Probe advertant nullius Congregationis aggregationem fieri posse, nisi canonica ejusdem erectio praecesserit; prius enim sit oportet quam aggregetur. Erectio autem canonica est actus legitimae auctoritatis ecclesiasticae, sive ordinariae sive delegatae, quo Congregatio in foro ecclesiastico sive canonico primum in suo esse constituitur, ut deinde per aggregationem seu conjunctionem cum **Erection necessary**

[1] *1888, 1890, 1907* — De Congregationibus rite instituendis. *The* A. M. D. G. *is at the end is these.*

[2] *1907 omits from* Nostri *to* exponemus.

alia Congregatione principali Indulgentiarum et privilegiorum eidem concessorum particeps fiat.

Powers of General and Ordinary

2. Praepositus seu Vicarius Generalis Societatis Jesu ab Apo- 1697
stolica Sede instructus est facultate non solum aggregandi, sed etiam erigendi Congregationes Beatae Mariae Virginis..... tum intra tum extra Domos et Ecclesias Societatis [3], ea tamen plerumque conditione ut Ordinarii consensus antea sit impetratus. Qui quidem 1698
Ordinarii consensus ne confundatur cum erectione ipsa canonica, quam supra descripsimus; eo enim consensu rite obtento, erigi quidem simul et aggregari Congregatio a Praeposito Generali potest, aggregari solum nequaquam, quippe quae nondum extiterit.

Erection by whom

3. Episcopi quoque [4] ordinaria, et Vicarii eorum Generales ab 1699
eis speciatim ad hoc delegati extraordinaria, gaudent potestate erigendi in suis dioecesibus (extra Societatis Domos et Ecclesias), ut Congregationes ac Sodalitates quascumque, ita etiam Congregationes Beatae Mariae Virginis [5]....

Quare quoties de canonica erectione alicujus Congregationis... 1700
Beatae Mariae Virginis ab Episcopo seu Vicario ejus Generali jam facta certo constat, aggregatio sola a Praeposito Generali erit petenda, ita tamen ut testimonium erectionis jam peractae (seu ejus exemplar) adjungatur litteris ad Praepositum Generalem aggregationis causa mittendis, ut in Instructionibus [6] supradictis est explicatum. Potest tamen, ut paullo prius innuimus, obtento 1701
Ordinarii consensu, tum erectio tum aggregatio a Praeposito Gene-

[3] *1888* — Societatis, eo tamen discrimine quod ad erectiones aggregationesque extra Domos et Ecclesias nostras Ordinarii consensus antea sit impetrandus. Qui, *etc.*

1890 — Societatis. Ad eas quidem erectiones aggregationesque, nisi de convictorum nostrorum Congregationibus agatur, Ordinarii, *etc.*

1907 — Societatis. Ad eas quidem erectiones aggregationesque, nisi de Congregationibus in nostris Ecclesiis vel Domibus agatur, Ordinarii consensus antea est impetrandus. Qui consensus ne confundatur cum erectione ipsa canonica, quam supra descripsimus; eo enim Ordinarii consensu, *etc.*

[4] *1907* — quoque et Vicarii eorum Generales ab eis ad hoc delegati ordinaria gaudent, *etc.*

[5] *1888*, *1890*, *1907* — ..... Indulgentias autem iisdem communicare minime possunt. Quare, *etc.*

1907 adds — Missionum Episcopi, facultatibus specialibus a Sacra Congregatione de Propaganda Fide instructi, simul cum erectione Congregationum etiam Indulgentias iisdem concessas communicare possunt. Quod si fecerint, non ideo Congregationes ejusmodi ad nostras Primarias Romanas pertinere censentur.

[6] *1907* — Instructionibus particularibus est, *etc.*

rali Societatis Jesu peti, qui uno eodemque diplomate utrumque perficiet.

1702 4. Sciant omnes, ad tollendos vitandosque abusus, ab Apostolica Sede jampridem quaedam ita esse constituta ut, nisi accurate sint observata, erectiones atque aggregationes quarumcunque Confraternitatum sive Congregationum nullius sint valoris, neque fideles ullo modo Indulgentiarum eisdem Sodalitatibus concessarum fiant participes. Hujusmodi sunt ea quae felicis recordationis Clemens Papa VIII in Constitutione QUAECUMQUE, data die 7 Decembris, 1604, praescripsit et Sacra Indulgentiarum Congregatio, decreto dato die 8 Januarii, 1861, iterum inculcavit magisque de terminavit....

The *Quaecumque*

1703 5. " A praedictis statutis Clementis VIII et Sacrae Indulgentiarum Congregationis omnino exemptae sunt Congregationes Beatae Mariae Virginis omnes, tum quae intra tum quae extra Ecclesias et Domus nostras sunt erectae et aggregatae ", ut dictum est in Instructione de iisdem rite instituendis....

Sodality exempt

1704 6. Itaque cum Sacerdos aliquis, sive saecularis sive regularis [7] sive unus e nostris, de aliqua ex his Congregationibus instituenda agere incipit, ne unquam, neglectis omnibus, statim ei
1705 diploma aliquod a Praeposito Generali subscriptum offeratur, sed primum ei Instructio ad eam de qua agitur Congregationem instituendam tradatur, ex qua perspiciat quibus ad erectionem impetrandam opus sit; nimirum:

How to establish a Sodality

1706 Ut statuta Congregationis erigendae Episcopo proponat;

1707 Ejus consensum et commendationem impetret;

1708 Ut, litteris necessariis ab Ordinario obtentis, ad Praepositum Generalem Societatis scribat (vel scribere faciat aliquem e nostris),
1709 prout in Instructione praedicta latius explicatur [8]. Quae quidem omnia ex parte, ut mox dicemus, etiam a nostris sunt praestanda.

1710 7. Deponentur etiam in posterum, sicut hucusque fieri consuevit, plura diplomata ab Admodum Reverendo Patre Nostro subscripta et sigillo munita apud Reverendos Patres Provinciales et Superiores Missionum. Attamen [9] quum modus plerumque observatus non conveniens existimatus sit Romae, Admodum Reverendus Pater Noster [10] diserte declarat ea diplomata nullum habitura valo-

Diplomas

[7] *1907* — regularis, de aliqua ex his Congregationibus extra Domus et Ecclesias nostras instituenda, *etc.*

[8] *1907 omits the following sentence.*

[9] *1907 omits from* quum *to* Romae.

[10] *1907* — Noster, decreto Sacrae Congregationis Indulgentiarum dato die 3 Decembris, 1892, innixus, diserte, *etc.*

rem, antequam ipse de Congregatione erigenda vel aggreganda, eo modo quo in Instructionibus dictum est, certior factus, expresse monuerit diploma posse tradi iis quorum interest; quod quidem de Congregationibus sive intra sive extra Domus et Ecclesias nostras erigendis vel aggregandis valet. Tum demum diplomati ea accurate inscribantur quae paulo post indicabimus.

II. DE CONGREGATIONIBUS IISDEM IN DOMIBUS ET ECCLESIIS SOCIETATIS RITE INSTITUENDIS

[11] ... 2. Congregationes Beatae Mariae Virginis in Domibus et Ecclesiis Societatis erigendae et aggregandae sunt omnino exemptae a decretis Clementis VIII, etc. Iisdem tamen regulis adstringuntur quae in Instructione de Congregationibus Beatae Mariae Virginis rite instituendis continentur, his tantum exceptis: 1711

Manner of proceeding

a) Eriguntur semper simulque aggregantur a Praeposito Societatis Generali. [12] 1712

b) Statuta generalia a Praepositis Generalibus Societatis jampridem approbata integra conserventur; nova ne inducantur, nisi eidem Praeposito Generali proposita et ab eo fuerint approbata. Necesse non est, ut statuta proponantur Episcopo. 1713

c) Praesides singularum Congregationum a Praeposito Provinciali vel Superiore Missionis constituuntur. [13] 1714

d) Consensus Episcopi pro erectione et aggregatione a Praeposito Generali Societatis peragenda non est quidem [14] necessarius, 1715

[11] *1907* — In iis diocesibus ubi Domus et Ecclesias habemus, Ordinarii consensus non est necessarius pro singulis nostrarum Congregationum erectionibus ibidem faciendis; satis enim provisum jam est per consensum praestitum ab Ordinario pro erectione Domus ibidem, secundum responsum Sacrae Congregationis Indulgentiarum datum die 25 Augusti, 1897 ... 2., *etc.*

[12] *1907 adds in a note:* In regionibus Missionum nostrae Societati subjectarum, Episcopus seu Vicarius Apostolicus has Congregationes canonice quidem erigere potest, si Ecclesiae parochiales sunt vel diocesanae, aggregatio vero a Praeposito Generali petenda est, ut ejusmodi Congregationes cum Primariis Romanis intimo nexu conjungantur.

[13] *1890* — Constituuntur. Superiores autem locales iisdem facultatibus gaudent quos modo (l. c.) assignavimus. d) Consensus, *etc.*

1907 — Constituuntur. Superiores autem locales iisdem facultatibus gaudent quos quodo (l. c.) assignavimus. d) Quae versus finem Instructionis supradictae sub n. 6. Praesidibus, *etc.*

[14] *1890* — quidem ad validitatem necessarius, *etc.*

prudenter tamen [15] petitur, nisi de convictorum nostrorum Congregationibus agatur. Sufficit vero ut Episcopus verbo se consentire significet.

1716 e) Litterae ad Praepositum Generalem... mittantur per Reverendos Padres Praepositos Provinciales vel Superiores Missionum. In iis tamen litteris accurate indicentur genus personarum quae in Congregationem convenire desiderant, titulus primarius (Festum aliquod seu mysterium Beatae Mariae Virginis), et secundarius, Ecclesia, Oratorium seu locus pius, et dioecesis Congregationis constituendae.

1717 f) Quae in fine Instructionis supradictae sub III. 6 Praesidibus commendantur, a nostris eo quo hucusque peracta sunt modo fiant. Neque enim ibi de rebus necessariis agitur. Inscriptio vero novorum Sodalium in libro Congregationis nunquam omittatur. [16]

Summary of Indulgences

1718 Demum adjungimus, Summarium Indulgentiarum et privilegiorum Congregationibus Beatae Mariae Virginis concessorum, quod hucusque in usu erat, quum post suppressam, saeculo elapso, Societatem nostram esset compositum et ad eorum temporum conditiones exactum, nunc primum (uti in Rescripto eidem die 23 Junii, 1885, addito Sacra Congregatio Indulgentiarum loquitur) " ex authenticis documentis excerptum " et accuratissime secundum pristinas concessiones esse determinatum, ita tamen ut etiam Congregationibus extra Societatis Ecclesias et Domus, tanto jam numero erectis et

Grants of Leo XIII

1719 aggregatis, plane conveniat. Sanctissimus autem Dominus Noster Leo Papa XIII non solum novum hoc Summarium approbare et plenaria Indulgentia in festo Purificationis Beatae Mariae Virginis lucranda locupletare, sed etiam Praeposito Generali Societatis nostrae facultates pro his Congregationibus erigendis et aggregandis jampridem obtentas magna benignitate confirmare et ampliare dignatus est, adjungendo nimirum potestatem erigendi ejusmodi Congre-
1720 1721 gationes etiam extra Domos et Ecclesias Societatis nostrae, et extendendo pristinam exemptionem a statutis Constitutionis QUAECUMQUE felicis recordationis Clementis Papae VIII ad externas illas omnes Congregationes a Praepositis seu Vicariis Generalibus erectas et erigendas, sive aggregatas et aggregandas.

1722 [17] Ratio inscribendi diplomatibus erectionis et aggregationis

[15] *1890* — tamen semper petitur, *etc.*

[16] *1907 omits from* Demum *to* aggregandas.

[17] *1907* — Ratio Diplomatibus inscribendi illa quae pertinent ad particularem aliquam Congregationem Beatae Mariae Virginis... erigendam vel aggregandam, diversa est pro casibus diversis quos hic singillatim notamus. In diplomate Congregationis Beatae Mariae Virginis:

ea quae ad particularem aliquam Congregationem erigendam vel aggregandam pertinet haec est:....

Filling out the Diploma

2. In diplomate Congregationis Beatae Mariae Virginis tribus [18] lineis vacuis haec sunt inscribenda: 1723

a) si extra Domos et Ecclesias Societatis Praepositus Generalis cum Ordinarii consensu erigit et aggregat: 1724

" Congregationem juvenum studiosorum (vel virorum, puellarum, utriusque sexus Christi fidelium) sub titulo et invocatione Beatae Mariae Virginis Annuntiatae (vel Immaculate Conceptae...) et S. Aloysii (vel Josephi, Annae...) in... dioecesis... de consensu Rmi. et Illmi. DD., Episcopi N. N., erigimus eandemque ".

b) quando Ordinarius loci ipse extra Domos et Ecclesias Societatis erectionem canonicam perfecit: 1725

" Congregationem..." omnino ut supra (a), sed loco " de consensu, etc.," ponatur: " a Rmo. et Illmo. DD., Episcopo N. N., die... mensis... anni... canonice erectam ".

c) in Domibus et Ecclesiis Societatis: 1726

Omnia ut supra (a), omissis tantummodo verbis illis: " de consensu, etc." usque ad " N. N.," retentis tamen illis: " erigimus eandemque ".

In fine semper scribatur: "datum Fesulis die... mensis... anni...", 1727 prout in litteris indicatur quibus Praepositus Generalis erectionem et aggregationem concessit.

a) Quando Ordinarius loci ipse extra Domus et Ecclesias Societatis Jesu erectionem canonicam perfecit, quatuor lineis vacuis haec sunt inscribenda:

" Congregationem juvenum studiosorum (vel virorum, puellarum, utriusque sexus Christi fidelium, etc.) sub invocatione Beatae Mariae Virginis Annuntiatae (vel Immaculatae Conceptionis, vel...) et S. Aloysii (vel S. Joseph, vel S. Annae, etc.) in.... diocesis.... a Rmo. et Illmo. DD., Episcopo N. N., die... mensis... anni... canonice erectam ".

b) si extra Domus et Ecclesias Societatis Praepositus Generalis cum Ordinarii consensu erigit et aggregat:

" Congregationem..." (cetera ut supra ad a), sed in fine loco " a Rmo., etc.," scribatur: " de consensu Rmi. et Illmi. DD., Episcopi N. N., erigimus eandemque. "

c) in Domibus et Ecclesiis Societatis:

" Congregationem... " caetera ut supra ad (a), sed in fine omittantur verba illa: " a Rmo..... canonice erectam ", et dicatur solum: " erigimus eandemque.... "

In fine semper scribatur: "Datum Romae die... mensis... anni...", prout in litteris indicatur quibus Praepositus Generalis erectionem et aggregationem concessit.

[18] *1890* — quattuor.

No. 103. 1885-1907.

The Fathers General. *Directions for the establishment of Sodalities of Our Lady.*

1728 *These directions were sent out 31 August, 1885, accompanied by the circular given at p. 200 *.*

As the supply of copies gave out or as new decisions of the Holy See were issued, other editions, with appropriate changes, were printed. Of such there have been four, in January, 1888, in September, 1890, in March, 1901, and in February, 1907, respectively.

The first edition — the only one published with a letter like the above — was issued by Father Vicar-General Anderledy. Those of 1888 and 1890 appeared when he was General. The fourth belongs to the Generalate of Father Martin, and the last to that of Father Wernz.

The editions are indicated by their year. Here the first is given in full. The variations of the others from it are set forth at the bottom of the page.

A. M. D. G. [1]

DE CONGREGATIONIBUS BEATAE MARIAE VIRGINIS RITE INSTITUENDIS

I. Statuta generalia

1. DE FINE

1729 Congregationes Beatae Mariae Virginis id sibi imprimis pro- End
ponunt, ut in sociorum animis eximiam quandam erga Beatam Virginem Mariam devotionem excitent et foveant, quo, speciali tantae Matris protectione muniti, tum vitam pie Christianeque instituant tum mortem aliquando feliciter obeant. [2]

1730 Hinc Benedictus XIV in sua Bulla GLORIOSAE DOMINAE, de Congregationibus juvenum studiosorum imprimis loquens : "Christiana," inquit, "ubique juventus Sanctissimae Dei Genitricis obsequiis et

[1] *1888, 1890, 1901, 1907 omit this here and put* Instructio *at the beginning.*

[2] *1907 omits from* obeant *to* 2. Exercitium.

famulatui specialiter mancipata, sub illius propemodum disciplina quae Mater est pulchrae dilectionis et timoris et agnitionis, ad Christianae perfectionis fastigium eniti et ad aeternae salutis metam contendere " docetur.

2. EXERCITIA SODALIUM COMMUNIA [3]

Exercises of meetings

Statuta die et hora, ut plurimum semel in hebdomada, conveniunt, ut Praesidis adhortatione, lectione librorum devotorum, precibus atque canticis communibus, piis meditationibus aliisve religionis exercitiis in se devotionem erga Beatissimam Virginem ac pietatem promoveant; 1731

Other practices

In eundem finem [4] quotannis semel Exercitiis Spiritualibus per aliquot dies vacent; 1732

Saepius, imprimis diebus Beatae Mariae Virgini sacris, universi simul sacra Communione se reficiant; 1733

Sex dies Dominicos continuos more solito honori S. Aloysii consecrent. [5] 1734

Good works

3. OPERA BONA SODALIBUS COMMENDANDA EO ETIAM QUOD PLERAQUE EORUM INDULGENTIIS SINT DITATA

Ut singulis diebus Patronam suam particularibus precibus salutent [6] — in PRIMA-PRIMARIA Sodales mane et vespere terna [7] AVE MARIA recitare jubentur; — 1735

Si commode possunt, quotidie rosarium Beatae Virginis vel ejus officium, vel aliquam saltem eorum partem, persolvant; 1736

Vespere conscientiae examen instituant; 1737

Aliquid temporis meditandis rebus divinis vel libris piis legendis tribuant; 1738

Quotidie, si possunt, Sanctissimo Missae Sacrificio intersint; 1739

Semel saltem in mense ad Poenitentiae et Eucharistiae Sacramenta accedant; 1740

[3] *1907 says:* Exercitium Sodalium commune et praecipuum.

[4] *1907 omits from* quotannis *to* saepius.

[5] *1907* — consecrent; Quotannis semel, si possunt, Exercitiis Spiritualibus per aliquot dies vacent. 3. Alia opera bona sodalibus commendanda. Singulis, *etc.*

[6] *1907* — Salutent — sic in, *etc.*

[7] *1888*, *1890*, *1901*, *1907* — ter.

1741 Semel vel bis in anno Confessionem Generalem instituant; [8]

1742 Omnia quae ad Ecclesiae et religionis incrementum atque defensionem faciunt, sedulo promoveant;

1743 A fide vel a virtutis Christianae tramite aberratos exemplo et institutione ad salutis viam reducere satagant;

1744 Misericordiae operibus, idque maxime erga Sodales infirmos, diligenter vacent;

1745 Mortuos vero Sodales ad sepulchrum deducant et peculiaribus precibus Deo commendent;

1746 Denique non iis solum virtutibus acquirendis insistant quibus nemo Christianus carere potest, sed etiam socios suos pietate, puritate, humilitate, modestia, diligentia atque industria in status sui officiis obeundis antecellere studeant 9.

1747 De iis quae Congregationis magistratum, ejus eligendi modum, officia, etc., spectant, consulantur precum libri qui in usum Sodalium vulgati sunt plurimi. [10]

II. De erectione atque aggregatione

Powers conferred

1748 1. Praeposito seu Vicario Generali Societatis Jesu a Summis Pontificibus Gregorio XIII, Sixto V, Clemente VIII, Gregorio XV, Benedicto XIV, Leone XII, et Sanctissimo Domino Nostro Leone Papa XIII [11] collata est potestas erigendi et aggregandi Congregationes Beatae Mariae Virginis tum intra tum extra Domos et Ecclesias
1749 ipsius Societatis, idque ita ut in ea re statutis in Bulla Clementis Papae VIII QUAECUMQUE et in decreto Sacrae Congregationis Indulgentiarum dato die 8 Januarii, 1861, minime adstringatur. (Gregorius XV, Benedictus XIV, Leo XIII; Sacra Congregatio Indulgentiarum, decreto dato die 29 Augusti, 1864). [12]

[8] *This good work was omitted, in 1907, from the list, apparently through oversight, as it is so urged by Benedict XIV and privileged by him.*

[9] *1907* — studeant. 4. Statuta peculiaria (localia), si quae in Sodalitatibus alicubi videbuntur adjicienda, Statutis Generalibus supra recensitis sunt conformanda,quantum temporum locorumque conditiones suadebunt. II. De, *etc.*

[10] *1907* — *This reads:* De cujus magistratus eligendi ratione, officiis, etc., consulantur *and comes after* adjuvatur *in section 4 below.*

[11] *1907 omits from* Gregorio *to* XIII.

[12] *1890, 1901 add:* et rescripto dato die 23 Junii, 1885.
1907 omits from Gregorius *to* 1864.

Place

2. Eae Sodalitates in omnibus Ecclesiis, Oratoriis, Collegiis, Seminariis aliisve locis piis erigi possunt " pro scholaribus aliisque Christi fidelibus"; atque in singulis Ecclesiis, Oratoriis, etc., non una tantum, sed etiam plures " pro personarum frequentia vel qualitate." 1750 1751

Titles

3. Omnes Sodalitates sive Congregationes quae PRIMAE-PRIMARIAE Romanae aggregari [13] atque Indulgentiarum ei concessarum participes fieri desiderant, aliquod Beatae Mariae Virginis Festum vel mysterium in titulum suum assumant eamque in Patronam peculiarem sibi eligant. Nihilominus etiam alius titulus [14] sive Patronus adjungi sive retineri potest. 1752 1753

Director Officials

4. Singulis Congregationibus praesit Sacerdos ab Ordinario loci rite constitutus. Qui in officio suo exequendo ut plurimum a magistratu quodam a Sodalibus electo adjuvatur. [10] 1754 1755

Local Rules

Ordinary

5. Sodalitatum quae per diversas orbis partes eriguntur statuta peculiaria [15] originalibus statutis supra recensitis sunt conformanda, quantum temporum locorumque conditiones suadebunt. Quae quidem statuta peculiaria sive localia Ordinario loci, id est, Episcopo ipsi vel Vicario Generali speciatim [16] ad id delegato sunt proponenda, ut ea approbet, [17] erectionem Sodalitatis atque aggregationem ad Primariam Romanam permittat, et Praesidem Sodalitati erigendae assignare dignetur. 1756 1757 1758

Atque haec omnia hujusmodi litteris ab Episcopo peti possunt: 1759

Petition for erection

" Revmẽ et Illmẽ Dñe:

N. N., motus desiderio promovendi et dilatandi devotionem erga Beatam Mariam Virginem, humiliter petit a Te, Revmẽ et Illmẽ Dñe:

1. Ut Congregationem (juvenum, virorum.....) sub titulo Beatae Mariae Virginis Annuntiatae (vel Immaculate Conceptae.....)

1901, 1907 add: Nunquam vero Congregatio aliqua PRIMAE-PRIMARIAE aggregatur quae vel a Sancta Sede jam Indulgentias obtinuerit vel alteri Archiconfraternitati sit aggregata.

[13] *1907 omits from* atque *to* fieri.

[14] *1890, 1901, 1907* — titulus secundarius sive, *etc.*

[15] *1907* — peculiaria sive localia, si quae sunt, Ordinario, *etc.*

[16] *1907 omits* speciatim.

[17] *1901* — approbet, erectionem Sodalitatis perficiat, vel a Praeposito Generali Societatis Jesu efficiendum permittat, et Praesidem Sodalitati erigendae, assignare, *etc.*

1907 — approbet, Sodalitatem canonice erigat, aggregationem ad Primariam Romanam commendet, et Praesidem Sodalitati erectae assignare, *etc.*

et S. Aloysii (vel S. Stanislai, Josephi.....) in..... [18] erigi et ad Primariam Congregationem Romanam aggregari concedas;

2. Statuta ejusdem hisce litteris inclusa approbes;

3. Ut Rev. Dom. N. N. [19] constituas Congregationis Praesidem".

1760 Notandum Praesidis munus et facultates, cum vel Parocho vel Capellano aliive Officiali alicujus loci sunt commissa, secundum decretum Sacrae Congregationis Indulgentiarum datum die 7 Junii, 1842, ad 1 et 3, non ex sese in ejus successorem transire, sed de ea re Ordinarium esse monendum, ut provideat. [20]

1761 6. Approbatione [21] et consensu ab Episcopo (in scriptis, in quantum fieri potest) obtentis, impetrandum est a Praeposito Generali Societatis Jesu ut Congregationem erigat, atque Primariae Ro-
1762 manae aggreget. Quod quidem in hunc fere modum fieri potest:

"Adm. Rev. Pater, [22]

Petition for aggregation

Quum infrascriptus orator, N. N., Congregationem juvenum studiosorum (virorum, vel....) sub titulo Beatae Mariae Virginis Annuntiatae (vel Immaculate Conceptae, vel...) et S. Aloysii (vel

[18] *1901* — in.... erigas vel a Praeposito Generali Societatis Jesu erigi concedas; 2. Statuta, *etc.*

1907 — in... erigas, approbando simul ejusdem statuta hisce litteris inclusa; 2. Ut Rev. Dom. N. N., Parochum, Capellanum.... (ejusque successores) constituas Congregationis Praesidem: 3. ut Congregationem ita erectam Praeposito Generali Societatis Jesu pro aggregatione ad Primariam Collegii Romani commendare velis." 6. Erectione, *etc.*

[19] *1888, 1890, 1901* — N. N., Parochum, Capellanum... (ejusque successores) constituas, *etc.*

[20] *To this note 1888, 1890, 1901 add:* posse tamen Ordinarium, si ita voluerit, Parochum, etc., ejusque successores (sive Parochum, etc., pro tempore) constituere Congregationis Praesidem.

[21] *1901* — Approbatione statutorum et canonica Congregationis erectione, vel consensu ad erectionem a Praeposito Generali Societatis Jesu efficiendam, ab Episcopo (in scriptis, in quantum fieri potest) obtentis, impetrandum est a Praeposito Generali Societatis Jesu ut Congregationem (erigat atque) Primariae, *etc.*

1907 — 6. Erectione canonica et commendatione ab Episcopo obtentis, impetrandum est a Praeposito Generali Societatis Jesu ut ipsam Congregationem Primariae, *etc.*

[22] *1901* — Pater: Quum infrascriptus orator, N. N., Congregationem juvenum, *etc.* - dioecesis... constituere desideret, Rmo. et Illmo. Dno. N. N., Episcopo N., statuta ejusdem Congregationis jam proposuit atque ab eo

S. Josephi...) in Ecclesia S... (vel Capella S.... Seminario... etc.) loci... dioecesis..... constituere desideret, Rmo. et Illmo. Dno. N. N., Episcopo N., statuta ejusdem Congregationis jam proposuit atque ab eo approbationem et consensum pro ejus erectione et aggregatione obtinuit. Quare praedictus orator Paternitatem Tuam humiliter rogat ut dictam Congregationem in hac Ecclesia (Oratorio, Seminario.....) erigere, eandem Primariae Collegii Romani Congregationi aggregare atque Praesidi a Rmo. Episcopo assignato, N. N., [23] facultates necessarias et opportunas communicare velis.

N. N.

Fiesole (S. Girolamo), presso Firenze, (Italia). "

Quod si [24] Episcopus ipse per se Congregationem jam cano- 1763

approbationem eorundem et canonicam Congregationis erectionem (vel et consensum pro canonica Congregationis erectione) obtinuit. Quare praedictus orator Paternitatem tuam humiliter rogat ut dictam Congregationem in hac Ecclesia, Oratorio, Seminario, canonice erectam, (vel canonice erigere, et) Primariae Collegii Romani Congregationi aggregare, atque Praesidi a Rmo. Episcopo assignato facultates necessarias et opportunas communicare velis.

N. N.

Roma, via di S. Nicola da Tolentino, 8: " III. De, *etc.*

1907. " Adm. Rev. Pater,

Quum Revmus. Dnus. N. N., Episcopus N., Congregationem juvenum studiosorum (vel virorum, vel.....) sub titulo Beatae Mariae Virginis Annuntiatae (vel Immaculate Conceptae, vel.....) et S. Aloysii (vel S. Joseph.....) in Ecclesia S. (vel Capella S...., Seminario....., etc.) loci... dioecesis..... canonice jam erexerit eamque pro aggregatione ad Primariam Collegii Romani Congregationem benigne commendaverit, prout documenta hisce litteris adnexa testantur, [a] infrascriptus orator, ejusdem Congregationis Praeses, Paternitatem tuam humiliter rogat ut dictam Congregationem Primariae Collegii Romani Congregationi aggregare velis, cum communicatione omnium Indulgentiarum et gratiarum eidem concessarum.

N. N.

(Revmo. P. Generali S. J., Roma, via di S. Nicola da Tolentino, 8). " Si vero, *etc.*

[23] *1888, 1890 omit* N. N.

[24] *1888* — Quod si Episcopus, statutis approbatis, ipse per se Congregationem canonice erigere voluerit, testimonium erectionis authenticum, vel ejus exemplar, Praeposito Generali est proponendum una cum hisce litte-

[a] Adjungendum est scilicet documentum erectionis canonicae vel ejus exemplar (copia), simul cum commendatione Episcopi pro aggregatione peren da.

nice erexerit, testimonium erectionis authenticum, vel ejus exemplar, Praeposito Generali est proponendum una cum hisce litteris, quibus eo in casu sola aggregatio et facultatum communicatio est petenda.

III. De sodalium cooptatione

Admission of Members

1764 1765 1. Litteris demum (erectionis et) aggregationis a Praeposito Generali acceptis, Sodales cooptari possunt. [25] In Congregationem

ris, quibus eo in casu sola aggregatio et facultatum communicatio est petenda. III. De, *etc.*

1890. - Quod si Episcopus, statutis approbatis, ipse per se Congregationem canonice erigere voluerit, loco " erigere " scribatur: " canonice jam erectam Primariae, etc., " et paullo supra, loco " consensum pro ejus erectione et aggregatione, " scribatur: " consensum pro ejus aggregatione; " eoque in casu testimonium erectionis authenticum, vel ejus exemplar, Praeposito Generali est proponendum una cum hisce litteris. III. De, *etc.*

1901. - Quod si Episcopus, statutis approbatis, ipse per se Congregationem canonice erigere voluerit, testimonium erectionis authenticum vel ejus exemplar Praeposito Generali est proponendum una cum hisce litteris. III. De, *etc.*

1907 - Si vero Episcopus (statutis peculiaribus, si quae fuerint, approbatis) Congregationis erectionem a Praeposito Generali fieri maluerit, in litteris ad eundem dirigendis erectio et aggregatio simul petendae sunt, adjuncto Episcopi testimonio et commendatione. Formula litterarum tunc erit haec:

" Admod. Rev. Pater:

Quum infrascriptus orator, N. N., Congregationem juvenum, (vel puellarum, vel....) sub titulo Annuntiationis (vel Immaculatae Conceptionis, vel....) Beatae Mariae Virginis et S. Aloysii (vel S. Josephi, vel.....) in Ecclesia S. N. (vel in Cappella S. N....., in Seminario.....) loci....., dioecesis....., constituere desideret, Rmo. Dno. N. N., Episcopo N., statuta ejusdem peculiaria jam proposuit atque ab eo consensum et approbationem pro ejusdem erectione et aggregatione obtinuit (prout documentum his adjunctum testatur). [a]

Quare idem orator Paternitatem tuam humiliter rogat, ut dictam Congregationem erigere erectamque Primariae Collegii Romani Congregationi aggregare velis, cum communicatione omnium Indulgentiarum et gratiarum eidem concessarum.

N. N.

(Revmo. P. Generali S. J., Roma, via di San Nicola da Tolentino, 8). " III. De, *etc.*

[25] *1907 omits from* In *to* adscribantur.

[a] Sufficit nimirum adjungere documentum quo Episcopus consensum pro Congregatione a Praeposito Generali erigenda, et commendationem pro ejusdem aggregatione testatur.

cooptati censentur omnes fideles qui, cum se supradictis bonis operibus exercere desiderent, procurant ut in numerum Sodalium recipiantur atque adscribantur.

Candidacy

2. Qui in Sodalitatem cooptari desiderant, ut plurimum nisi peracto aliquo probationis tempore non recipiantur. In eo quidem temporis spatio, si per Congregationis statuta localia ita provisum sit, jam ad officia Sodalium communia admitti possunt [26] atque Indulgentiis et gratiis eis concessis fruentur; in Sodalitatis vero magistratum non eligantur. 1766 1767

Day and ceremony

3. Sodales, si commode fieri potest, recipiantur die aliquo Beatae Mariae Virgini sacro, et eo quidem ritu et pompa quae in libris in Sodalium usum vulgatis describuntur. 1768 1769

Formal admission

Probe vero advertendum formulam: "Ad majorem Dei gloriam, etc.," (vel aliam similem), qua ipsa in Sodalitatem receptio pronuntiatur, non a Sodali qui Praefecti munere fungitur, sed a Praeside ipso per Ordinarium constituto, vel ab ejus delegato legitimo, esse proferendam. 1770

Prima-Primaria

Romae in Congregatione PRIMA-PRIMARIA praeses fideles, postquam [27] se formula consueta Beatissimae Virgini consecrarunt, his verbis recipit: "Ego, ex auctoritate Admodum Reverendi Patris Praepositi Generalis Societatis Jesu, vos in Beatissimae Virginis Mariae ab Angelo salutatae Congregationem PRIMAM-PRIMARIAM recipio atque omnium Indulgentiarum participes efficio. Et nunc quidem nomina vestra referantur in Album Congregationis, in aeternum vero scripta sint in coelis". Quibus dictis, Praeses, receptis [28] candelis a Sodalibus ante se genuflexis, eis receptionis testimonia [29] tradit, haec dicens: "Accipe has patentes litteras, quibus assertus es Beatae Mariae Virginis filius, sed tu melius moribus ac pietate te ejusdem filium exhibe. Interim, te cum Prole pia benedicat Virgo Maria." Tum eis bene precatur. Quo facto, a Secretario eis libelli distribuuntur quibus Sodalitatis preces et regulae continentur. 1771 1772 1773 1774 1775 1776

Essentials

Ad tollendam omnem dubitationem, monemus, in solemni receptionis ritu non omnia esse plane necessaria; immo, stricte loquendo, sufficere ut certa voluntas tum ejus [30] qui est recipiendus, 1777

[26] *1888, 1890, 1901, 1907 omit from* atque *to* fruentur.

[27] *1907* — Praeses postquam fideles se formula consueta Beatissimae Virgini consecrarunt, eosdem his, *etc.*

[28] *1907* — acceptis, Sodalibus ante se genuflexis, receptionis testimonia singulos tradit, *etc.*

[29] *1888, 1890, 1901, 1907* — genuflexis, receptionis testimonia singulis tradit, *etc.*

[30] *1907* — qui recipitur tum ejus qui illum recipit, signo, *etc.*

tum ejus qui recipiendi potestatem habet, signo aliquo externo sit manifestata. [31]

1778 Praeterea ne inscriptio nominis novi Sodalis in librum Congregationis unquam omittatur. **Enrolment**

1779 4. Sodales ut plurimum a Praeside ipso per Episcopum con- **Director or his delegate**
1780 stituto recipiantur. Attamen [32] Sanctissimus Dominus Noster Leo Papa XIII, rescripto Sacrae Congregationis Indulgentiarum dato die 23 Junii, 1885, praemissa sanatione omnium adscriptionum [33] ad singula haec Sodalitia hucusque cum quolibet defectu peractarum, omnibus Congregationum [34] Beatae Mariae Virginis Praesidibus benigne permisit ut, ex rationabili causa, alium sibi Sacerdotem (qui, verbi gratia, majoris solemnitatis causa invitetur) substituere possint ad recipiendos fideles qui adscribi desiderant, ad benedicenda numismata, et alia Praesidum munia exercenda. [35]
1781 Quodsi receptio novorum Sodalium per alium hujusmodi Sacerdotem facta sit, recepti nihilominus accurate in catalogum sociorum adscribantur.

1782 Quominus absentes in Sodalitatem cooptentur, decretis Sacrae Congregationis Indulgentiarum datis die 13 Aprilis, 1878, et 26 Novembris, 1880, [36] prohibetur. **Absence**

1783 5. Ut erectio et aggregatio gratis omnino, nulla mercede exacta, **Expenses**
1784 praestantur, ita pro inscribendis quoque Sodalibus per se nihil exigi potest praeter ea quae, secundum statuta illius loci, approbante Episcopo, in expensas pro foliis vel libellis inscriptionis, ornamentis Oratorii, etc., deputantur.

1785 6. Praesidibus singularum Congregationum plurimum commendatur:

a) Ut testimonia receptionis typis imprimi curent, quibus in **Certificate**
altera folii parte brevis Indulgentiarum elenchus, statuta Congregationis, et ordo officiorum adjungantur ad quae Sodales singulis [37] hebdomadis conveniunt;

[31] *1901*, *1907* — manifestata. Praeterea inscriptio nominis novi Sodalis in librum Congregationis nunquam omittatur. 4. Sodales, *etc.*

[32] *1907* — Attamen recentis memoriae Leo, *etc.*

[33] *1907* — adscriptionum cum, *etc.*

[34] *1907* — harum Congregationum Praesidibus, *etc.*

[35] *1901*, *1907 omit the following sentence.*

[36] *1888*, *1890*, *1901*, *1907* — 1880, generatim prohibetur. Conceditur tamen Congregationum Moderatoribus eorumque delegatis ut in casibus singularibus dispensare possint a statuta forma inter praesentes, ac absentes etiam, per singularem seu extraordinariam exceptionem, rite adscribere. 5. Ut, *etc.*

[37] *1901*, *1907 add* vel alternis.

Sodality Book

b) Ut librum, qui "Congregationis liber" dicatur, provi- 1786
deant, in eoque describantur:

1. Primo loco litterae approbationis ac consensus Episcopi; 1787

2. Diploma erectionis et aggregationis, seu ejus breve 1788
compendium;

3. Statuta Congregationis; 1789

4. Nomina singulorum Sodalium, addito die quo quisque 1790
in Congregationem est cooptatus [38], (quod ne unquam omittatur);

5. Decisiones graviores ipsius magistratus, atque insi- 1791
gniores Sodalitatis eventus. [39]

[38] *1901, 1907 omit the parenthesis.*

[39] *1907 adds:*

QUAEDAM A SACRA INDULGENTIARUM CONGREGATIONE DECRETA

1. In iis regionibus ubi conventus Sodalium hebdomadarii diebus fe-
rialibus utilius habentur, in quibus tamen Sodales quominus ad Sacramenta 1792
Poenitentiae et Eucharistiae accedant laboribus impediuntur, vel ubi alia
rationabilis causa obtinet, ad eam Indulgentiam lucrandam sufficit ut So-
dales aliquo intra hebdomadam die - praecedenti vel eodem die peccata
confessi - ad Sacram Communionem accedant atque in Capella Sodalitatis
preces praescriptas persolvant. (Leo XIII, rescripto Sacrae Congregationis
Indulgentiarum, 27 Aprilis, 1887).

2. Quod attinet ad praedictas pias preces effundendas, non requiruntur
preces speciales praeter illas quae a Sodalibus una simul recitari solent in 1793
conventibus hebdomadariis, dummodo communes illae preces intentione
ad mentem Summi Pontificis dirigantur.

3. Indulgentiae conventibus hebdomadariis concessae non ita sunt
intelligendae ut, si conventus non qualibet hebdomada, sed quolibet quarto 1794
decimo tantum die, vel bis in mense, habeantur, eo ipso Indulgentiis ca-
reant. (Leo XIII, rescripto Sacrae Congregationis Indulgentiarum, 29 Julii,
(26 Augusti), 1893).

1888, 1890, 1901, 1907 add A. M. D. G.

GENERAL ARCHIVES S. J., *Instit. 36. VIII. Printed folders.*

No. 104. 8 January, 1886.

Brief NIHIL ADEO of Leo XIII. *Plenary Indulgence granted for General Communion.*

LEO PAPA XIII
AD PERPETUAM REI MEMORIAM

Jesuits and General Communion

1795 NIHIL ADEO Christianam plebem ad Sacramentorum usum solet excitare quam plurimorum solemne et conspicuum in ea re exemplum. Jure idcirco sodales Societatis Jesu, tot nominibus bene de re Catholica meriti, Romae ineunte saeculo decimo septimo opus Communionis Generalis instituerunt, quo coelestis mensa pie ac splendide frequentaretur. Singulis enim mensibus, modo in uno, modo in altero Urbis Templo, per conciones Dominicas ad Convivium Divinum praeparabantur et alliciebantur Christi fideles: constituta die, Templo magnificentia plus quam solita ornato, plures Sacerdotes, imo saepe et Purpurati Patres, Coelestem distribuebant Panem.

Sodalities

1796 Insigne hujus operis adjumentum fuerunt Beatissimae Mariae Virginis Sodalitates, Christianae pietatis praeclarae scholae tutissimaque juvenilis innocentiae praesidia; illarum enim Sodales, secundum proprias regulas ad Sacram Communionem singulis mensibus accedendo, caeteros quoque fideles ad hoc paullatim impellebant; quin etiam, data opera frugiferum hoc et salutare Communionis institutum fovere et propagare enixe studebant.

1797 *Here follows the grant of a plenary Indulgence for this practice.*

Datum Romae, apud Sanctum Petrum, sub annulo Piscatoris, die octavo Januarii, MDCCCLXXXVI, Pontificatus Nostri anno octavo.

M. Card. LEDÓCHOWSKI.

INSTITUTUM S. J., *l. 437, f.*

No. 105. **13 July, 1886.**

Brief DOLEMUS INTER of Leo XIII. *New confirmation of the faculties of the Society of Jesus.*

LEO PAPA XIII
AD FUTURAM REI MEMORIAM

DOLEMUS INTER....

Apostolic Letters confirmed

Omnes et singulas litteras Apostolicas quae respiciunt erectionem, institutionem et confirmationem Societatis Jesu, per praedecessores Nostros Romanos Pontifices a felicis recordationis Paulo III ad haec usque tempora datas, tam sub plumbo quam in forma Brevis confectas, et in iis contenta atque inde secuta quaecumque, necnon omnia et singula vel directe vel per communicationem cum aliis Ordinibus Regularibus eidem Societati impertita, quae tamen dictae Societati non adversentur, neque a Tridentina Synodo aut ab aliis Apostolicae Sedis Constitutionibus, in parte vel in toto, abrogata sint et revocata, — privilegia, immunitates, exemptiones, indulta, — hisce litteris confirmamus et Apostolicae auctoritatis robore munimus, iterumque concedimus.... 1798

The *Dominus ac Redemptor*

Non obstantibus Apostolicis litteris Clementis Papae XIV incipientibus DOMINUS AC REDEMPTOR, in forma Brevis die vigesimo primo Julii, anno 1773, expeditis, aliisque quibuscumque, licet speciali et individua mentione ac derogatione dignis, in contrarium facientibus; quibus omnibus ac singulis ad praemissorum effectum tantum specialiter et expresse derogamus.... 1799

M. Card. LEDÓCHOWSKI.

INSTITUTUM S. J., *I. 452.*

No. 106. **27 April, 1887.**

Decree of the Sacred Congregation of Indulgences. *Mere intention is not sufficient for valid reception.*

MONASTERIENSIS

Question

2. An receptio in Confratrem valeat, si fiat simplici intentione concepta animo ac verbis nullis adhibitis..... 1800

1801 Eminentissimi et Reverendissimi Patres in Congregatione Generali habita in Palatio Apostolico Vaticano die 26 Martii, 1887, rescripserunt:... **Answer**

Ad 2: Negative.....

1802 Facta vero de iis omnibus relatione in audientia habita ab infrascripto Secretario die 27 Aprilis, 1887, Sanctissimus Dominus Noster Leo Papa XIII responsiones Patrum Cardinalium omnino approbavit..... **Approval**

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis, die 27 Aprilis, 1887.

Fr. Thomas M. Card. Zigliara,
Praefectus.
Alexander, Episcopus Oensis,
Secretarius.

Acta ordinis minorum, *1887, pp. 97, 98.*

No. 107. **27 April, 1887.**

Decree of the Sacred Congregation of Indulgences. *Extension of the Indulgence granted for Communion on the meeting day.*

BEATISSIME PATER:

1803 Antonius Maria Anderledy, Praepositus Generalis Societatis Jesu, ad pedes Sanctitatis Tuae provolutus, demisse exponit recentis memoriae Benedictum Papam XIV, Brevi praeclaris romanorum pontificum, dato die 24 Aprilis, 1748, et Bulla gloriosae dominae, data die 27 Septembris, 1748, Sodalibus Congregationum Beatae Mariae Virginis earumque Sodalitatum ministris seu inservientibus, inter alias, concessisse Indulgentiam plenariam semel in hebdomada iis diebus quibus, secundum primae-primariae sive aliarum Sodalitatum statuta ac regulas seu consuetudines, Sodalitii conventus haberi solent, et vere poenitentes et confessi ac Sacra Communione refecti Ecclesiam sive Capellam, Oratorium seu locum uniuscujusque Congregationis visitaverint et ibi consuetas ad Deum preces secundum mentem Summi Pontificis effuderint. **Preceding grants**

1804 Verum, in aliquibus regionibus, usus atque experientia docet conventus illos hebdomadarios Sodalium diebus ferialibus utilius **Petition**

haberi. Iis tamen diebus Sodales, quominus ad Sacramenta Poenitentiae et Eucharistiae accedant, laboribus impediuntur. Quare 1805
praedictus orator Sanctitatem Tuam enixe rogat ut decernere dignetur, in omnibus regionibus ubi eadem et alia rationabilis causa obtinet, ad eam Indulgentiam lucrandam sufficere ut Sodales aliquo intra hebdomadam die, praecedenti vel eodem die peccata confessi, ad Sacram Communionem accedant atque in Capella Sodalitatis preces praescriptas persolvant.

Et Deus, etc.

Grant

Sanctissimus Dominus Noster Leo Papa XIII in audientia 1806
habita die 27 Aprilis, 1887, ab infrascripto Secretario Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, benigne annuit pro gratia juxta preces; servata in reliquis forma et tenore praefatarum concessionum. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis die 27 Aprilis, 1887.

Fr. Thomas M. Card. Zigliara, Praef.
Alexander, Episcopus Oensis, Secr.

Institutum s. j., *I. 456.*

No. 108. **16 July, 1887.**

Rescript of the Sacred Congregation of Indulgences. *The Director of a Confraternity can receive himself into it, if he has general powers to receive.*

PLURIUM DIOECESIUM
DUBIA VARIA

Question

7. An is qui habet facultatem adscribendi socios in aliquam 1807
Confraternitatem vel piam Associationem seipsum illi adscribere valeat, ita ut possit Indulgentias quae eidem adnexae sunt lucrari.

Answer

Et Eminentissimi ac Reverendissimi Patres rescripserunt in 1808
generalibus comitiis habitis apud Vaticanum die 25 Junii, 1887:...

Ad 7: Affirmative, quatenus haec facultas habeatur indiscriminatim, minime vero taxative, uti in una Cameracensi 7 Martii, 1840.

1809 Facta vero de iis omnibus relatione in audientia habita ab infrascripto Secretario die 16 Julii, 1887, Sanctissimus Dominus Noster Leo Papa XIII responsiones Patrum Cardinalium approbavit. **Approval**

Datum Romae, ex Secretaria Sacrae Congregationis Indulgentiarum et Sanctarum Reliquiarum die 16 Julii, 1887.

Fr. THOMAS MARIA Card. ZIGLIARA, Praef.
ALEXANDER, Episcopus Oensis, Secr.

ARCHIVES OF THE SACRED CONGREGATION OF INDULGENCES. *A single printed folio.*

No. 109. **16 July, 1887.**

Decree of the Sacred Congregation of Indulgences. *The Pastor pro tempore named for Director is succeeded as Director by his successor as Pastor, without a new appointment; Sodalists hindered from performing the works prescribed for an Indulgence can still gain it, under certain conditions; enrolment not essential for the validity of reception.*

SOCIETATIS JESU

1810 Tres quaestiones huic Sacrae Congregationi Indulgentiarum et Sanctarum Reliquiarum dirimendas proposuit Procurator Generalis Societatis Jesu, quarum unaquaeque plura complectitur dubia.

1811 Prima quaestio proposita est de facultate Episcoporum quoad designationem Rectorum Confraternitatum seu Sodalitatum, quarum statuta generatim ferunt ut singulis annis, sicut caeterorum Officialium, ita et Moderatorum fiat electio. Quamvis vero haec Sacra Congregatio, edito generali decreto sub die 8 Januarii, 1861, declaraverit impertitam esse facultatem Ordinariis ut libere designare possent, si ita in Domino expedire judicaverint, Parochos pro tempore in Rectores, Moderatores Confraternitatum seu Sodalitatum, dubitatum tamen est a nonnullis an facultas nominandi Parochos pro tempore ita sit intelligenda ut, defuncto actuali Parocho, vel etiam amoto qui Moderator erat alicujus Confraternitatis vel Sodalitatis in sua parochiali Ecclesia erectae, novus Parochus iterum indigeat Episcopi nominatione ut Rector Sodalitatis eligatur, vel non. **Succession to Directorship**

Good works prescribed and the sick, etc.

Altera quaestio respicit generale decretum editum a Clemente 1812
Papa XIII sub die 2 Augusti, 1760, quo benigne concesserat ut Confratres et Consorores uniuscujusque Confraternitatis seu Sodalitatis aut Congregationis ubique locorum exsistentis canonice erectae, aliqua corporis infirmitate laborantes, aut carceribus detenti, eisdem omnibus et singulis Indulgentiis quibus caeteri gaudent Confratres et Consorores gaudere valerent, dummodo loco visitationis Ecclesiae, fere semper praescriptae, alia pia opera injuncta peregerint quae pro viribus praestare poterunt; simulque indulgebatur hanc gratiam suffragari in perpetuum, et ad preces cujuscumque Sodalitii, Confraternitatis seu Congregationis concedi.

Jam vero quum a Sacra Congregatione Indulgentiarum quae- 1813
situm fuerit anno 1877: Utrum Confratres et Consorores cujuscumque Confraternitatis tunc exsistentis facultate in decreto (Clementino) concessa gaudere possint et valeant sine recursu ad Sanctam Sedem, vel ad hoc dictus recursus sit necessarius ex verbis sequentibus decreti: " Voluitque Sanctitas Sua hanc gratiam... ad preces cujuscumque Sodalitii concedi, " et Sacra Congregatio respondisset: " Negative ad primam partem, affirmative ad secundam et ad mentem: Mens est, supplicandum Sanctissimo ut per decretum generale extendatur ad omnes Confratres cujuscumque Confraternitatis aut Sodalitii indultum lucrandi singulas Indulgentias exercendo opera quae pro viribus peragere poterunt; " pariter dubitatum est an illud generale decretum, quod ab hac Sacra Congregatione evulgandum postulabatur et adhuc vulgatum non exsistit, necessario adhuc requiratur, quum aliunde ex decreto diei 26 Februarii, 1877, (quod inter authentica reperitur in editione recenti Ratisbonensi) certo constet Summum Pontificem expetitam gratiam concessisse.

Enrolment

Postrema demum quaestio mota est de necessitate inscribendi 1814
nomina Confratrum in libro Confraternitatis seu Sodalitii, praesertim si agatur de Sodalitiis seu Confraternitatibus in quibus, etsi ritus adhibeatur in receptione Confratrum et Consororum, earundem tamen statuta inscriptionem minime requirunt, saltem explicite, uti conditionem absolutam pro lucrandis Indulgentiis.

Quare dubia solvenda haec sunt quae sequuntur:

Questions

I. An stante decreto diei 8 Januarii, 1861, quo Episcopis spe- 1815
ciales concessae sunt facultates nominandi Parochos pro tempore in Rectores Sodalitatum, defuncto actuali Paroco, vel amoto qui alicui Sodalitati praeerat, novus Parochus nova iterum indigeat Episcopi nominatione ad hoc ut Rector Sodalitatis eligatur:

II. Quum in decreto diei 25 Februarii, 1877, in responsione ad 1816
1 sermo sit de generali decreto vulgando in favorem omnium Con-

fratrum cujuscumque Confraternitatis, quumque decretum hujusmodi vulgatum non fuerit, quaeritur:

1817 1. An haec concessio nunc reapse valeat pro omnibus Confraternitatibus seu Sodalitiis aut Congregationibus sine speciali recursu cujusque Confraternitatis seu Sodalitii ad Sanctam Sedem, qui antea requirebatur.

Et quatenus affirmative,

1818 2. Utrum valeat tantum pro Confratribus infirmis vel carceribus detentis, de quibus solis primaeva concessio Clementis Papae XIII loquebatur;

1819 3. An etiam extensa sit ad Confratres gravi alia ex causa legitime impeditos.

Et quatenus negative ad tertiam partem,

1820 4. Humiliter ea extensio nunc petitur.

III. Utrum:

1821 1. concessio supradicta valeat tantum pro iis Confratribus, qui impediti sunt quominus praescriptam Ecclesiae visitationem peragere possint;

1822 2. an vero etiam pro illis qui prohibentur quominus aliquam aliam conditionem ad lucrandas Indulgentias praescriptam impleant;

1823 IV. Utrum in iis Sodalitiis quae solemnem aliquem receptionis ritum adhibent (ut Congregationes Beatae Mariae Virginis) Confratres hoc solemni modo a legitimo Sodalitatis Praeside recepti lucrari possint Indulgentias, licet in libro Sodalitatis non inscribantur;

1824 V. Utrum, generatim, inscriptio sit omnino necessaria ad lucrandas Indulgentias, etiamsi statuta Confraternitatis, Congregationis vel Piae Unionis non explicite requirant inscriptionem tanquam conditionem essentialem.

Answers

1825 Et Eminentissimi ac Reverendissimi Patres rescripserunt in generalibus comitiis ad Vaticanum coadunatis die 25 Junii, 1887:

Ad I: Negative.

1826 Ad II: Ad primam partem: Affirmative, et supplicandum Santissimo pro promulgatione decreti juxta resolutionem Sacrae Congregationis diei 25 Februarii, 1877.

Ad secundam partem: Affirmative.

Ad tertiam: Negative.

1827 Ad quartam: Supplicandum Sanctissimo pro benigna extensione ad alia legitima impedimenta judicio discreti Confessarii dignoscenda, commutato tamen ab eodem Confessario opere injuncto visitationis Ecclesiae in aliud pium opus.

Ad III: Affirmative ad primam partem; negative ad secundam.

Ad IV: Negative, si agatur de Confraternitatibus proprie dictis.

Ad V: Provisum in praecedenti.

Approval

De quibus omnibus facta per infrascriptum Sacrae Congrega- 1828
tionis Secretarium relatione die 16 Julii, 1887, Sanctitas Sua re-
sponsiones Eminentissimorum Patrum confirmavit simulque man- 1829
davit expediri decretum de quo in prima parte dubii secundi, et
benigne concessit petitam extensionem juxta modum expressum in 1830
responsione ad quartam partem ejusdem dubii secundi.

Datum Romae, ex Secretaria Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 16 Julii, 1887.

Fr. Thomas M. Card. Zigliara,
Praefectus.
Alexander, Episcopus Oensis,
Secretarius.

Institutum s. j., *l. 457, ff.*

No. 110. **17 September, 1887.**

Rescript of the Sacred Congregation of Indulgences. *The Indulgences of the Sodality can no longer be had unless through aggregation by the Father General of the Society of Jesus to the* PRIMA-PRIMARIA.

BEATISSIME PATER:

Former reservation

Antonius Maria Anderledy, Praepositus Generalis Societatis 1831
Jesu, ad pedes Sanctitatis Tuae provolutus, demisse exponit olim
Congregationes Beatae Mariae Virginis et Bonae Mortis, ut in Ec-
clesiis Societatis ortum habuerunt, ita, etsi ab aliis erigerentur, In-
dulgentias a Sede Apostolica illis concessas consequi non potuisse,
nisi a Praeposito Generali Societatis Jesu, cui ad id ampla facultas
a pluribus Romanis Pontificibus concessa et saepius confirmata est,
Primariis Congregationibus ejusdem tituli in Collegio Romano sive in
Ecclesia Sanctissimi Nominis Jesu canonice erectis rite aggregarentur.

Its advantages

Ex qua quidem benigna Sanctae Sedis dispositione, inter alias, 1832
haec imprimis utilitas promanabat, quod omnes illae Congregationes,
etsi per totum orbem erant diffusae, iisdem tamen regerentur le-
gibus et usibus et, communi quodam vinculo colligatae, sancta inter
se aemulatione ad bona quaeque opera stimulos sibi inijcerent, at-

que plurimos ad Dei gloriam et animarum salutem proferrent ubique fructus insignes.

1833 Verum ab aliquo tempore dictae Congregationes Beatae Mariae Virginis et Bonae Mortis ab aliis quoque non tantum (ut jam pridem in usu fuerat) eriguntur, verum etiam Indulgentiis ab hac Sancta Sede ipsis concessis ditantur, ita ut nullatenus ad Primarias illas Congregationes Romanas aggregentur, sed singulae earum per orbem sparsae nullo vinculo inter se nec ullo communi centro conjunctae remaneant. **Later practice**

1834 Quare praedictus orator enixe et humiliter rogat ut Sanctitas Tua, si ita expedire ad majorem earum Congregationum profectum videatur, benigne statuat Congregationes Beatae Mariae Virginis et Bonae Mortis, etsi ab aliis sint erectae, nihilominus Indulgentias eis a Romanis Pontificibus concessas non posse consequi in posterum, nisi, ut jampridem usus ferebat, a Societatis Jesu Praeposito Generali, obtento utique Ordinarii loci consensu, ad Primarias Congregationes Romanas fuerint aggregatae. **Petition**

Et Deus, etc.

1835 Sanctissimus Dominus Noster Leo Papa XIII, in audientia habita die 17 Septembris, 1887, ab infrascripto Secretario Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, benigne annuit pro gratia juxta preces. Contrariis quibuscumque non obstantibus. **Grant**

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis, die 17 Septembris, 1887.

Pro Dno. Cardinali Zigliara,
Praefecto,
M. Card. Ledóchowski.
Alexander, Episcopus Oensis,
Secretarius.

Institutum s. j., *I. 459, f.*

No. 111. **10 August, 1888.**

Decree of the Sacred Congregation of Indulgences. *The Ordinary can validly appoint a secular Priest Director of a Sodality that formerly had for Director a religious of a now suppressed Order with which the Sodality was connected.*

BITUNTINA

Case proposed

Postquam civile Gubernium in nonnullis Europae regionibus 1836
Religiosos Ordines suppressit, ut plurimum eorundem Ecclesiae viduatae omnino manent viris religiosis qui in ipsis sacra munia obeant, ac proinde etiam Confraternitates in illis erectae, quae Ordinum Religiosorum directioni subjiciebantur, suis quoque Rectoribus destituuntur.

Question

Hinc sequentia dubia huic Sacrae Congregationi Indulgentiarum et Sacrarum Reliquiarum discutienda proponuntur:

1. An hujusmodi Confraternitates, quae modo a Sacerdotibus 1837
saecularibus ab Episcopis deputatis reguntur, adhuc gaudeant Indulgentiis et privilegiis quibus potiebantur tempore quo moderamini Religiosorum Ordinum suberant.....

Answer

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, 1838
die 10 Augusti, 1888, desuper propositis dubiis ita respondit:

Ad 1: Affirmative.....

Datum ex Secretaria ejusdem Sacrae Congregationis die et anno uti supra.

S. Card. VANNUTELLI, Praef.
ALEX., Episc. OENSIS, Secret.

BERINGER, LES INDULGENCES, *II. 31.*

No. 112. **16 November, 1888.**

Rescript of the Sacred Congregation of Indulgences. *Vicars General can erect Confraternities that do not require a special Apostolic Indult, if they are deputed in general for even special acts.*

Decision

Decrevit Sacra Congregatio Indulgentiis praeposita Vicarios 1839
Generales speciali indigere Episcopi delegatione ut rite valeant Confraternitates erigere.

1840 Quaeritur utrum necessaria sit haec specialis delegatio quando, vigore ipsarum litterarum Vicariatus, ipsi Vicarii Generales deputati sunt non solum ad generalia, sed etiam ad specialia loco Episcopi peragenda. **Question**

1841 Sacra Congregatio, die 16 Novembris, 1888, proposito dubio respondit: **Answer**

Negative, dummodo tamen non agatur de erectione Confraternitatum cum respectivis Indulgentiis, pro qua erectione Episcopus speciali indiget Apostolico Indulto.

ARCHIVES OF THE SACRED CONGREGATION OF INDULGENCES. *A printed folio.*

No. 113. **30 June, 1889.**

Letter of the Cardinal Prefect of Propaganda. *Ordinaries that have the faculties in Missionary countries can still erect Confraternities and communicate the Indulgences to them.*

ILLUSTRISSIME AC REVERENDISSIME DOMINE:

1842 Sacrae huic Fidei Propagandae Congregationi dudum jam anteactis temporibus auctoritas per Summos Pontifices facta fuerat tribuendi Archiepiscopis, Episcopis, Vicariis et Praefectis Apostolicis aliisque Missionum Moderatoribus ab eadem Sacra Congregatione dependentibus facultatem erigendi in locis sibi subjectis quascumque pias Sodalitates a Sancta Sede adprobatas, iisque adscribendi utriusque sexus Christi fideles, ac benedicendi coronas et scapularia earundem Sodalitatum propria, cum applicatione omnium Indulgentiarum quas Summi Pontifices praedictis Sodalitatibus, coronis et scapularibus impertiti sunt. **Faculties formerly granted**

1843 Verum, postquam per decretum Sacrae Congregationis Indulgentiarum et Sacrarum Reliquiarum editum die 16 Julii, anno 1887, constitutum est quoad Confraternitates Sanctissimae Trinitatis, Beatae Mariae Virginis a Monte Carmelo et Septem Dolorum, ne eaedem erigerentur nisi requisitis antea et obtentis a respectivorum Ordinum Superioribus pro tempore exsistentibus litteris facultativis pro earundem erectione, a nonnullis dubitatum est num praedictum decretum loca etiam Missionum respiceret, in quibus plura rerum **apparently withdrawn**

adjuncta prohibent quominus quae per illud praecipiuntur commode possint exsecutioni mandari.

are declared unchanged

Quapropter, ad omnem ambiguitatem e medio tollendam, Sanctis- 1844
simus Dominus Noster Leo Papa XIII in audientia diei 15 superioris mensis Decembris a Reverendo Patre Domino Secretario praedictae Sacrae Congregationis Indulgentiarum et Sacrarum Reliquiarum habita, declarare benigne dignatus est Sacrum hoc Consilium Propagandae Fidei eisdem facultatibus quoad erectionem Confraternitatum a Sancta Sede adprobatarum uti prosequi posse quas ante promulgationem praedicti decreti diei 16 Julii, anno 1887, habebat.

What follows concerns the Confraternity of the Rosary.

and still available

Moderatores igitur Missionum huic Sacrae Congregationi Fidei 1845
Propagandae subjecti facultates ab eadem sibi faciendas quoad omnium Confraternitatum erectionem, fidelium in easdem aggregationem, scapularium benedictionem et Indulgentiarum applicationem valide et licite exercere se posse sciant, quin a quopiam cujusvis Regularis Ordinis Moderatore veniam aut assensum expetere aut obtinere antea teneantur.....

Ego interim Deum precor ut Te diutissime sospitet.

Ad officia paratissimus,

JOANNES Card. SIMEONI, Praefectus.
DOMINICUS, Archiepiscopus TYRENSIS, a Secretis.

ARCHIVES OF THE PROPAGANDA, *Circ. CXIV, dated 30 June, 1889.*

No. 114. **14 August, 1889.**

Decree of the Sacred Congregation of Indulgences. *The departed not to be admitted into a Confraternity.*

Question

An fideles qui ex hac vita migrarunt alicui Sodalitati adscribi 1846
valeant, ad effectum ut ipsi suffragiis potiantur quibus post obitum gaudent caeteri fideles qui adhuc viventes alicui Sodalitati nomen dederunt.

Answer

Negative, juxta decreta a Suprema Universali Inquisitione edita 1847
sub die 13 Decembris, 1876.

COLLECTANEA PROP. FIDEI, *II. 362, No. 1981, Note.*

No. 115. 21 November, 1891.

Letter of Father General Anderledy. *How to direct Sodalities.*

1848 Atque, ut dicam de Congregationibus Beatissimae Dei Matris, quae frequentiorem cum Sodalibus usum poscere videntur: equidem vidi florentes numero ac pietate quae consilio ac hortatione ita regebantur, ut cum vel segniores essent excitandi, vel pax reducenda, vel remedium cuicumque malo quaerendum, Sodalium ipsorum opera uterentur Moderatores, prudentiorum praesertim, qui Sodalitii officio aliquo potirentur. Hi vero sancto huic operi vacando, muneri assueverunt traducendi animos a vitiis ad virtutem, serviendi commodis Sanctae Ecclesiae, opem porrigendi ac fidem Dei ministris, et adjutores se praebendi cuicumque operam rei piae navanti. **Members utilized**

1849 Interim Sodalium Moderatores, visitandi onere immunes, lucrum faciebant temporis ad elucubrandas diligenter sacras orationes, quibus erudirent Sodales, vitia emendarent, inflammarent ad virtutis et Dei amorem..... **Leaving Director free**

1850 Magnum ex omni labore nostro Dei gloriae fructum percipere cupimus. Quem ut ex Sodalitiis nostris colligamus, diligens ea cautio est adhibenda, ne pia ac Deo dicata esse desinant, et gradatim ad profana vergant Sodalium desideria. Ad cultum enim Dei et sanctissimae Dei Matris, ad sacra saepe percipienda, ad piam mortem obeundam hae Sodalitates institutae sunt, nec illis potest esse ulla cum mundo societas. **Sodalities to remain pious**

EPISTOLAE GENERALIUM, *IV. 256, 257.*

No. 116. 3 December, 1892.

Decree of the Sacred Congregation of Indulgences. *The consent of the Ordinary to precede erection and aggregation; Diplomas of erection or aggregation cannot be granted without reference to the person who has power to erect or aggregate; other Officials besides Pastors can be named pro tempore Directors of a Confraternity.*

ENGOLISMENSIS

Sacrae Indulgentiarum Congregationi sequentia dubia dirimenda sunt proposita:

1851 1. In erigendis seu instituendis Confraternitatibus atque Indul- **Statement**

gentiis iisdem communicandis, item in Confraternitatibus aggregandis, Clemens VIII, constitutione QUAECUMQUE, plura praescripsit sub poena nullitatis, quorum observantiam saltem in substantialibus Pius IX, decreto 8 Januarii, 1861, denuo constituit. Inter quae reperitur: Quod Confraternitatis aggregatio seu institutio fiat de consensu loci Ordinarii et cum litteris testimonialibus ejusdem. Et formulae, a Pio IX traditae, diserte aiunt: " Confraternitatem de consensu loci Ordinarii, qui ejusdem Confraternitatis institutum, pietatem ac religionem litteris patentibus nobis nuper exhibitis commendavit..... per praesentes erigimus....., itemque Confraternitatem....., attentis Episcopi seu Ordinarii loci consensu et litteris testimonialibus, quibus ejus institutum, pietas ac religio commendatur, Nostrae Archiconfraternitati adjungimus et aggregamus. " Hinc quaeritur:

Approval of Ordinary

1. *a*) An dicta conditio sufficienter impleatur, quum Ordinarius loci litteras testimoniales in antecessum non dat, sed tantum in diplomate erectionis vel aggregationis sibi transmisso his verbis subscribit, vel etiam aequivalentibus: " Vidimus et consensimus " seu " Vidimus et executioni dari permisimus. " 1852

b). An saltem sufficiat Ordinarium suam subscriptionem apponere, quum in diplomate erectionis ipsi transmisso a Superiore Ordinis non leguntur verba " erigimus ", sed: " facultatem concedimus erigendi ", et dicta subscriptio actualem erectionem praecedit. 1853

Diplomas signed in advance

2. Cum saepe longe distet Archiconfraternitatis Moderator, seu Superior Ordinis Religiosi, factum est ut plerumque formulae ab eis subscriptae et sigillo munitae in Cancellaria Episcopatuum, seu in aliqua Ordinis Domo, in antecessum deponantur, quibus suo tempore depositarius utitur ad erectionem vel aggregationem, nomen Rectoris datamque in formula apponens. 1854

Quaeritur igitur an erectio vel aggregatio hoc modo peracta ut valida sit retinenda.

Director

3. Decreto Urbis et Orbis, die 8 Januarii, 1861, facta est Ordinariis potestas Parochos pro tempore in Rectores, Moderatores, etc., Confraternitatis nominandi: Hinc quaeritur: 1855

An ex eo decreto potuerint Ordinarii nominare non solum Parochos, sed etiam Eleemosynarios, Capellanos Communitatum vel piorum locorum, quoad Confraternitates in Ecclesiis ipsis concreditis, independenter a Parocho, uti communiter fit in Galliis, vel etiam Vicarios, tum ob nimias Parochi occupationes tum aliis de causis....

Answers

Porro Sacra Congregatio Indulgentiis Sacrisque Reliquis praeposita, relatis dubiis, audito unius ex Consultoribus voto, respondendum statuit: 1856

Ad 1: Ad primam partem, Negative; ad secundam partem, Non sufficere.

Ad 2: Negative.

Ad 3: Affirmative....

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis, die 3 Decembris, 1892.

FR. ALOISIUS Card. SEPIACCI, Praef.
† ALEXANDER, Archiep. Nicopolit., Secr.

ARCHIVES OF THE SACRED CONGREGATION OF INDULGENCES. *A printed folio.*

No. 117. **1892.**

Decree of the Father General. *The erection and aggregation of Sodalities and the making or changing of their Rules are reserved to the General.*

1857 Facultas erigendi et aggregandi praedictas Congregationes reservata est Praeposito Generali; uti etiam facultas earum statuta condendi et immutandi.

1858 Servanda autem est in erectione et aggregatione Instructio de hac re novissime edita.

INSTITUTUM S. J., *I. 659, cf. 661.*

No. 118. **1892.**

Decree of the 24th General Congregation. *Care of Sodalities of men urged.*

Decree 20, section 4.

1859 Rogata Congregatio ut nostris impense commendatas velit virorum Congregationes, ac praesertim operariorum coetus pro Instituti nostri ratione instituendos et fovendos; magna consensione censuit ac decrevit Patri Nostro summopere commendandum ut per Superiores aliosque e nostris urgeat quam maxime curam spi-

ritualem virorum, praesertim operariorum et pauperum, efficiatque ut, ope Exercitiorum Spiritualium ac Sodalitatum nostrarum, ex pristina Societatis norma, eosdem ad omnia pietatis et caritatis officia summo studio perducant.

INSTITUTUM S. J., *II. 520, f.*

No. 119. **26 August, 1893.**

Decree of the Sacred Congregation of Indulgences. *The prayers said at meetings are enough for the gaining of the Indulgences; to gain these, a meeting twice a month suffices.*

ORDINIS S. BENEDICTI ABBATIAE METTENSIS IN BAVARIA

Questions proposed

P. Othmarus, Ordinis S. Benedicti, qui in Abbatia Mettensi 1860
praeest Sodalitio Mariali adolescentium qui litteris dant operam, huic Sacrae Congregationi Indulgentiarum sequentia dubia dirimenda proponit:

1. Utrum ad lucrandas Indulgentias Sodalitatibus Marianis tri- 1861
butas pro conventibus hebdomadariis requirantur speciales preces illis superaddendae quae a Sodalibus una simul recitari solent in praedictis conventibus, an vero sufficiant illae quae in memoratis conventibus in communi fiunt;

2. Utrum Indulgentiae illae quae conventibus hebdomadariis 1862
Sodalitatum Marialium sunt adnexae ita concessae intelligantur ut, si conventus non qualibet hebdomada habeantur, sed quolibet quartodecimo tantum die, bis videlicet in mense, eo ipso careant Indulgentiis.....

Answers

Porro Sacra Congregatio Indulgentiarum propositis dubiis die 1863
29 Julii, ita respondendum censuit:

Ad 1: Negative quoad primam partem; affirmative quoad secundam, cum intentione tamen eas dirigendi ad mentem Summi Pontificis.

Ad 2: Negative....

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis, die 26 Augusti, 1893.

E. Card. PERSICO, Praef.
ALEXANDER, Archiep. Nicopolitan., Secr.

ARCHIVES OF THE SACRED CONGREGATION OF INDULGENCES. *A printed folio.*

No. 120. **13 February, 1894.**

Rescript of the Sacred Congregation of Indulgences. *The same person can belong to two Confraternities.*

BASILEENSIS

1864 In Dioecesi Basileensi in distinctis Ecclesiis duae existunt Confraternitates, una quidem sub titulo SS. Cordis Jesu simpliciter, altera vero sub titulo Adorationis Perpetuae SS. Cordis Jesu. Jam vero, ob existentiam harum Confraternitatum, quae idem saltem objectum principale respiciunt, nonnulla dubia exorta sunt, quorum solutionem Episcopus Basileensis humiliter expostulat ab hac Sacra Congregatione Indulgentiis Sacrisque Reliquiis praeposita. Quaeritur igitur: **Statement**

1865 1. Utrum fideles utrique Confraternitati, quae idem objectum cultui exhibet, simul adscribi valeant.... **Question**

1866 Porro Sacra Congregatio desuper propositis dubiis, exquisito prius unius ex Consultoribus voto, respondit: **Answer**

Ad 1. Affirmative....

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis, die 13 Februarii, 1894.

ARCHIVES OF THE SACRED CONGREGATION OF INDULGENCES. *A printed folio.*

No. 121. **20 May, 1896.**

Rescript of the Sacred Congregation of Indulgences. *Letters commendatory, without separate consent, from the Ordinary are sufficient for the erection and aggregation of Confraternities; the Summary of Indulgences approved by the Sacred Congregation of Indulgences needs no further examination by the Ordinary.*

1867 Procurator Generalis Ordinis Praedicatorum sequentia dubia huic Sacrae Congregationi Indulgentiis Sacrisque Reliquiis praepositae humiliter dirimenda proposuit: **Questions**

1868 1. An conditio Clementinae Constitutionis QUAECUMQUE de consensu Ordinarii loci et de litteris testimonialibus, servanda in ere-

ctionibus et aggregationibus Confraternitatum, accipienda sit ita ut duo requirantur actus distincti, consensus nempe et litterae testimoniales; vel potius sufficiat consensus implicite expressus in litteris testimonialibus;

2. An Summarium Indulgentiarum quod una cum Diplomate datur in erectione et aggregatione Confraternitatum jam recognitum et approbatum a Sacra Congregatione Indulgentiarum, nova etiam indigeat recognitione Ordinarii loci.... 1869

Answers Et Eminentissimi ac Reverendissimi Patres Cardinales in generalibus comitiis ad Vaticanas aedes habitis die 5 Martii, 1896, rescripserunt: 1870

Ad dubium 1: Sufficere Ordinarii litteras quibus consensum in erectionem vel aggregationem Confraternitatum significet et instituti pietatem ac religionem commendet.

Ad 2: Negative....

Approval Factaque de iis omnibus Sanctissimo Domino Nostro Leoni Papae XIII relatione in audientia habita die 20 Maji, 1896, ab infrascripto Cardinali Sacrae Congregationis Praefecto, Sanctitas Sua resolutiones Eminentissimorum Patrum ratas habuit et confirmavit.... 1871

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis, die 20 Maji, 1896.

ANDREAS Card. STEINHUBER, Praef.
† ALEXANDER, Archiep. Nicopolitanus, Secret.

ARCHIVES OF THE SACRED CONGREGATION OF INDULGENCES. *A printed folio.*

No. 122. **25 August, 1897.**

Decree of the Sacred Congregation of Indulgences. *The consent given by the Ordinary for the erection of a Religious House is sufficient for the erection of a Confraternity in it depending on the Order.*

URBIS ET ORBIS

Question 2. An ad erectionem Confraternitatum, puta Sanctissimae Trinitatis, Sanctissimi Rosarii, Beatae Mariae Virginis de Monte Carmelo, vel a Virgine Perdolente, aliarumve hujusmodi quae a Reli- 1872

giosis Ordinibus in suis respectivis Ecclesiis eriguntur, necessarius sit Ordinarii consensus.

1873 Et Eminentissimi Patres in Vaticanis aedibus in generali congregatione coadunati sub die 5 Augusti, 1897, ad proposita dubia responderunt:..... **Answer**

Ad 2: Si agatur de Confraternitatibus proprie dictis, id est ad modum organici corporis et cum sacco constitutis, Affirmative: si de Confraternitatibus late acceptis, satis provisum per consensum praestitum ab Ordinario pro erectione Conventus Ordinis in Dioecesi.

1874 De quibus omnibus facta Sanctissimo Domino Nostro Leoni Papae XIII relatione, in Audientia habita ab infrascripto Cardinali Praefecto die 25 Augusti, 1897, Sanctitas Sua resolutiones Eminentissimorum Patrum approbavit. **Approval**

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis die 25 Augusti, 1897.

Fr. Hieronymus Maria Card. Gotti, Praefectus.
† A., Archiepisc. Antinoen., Secretarius.

Archives of the sacred congregation of indulgences. *A printed folio.*

No. 123. **25 August, 1897.**

Decree of the Sacred Congregation of Indulgences. *The departed cannot be admitted into Pious Unions or Pious Works.*

URBIS ET ORBIS

1875 Cum, post editum decretum a Sancta Romana et Universali Inquisitione sub die 6 Decembris, 1876, necnon resolutionem Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae datam die 14 Augusti, 1889, Moderatores Piarum Unionum et Piorum Operum perrexerint defunctos hisce piis Unionibus piisque Operibus adscribere, ab hac Sacra Congregatione Indulgentiarum exquisitum est: **Case proposed**

1876 An, stante decreto Sanctae Romanae et Universalis Inquisitionis die 16 Decembris, 1876, et resolutione hujus Sacrae Congregationis sub die 14 Augusti, 1889, sustineri valeant adscriptiones defunctorum piis Unionibus piisque Operibus. **Question**

Answer Et Eminentissimi Patres in generalibus comitiis ad Vaticanum habitis sub die 5 Augusti, 1897, rescribendum duxerunt: 1877

Negative.

Approval In Audientia vero habita ab infrascripto Cardinali Praefecto, die 25 Augusti, 1897, Sanctissimus Dominus Noster Leo Papa XIII Eminentissimorum Patrum resolutionem confirmavit. 1878

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis, die 25 Augusti, 1897.

Fr. Hieronymus Maria Gotti, Praef.
† A., Archiepisc. Antinoen., Secret.

Archives of the sacred congregation of indulgences. *A printed folio.*

No. 124. **23 March, 1899.**

Decree of the Sacred Congregation of the Inquisition. *Power of the Bishop or other Ordinary to delegate his faculties touching Confraternities.*

Question Proposito dubio: An possit Episcopus dioecesanus subdelegare, absque speciali concessione, suis Vicariis Generalibus aut aliis ecclesiasticis viris modo generali, vel saltem pro casu particulari, facultates ab Apostolica Sede sibi ad tempus delegatas; Eminentissimi Patres (feria IV, 14 Decembris) respondendum censuerunt: 1879

Answer Affirmative, dummodo id in facultatibus non prohibeatur, neque subdelegandi jus pro aliquibus tantum coarctetur. In hoc enim casu servanda erit adamussim forma rescripti. 1880

Approval In sequenti vero feria VI, 16 Decembris, 1898, in solita audientia Reverendo Padri Domino Adsessori Sacrae Congregationis impertita, facta de iis omnibus Sanctissimo Domino Nostro Leoni Divina Providentia Papae XIII relatione, Sanctitas Sua Eminentissimorum Patrum resolutionem adprobavit. 1881

Extension Quum insuper dubitatum fuerit, an quod praefatum decretum statuit de Episcopo dioecesano intelligendum etiam sit de Vicariis, Praefectis et Administratoribus Apostolicis jurisdictionem ordinariam cum territorio separato habentibus, Sanctissimus Dominus Noster, in Audientia feriae V, diei 23 Martii, 1899, referente Reverendo Patre Domino Adsessore Sancti Officii respondit: Affirmative. 1882

Collectanea prop. fidei, *II. 380, 381, No. 2029.*

No. 125. **10 August, 1899.**

Decree of the Sacred Congregation of Indulgences. *The Ordinary need not state on the Summary of Indulgences that he has seen it.*

AUGUSTANA

1883 3. An cognitio Ordinarii exprimi debeat in scriptis ad calcem Summarii Indulgentiarum.... **Question**

1884 Ad 3. Non est necesse..... **Answer**

1885 Factaque de iis omnibus per me, infrascriptum Cardinalem Praefectum, relatione Sanctissimo Domino Nostro Leoni Papae XIII, in Audientia habita die 10 Augusti, 1899, Sanctissimus omnes resolutiones Eminentissimorum Patrum benigne approbavit..... **Approval**

Datum Romae, ex Secretaria Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 10 Augusti, 1899.

Fr. Hieronymus M. Card. Gotti, Praef.
† A. Sabatucci, Archiep. Antinoen., Secret.

Archives of the sacred congregation of indulgences. *A printed folio.*

No. 126. **1887, 1897, 1903.**

Decree of the Sacred Congregation of Indulgences. *Indulgences for the Little Office of Our Lady.*

1886 1. Indulgence plénière, une fois le mois, au jour de leur choix, pour tous les fidèles qui, pendant un mois entier, ont récité le Petit Office de la Sainte Vierge. Conditions: Confession et Communion; **Indulgences**

2. 7 ans et 7 quarantaines, une fois le jour, pour le même Petit Office;

3. 300 jours une fois le jour, pour tous ceux qui récitent Matines et Laudes seulement;

4. 50 jours, pour chaque petite heure, pour Vêpres et pour Complies, même dites isolément.

Breviary Office

1887 En vertu d'une décision de la Sacrée Congrégation des Indulgences, du 12 mars, 1855, ces Indulgences ne sont valables que pour le Petit Office du bréviaire romain, et non pour d'autres offices semblables, lors même qu'ils auraient été approuvés par un évêque.....

Manner of recitation

1888 Quant à la manière de réciter le Petit Office de la très Sainte Vierge, la Sacrée Congrégation des Rites a, autrefois déjà et dernièrement encore, tracé des règles que nous résumons ainsi:.....

1889 1. Toutes les heures du Petit Office (Vêpres aussi, alors même que Complies suivent) doivent se terminer par le verset: FIDELIUM ANIMAE, et par le PATER NOSTER;

1890 2. On dit le TE DEUM pendant l'année et dans le temps de Noël; on le supprime pendant l'Avent, la Carême (à partir de la Septuagésime), même aux fêtes des Saints; on ne le dit qu'aux têtes de la Vierge et de Saint Joseph qui tombent à ces époques;

1891 3. En la fête de l'Annunciation, le Petit Office se dit comme pendant l'Avent;

1892 4. Au temps de la Passion, et même les trois derniers jours de la Semaine Sainte, on dit le GLORIA PATRI à l'Invitatoire et au troisième répons; toutefois, les trois derniers jours de la Semaine Sainte, le Petit Office ne peut se réciter publiquement. Au temps pascal on n'ajoute pas d'ALLELUJA aux antiennes.

1893 5. On répète les antiennes in Festis duplicibus, mais seulement quand on dit l'Office publiquement et qu'on récite Matines avec trois nocturnes. En ce cas, on n'omet point les Suffragia Sanctorum;

1894 6. Seule, la commémoration de Saint Joseph peut être ajoutée; là du moins, où c'est l'usage depuis longtemps. Pour toute autre commémoration il faut un indult spécial.

1895 7. Le Petit Office doit être récité publiquement en latin; les rubriques peuvent être imprimées dans la langue du pays....

Vernacular

1896 Par un décret de la Sacrée Congrégation des Indulgences, du 28 août, 1903, décret approuvé par Sa Sainteté le Pape Pie X, il a été accordé que, pour la récitation privée (mais non point pour la récitation en chœur), le Petit Office de la Sainte Vierge puisse être dit dans la langue maternelle, pourvu que la traduction en soit reconnue et approuvée par un Ordinaire des lieux où cette langue est parlée généralement.

BERINGER, LES INDULGENCES, *I. 250-252 and 692.*

No. 127. **11 November, 1903.**

Decree of the Sacred Congregation of Indulgences. *Permission is granted to change the place of meeting.*

BEATISSIMO PADRE:

1897 I Prepositi Provinciali delle quattro Provincie francesi di Parigi, Lione, Tolosa e Sciampagna, della Compagnia di Gesù, prostrati ai piedi della Santità Vostra, espongono quanto segue:

1898 Ogni Congregazione della Beatissima Vergine è stabilita in qualche luogo determinato, cioè in qualche Chiesa od Oratorio, di cui si fa menzione nei documenti di erezione e di aggregazione. Ora la chiusura violenta delle Cappelle, ordinata dal governo francese, impedisce ad un grande numero di tali Congregazioni di radunarsi nei luoghi a loro assegnati. Per conservare queste istituzioni, i Direttori sono stati costretti a radunare i Congregati in altri locali, per esempio in qualche sala od appartamento privato. **Statement**

1899 I suddetti oratori domandano quindi umilmente alla Santità Vostra che si degni accordare che i cambiamenti di luoghi già fatti, o che dovranno farsi in avvenire, non arrechino danno spirituale ai Congregati; ma che questi, purchè le Congregazioni a cui appartengono siano aggregate alla PRIMA-PRIMARIA di Roma, possano godere di tutte le Indulgenze e di tutti i privilegi concessi alla Congregazione Primaria, e di più di tutti i favori che sarebbero stati specialmente annessi al luogo primitivo delle loro adunanze. **Petition**

Che, ecc.

1900 Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a Sanctissimo Domino Nostro Pio Papa X sibi tributis, attentis peculiaribus circumstantiis Gallicae regionis, eisque perdurantibus, benigne indulsit ut, accedente Ordinariorum consensu, praedictae Congregationes Marianae adunari valeant in locis supramemoratis, ita ut Sodales inibi, si praestiterint quae praestanda sunt, omnes et singulas Indulgentias lucrari valeant quas Congregati lucrantur in Ecclesiis aut Sacellis ubi Sodalitium ab initio fuit erectum. **Grant**

Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis, die 11 Novembris, 1903.

A. Card. TRIPEPI, Praef.

† FRANCISCUS SOGARO, Archiep. Amidensis,
Secretarius.

GENERAL ARCHIVES S. J., *Instit. 36. VIII.*

No. 128. **13 April, 1904.**

Father General Martin. *Declaration touching Sodalities outside Jesuit Institutions.*

Occasion

Seit dem Erlasse, durch welchen das Königlich-Preussische 1901
Kultusministerium die Zulassung der Marianischen Kongregationen unter den katholischen Schülern der öffentlichen Lehranstalten verfügte, sowie seit der erfolgten Aufhebung des § 2 des Gesetzes gegen die Gesellschaft Jesu, sind unaufhörlich und von allen Seiten Kundgebungen an die Oeffentlichkeit gelangt, in welchen die Marianischen Kongregationen als eine Gründung der Gesellschaft Jesu bezeichnet wurden, die an den Jesuitenorden angegliedert seien und unter dessen Leitung stehen. Gegenüber diesen ganz haltlosen, unwahren und aufreizenden Behauptungen sehen wir uns zu folgender, öffentlichen Erklärung veranlasst:

Not under General

1. Der General der Gesellschaft Jesu hat nicht die Leitung der 1902
Marianischen Kongregationen in den Händen. Es stehen dieselben tatsächlich gar nicht unter seiner Führung, noch in irgendeiner Weise unter der Leitung der Gesellschaft Jesu.

Erection

2. Die Errichtung der einzelnen Kongregationen ist Sache der 1903
Diöcesanbischöfe und unabhängig von der Zustimmung und Erwartung des Pater Generals der Jesuiten.

Aggregation

3. Die Aggregation der errichteten Kongregationen, die beim 1904
Pater General des Jesuitenordens nachzusuchen ist, besteht bloss in dem äusseren Anschlusse an die Erzkongregation in Rom, zum Zwecke dass die neuerrichteten Kongregationen der Ablässe und geistlichen Vorteile teilhaft werden welche die Päpste ein für allemal der Erzkongregation und den ihr angeschlossenen Kongregationen erteilt haben. Nicht der Pater General gewährt die Ablässe, sondern das Oberhaupt der katholischen Kirche. Der Pater General ist hierbei nur mitwirkend als Werkzeug der Vermittlung und Verwendung und erhält durch diese Aggregation keinerlei Rechte der Aufsicht und Leitung über die einzelnen Kongregationen. Das Alles ist Sache der Diözesanbischöfe.

Dies zur Steuer der Wahrheit und Beruhigung der Gemüter.

Rom, den 13 April, 1904.

L. Martin, S. J.,
General der Gesellschaft Jesu.

General archives s. j., *Instit. 36. VIII.*

No. 129. **7 September, 1904.**

Audience of Pius X. *Words spoken to the Sodality Congress.*

1905 Tra i meriti della veneranda Compagnia di Gesù, come quello dell'apostolato, anche nei paesi infedeli, dell'istituzione del clero, e del popolo, dell'educazione della gioventù, e sovra tutto della fermezza e costanza nel sostenere, a preferenza di qualunque altro Ordine Religioso, il disprezzo, le persecuzioni, le calunnie del mondo: tra tanti meriti insigni, credo non debba esser posto in ultimo luogo quello della fondazione delle Congregazioni Mariane; che, sorte da quasi tre secoli e mezzo tra i giovani del Collegio Romano, al presente contano 26,494 Sodalizi di Congregati, e migliaia e migliaia di membri, che, uniti in uno spirito solo, che è lo spirito della carità di Gesù Cristo, non hanno altro fine che quello di santificare sè stessi con l'osservanza delle leggi divine. I mezzi? – I mezzi i più facili, i più ovvii: la santificazione in modo speciale delle Feste, la carità reciproca tra i Fratelli, e specialmente tra i Fratelli ammalati.

Works praised

1906 La santificazione della Festa; colla preghiera alla Vergine, sotto il cui patrocinio le Congregazioni sono sorte, coll'ascoltare la Santa Messa, col mettere in pratica quanto viene predicato nella conferenza, con l'accostarsi il più spesso possibile ai Santi Sacramenti, e approfittare delle Sante Indulgenze, che alla Congregazione Primaria e a tutte le altre che vi sono aggregate i Sommi Pontefici hanno concesso. Mezzi che sono a tutti ovvii, mezzi che sono a tutti facili, che per i Cristiani sono veramente obbligatorî e per i quali si può dire che si compiono tutte le leggi; perchè nella santificazione della Festa si trova l'incentivo per adempiere tutti gli altri precetti della legge santa del Signore. Chi santifica bene la Festa sente la parola di Dio e la mette in opera: per essa si guarda dal male e cammina sulla via del bene.

Sanctification of Sundays and Holy Days

1907 I frutti poi sono evidenti, avverando la sentenza dello Spirito Santo che: " Adolescens juxta viam suam, etiam cum senuerit, non recedet ab ea ". E noi stessi ne fummo testimonî tante volte che abbiamo assistito a queste adunanze delle Congregazioni Mariane e abbiamo ammirati a Mantova e in Venezia insieme coi fanciulli e coi giovani, adulti, persone già attempate di oltre 30, 40, qualcuno 50, 60 anni. Si erano aggregate da giovani alle Congregazioni Mariane e tutta la loro vita ne avevano adempito fedelmente le obbligazioni, ed erano liete di averlo fatto; erano padri di famiglia, ferventi Cristiani, esempio della città, modello della famiglia, e in

Example

modo speciale dei giovani, i quali hanno bensì bisogno delle parole, ma più che la parola influisce su loro l'esempio. "Longum iter per praecepta, breve per exempla." E vedendo esse queste persone assennate, avvocati distinti, medici provetti, persone di facoltà, esemplari, che innanzi a tutto ascoltavano la parola del Signore, cantavano le lodi della Vergine, si accostavano ai Santi Sacramenti, i giovani stessi si sentivano impegnati a seguirne l'esempio, e a fare tesoro della lezione che ricevevano.

Young helped by old

Di più, i giovani nel loro cuore generoso aspirano a fare cose 1908
grandi, e non sempre pensano se le loro forze a questo bastano; laddove avendo compagni i vecchi nelle Congregazioni, i giovani hanno, come li chiama la Scrittura "gli uomini dell'esperienza," e quindi, facendo tesoro delle loro osservazioni, imitano il loro ardore, e si cimentano soltanto a quelle opere che sono capaci di compiere, per non meritare il rimprovero del Vangelo, che "hic homo coepit aedificare et non potuit consummare" e per imitare l'esempio offerto dalla parabola del re che, volendo far guerra contro di un altro, prima di mettersi al cimento, pensa se con 10,000 uomini possa combattere contro l'altro che ne ha già 20,000, e se vede che, nonostante le provvigioni fatte, quei valorosi 10,000 correrebbero il pericolo della sconfitta, manda subito ambasciatori per fare la pace. I giovani quindi, prima di cimentarsi a qualunque opera, amanti come sono della novità, e che credono talora di vedere anche in una lucciola una nuova stella che loro apparisca, hanno bisogno del senno dei vecchi per l'esperienza loro, e quindi questo vantaggio l'ottengono col frequentare le Congregazioni Mariane.

Elite

Io quindi mi congratulo con voi, quanti siete, fanciulli, giovani, 1909
operai, studenti, uomini provetti, che avete dato il nome alle Congregazioni Mariane; perchè mi pare di vedere in voi l'eletta schiera dei veri Cristiani; Cristiani fervorosi, disposti a qualunque sacrificio con la protezione della Vergine, e sotto l'usbergo della Divina Onnipotenza, e vi raccomando con le parole dell'Apostolo: "Vigilate, state in fide et confortamini"; vigilate, state fermi nella fede e confidate.

Address to the young

O cari giovani, a voi specialmente ho diretta la parola, a voi 1910
che siete continuamente esposti a pericoli, a voi che i nemici della virtù tentano con tutti i mezzi di trarre a rovina; a voi che respirate un'aria che è micidiale, a voi che camminate per una strada dove sotto ogni erba si nasconde il serpente, e purtroppo in ogni fiore si trova il veleno. Vegliate, vegliate su voi stessi, sulle vostre passioni; ma vegliate anche su quelli che vi vengono attorno, perchè fanno l'ufficio di satelliti del demonio.

Be firm

State in fede; state fermi, costanti nella professione della vo- 1911
stra fede. Oh certo, ci vuole del coraggio per mantenere la fede,

quando da tanti è combattuta; ci vuole del coraggio e della bravura per resistere al rispetto umano, quando tanti si vergognano di essere Cristiani. Ma persuadetevi che se voi coraggiosamente manifesterete la vostra fede e le vostre convinzioni, gli stessi avversarî abbasseranno innanzi a voi la fronte e faranno omaggio alla vostra virtù.

1912 "Confortamini." Confidate non nella pochezza delle vostre forze, ma, in qualunque opera, in qualunque cimento, confidate nella bontà, nella misericordia del Signore, che a tempo opportuno verrà in vostro aiuto e vi darà poi il premio delle vostre sofferenze. **Trust in God**

1913 Ora continuate a vigilare colla fortezza e costanza nella fede, nella fiducia della Divina Provvidenza, e siate certi che voi camminerete la strada regale che conduce a salute, e farete discendere piena sopra di voi, sopra le vostre famiglie, sopra le persone che vi sono care, sopra i vostri studii, sopra i vostri interessi, quella benedizione che imploro dal Signore.

GENERAL ARCHIVES S. J., *Instit. 36. VIII. A pamphlet of 8 pages with the title:* DISCORSO DI S. S. PIO X AI CONGREGATI CONVENUTI IN ROMA PER IL PRIMO CONGRESSO DELLE CONGREGAZIONI MARIANE D'ITALIA, 7 Settembre, 1904. *This pamphlet was printed with permission of His Holiness.*

No. 130. 15 November, 1905.

Rescript of the Sacred Congregation of Indulgences. *When the consent of the Ordinary is necessary for the approbation of Rules, for aggregation and for the publication of Indulgences.*

The case proposed concerns Confraternities erected in Churches of Regulars.

1914 Quaeritur:

1. An in casu Ordinarii consensus requiratur ad approbationem statutorum, aggregationum ac Indulgentiarum publicationem. **Question**

1915 Respondetur: Affirmative, si agatur de Confraternitatibus tam proprie quam improprie dictis quarum erectio non sit Religiosis Ordinibus reservata; negative, si agatur de Confraternitatibus late acceptis quae sunt propriae ipsorum Ordinum. **Answer**

1916 2. An praedictum decretum intelligendum sit: a) de quibuscumque Confraternitatibus quarum institutio respectivis Ordinibus **Decree of 25 Aug., 1897**

est reservata, dummodo sacco non utantur in loco ubi eriguntur, quamvis Romae vel alibi saccum induant; et b) de quibusvis Confraternitatibus late acceptis, quamvis earum institutio vel aggregatio non sit respective reservata Religiosis Ordinibus in quorum Ecclesiis eriguntur.

Answer Respondetur: Intelligendum est tantummodo de Confraternitatibus quarum institutio respectivis Ordinibus est reservata, dummodo hae non sint Confraternitates ad modum organici corporis institutae, etiamsi sacco non utantur. 1917

BERINGER, LES INDULGENCES, 2 *Appendice à la 3 Edition, 36, 37.*

No. 131. **1906.**

Decree of the 25th. General Congregation S. J. *The work of Sodalities strongly urged.*

Decree 12, Section 3.

Proinde ante omnia curandum..... ut Marianae Congregationes rite instituantur, foveantur ac bene dirigantur. 1918

INSTITUTUM S. J., *II. p. 7 (of those inserted after p. 524).*

No. 132. **17 November, 1906.**

Rescript of the Sacred Congregation of Indulgences. *An Indulgence granted for reciting the Act of Consecration.*

BEATISSIMO PADRE:

Petition Il P. Elder Mullan, S. J., prostrato ai piedi della Santità Vostra, La supplica umilmente a voler annettere all'uno e all'altro dei seguenti Atti di Consacrazione l'Indulgenza di trecento giorni, applicabile anche alle anime del Purgatorio, in favore degli ascritti alle Congregazioni Mariane, da lucrarsi ogni volta che, almeno con cuore contrito, divotamente li reciteranno. 1919

Che, etc.

ACT OF CONSECRATION
of St. John Berchmans

1920 Santa Maria, Madre di Dio e Vergine, io vi eleggo oggi per mia Signora, Patrona ed Avvocata, e fermamente stabilisco e propongo di non abbandonarvi giammai, e di non mai dire nè fare contro di voi alcuna cosa, nè mai permettere che da altri si faccia contro il vostro onore. Ricevetemi dunque, ve ne scongiuro, per vostro servo perpetuo; assistetemi in tutte le mie azioni, e non mi abbandonate nell'ora della mia morte. Così sia.

ACT OF CONSECRATION
of St. Francis de Sales

1921 Santissima Vergine e Madre di Dio, Maria, io, benchè indegnissimo di essere vostro servo, mosso nondimeno dalla mirabile vostra pietà e dal desiderio di servirvi, vi eleggo oggi, in presenza dell'Angelo mio Custode e di tutta la Corte celeste, per mia Signora Avvocata e Madre, e fermamente propongo di volervi sempre servire e di fare quanto potrò perchè da altri ancora siate amata e servita.

Vi supplico dunque, Madre pietosissima, pel Sangue del vostro Figliuolo sparso per me, che mi riceviate nel numero degli altri vostri devoti per vostro servo perpetuo.

Assistetemi in tutte le mie azioni e impetratemi grazia che talmente mi porti ne' miei pensieri, parole ed opere, che non abbia mai ad offendere gli occhi vostri purissimi e del vostro Divin Figliuolo.

Ricordatevi di me e non mi abbandonate nell'ora della morte. Amen.

1922 Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a Sanctissimo Domino Nostro Pio Papa X sibi tributis, benigne annuit pro gratia juxta preces. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus. **Grant**

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis, die 17 Novembris, 1906.

A. Card. Tripepi, Praefectus.
† D. Panici, Archiep. Laodicen., Secretarius.

General archives s. j., *Instit. 36. VIII.*

No. 133. 18 January, 1907.

Decree of the Sacred Congregation of Bishops and Regulars.
Sodalities in Convents of Nuns.

ROMANA

Former decisions: Haec Sacra Congregatio circa erectionem Confraternitatum laicorum in Monasteriis Monialium die 9 Novembris, 1595, sequens decretum in Tirasonensi edidit: 1923

9 Nov., 1595 " Non placet Sacrae Congregationi Regularium negotiis praefectae ut in Monasteriis Monialium sub quovis titulo instituantur Confraternitates laicorum, ad tollenda quam plurima quae ex hujusmodi institutionibus suboriri possunt incommoda. Quocirca cum oppido de Alfano istius dioecesis in quodam Monasterio Monialium S. Dominici Societatem Nominis Dei erectam esse resciverit, decrevit eadem Congregatio ut Dominationi tuae rescriberetur, quod ego his litteris praesto, ne in posterum sive supradictam Confraternitatem sive alias similes quovis nomine in Monasteriis Monialium aut institui aut institutas exerceri permittat . . . "

29 Feb., 1864 Huic decreto inniti videtur etiam responsum Sacrae Congregationis Indulgentiarum et Sacrarum Reliquiarum in Andegavensi die 29 Februarii, 1864, ad 4. Cum enim proposita esset quaestio: 1924

" In Gallia, cum minime existant Religiosae a Sancta Sede approbatae et aliunde plures adsint communitates quasi-Religiosarum quae scholas dirigunt et Congregationes habent puellarum tam externarum quam alumnarum, valde utile esset Confraternitates erigere in earum Ecclesiis. Quaeritur an possint erigi "; - responsum prodiit: " Non expedire ".

7 July, 1883 Ex altera vero parte, Leo XIII, die 7 Julii, 1883, permisit ut Confraternitates Sacratissimi Cordis Jesu etiam in Sacellis Religiosarum institui possint, nulla habita ratione distantiae alias praescriptae. 1925

26 Nov., 1861 Similiter jam Pius IX, Brevi 26 Novembris, 1861, concesserat Confraternitatem Immaculati Cordis Beatae Mariae Virginis pro conversione peccatorum erigi posse in omnibus Domibus in quibus Catholica juventus educatur, dummodo sint ab Ordinario recognitae et habeant Capellam propriam. 1926

Practice De facto, Congregationes Beatae Mariae Virginis et Filiarum Mariae saepissime erigi solent in Domibus Religiosarum ubi puellae educantur scholasque frequentant, ita ut etiam puellae externae admittantur ad pias istas Congregationes. 1927

1928 Ex usu igitur et praxi, tum intra tum extra Italiam, decretum illud supra memoratum Sacrae Congregationis Episcoporum et Regularium restringendum esse videtur ad Monasteria Monialium quae strictam observant clausuram, et ad Confraternitates laicorum utriusque sexus, quae utique si in Ecclesiis talium Monasteriorum erigerentur, incommoda non levia producere possent. Quando vero agitur de illis puellarum Congregationibus Piisve Unionibus quae in Domibus et Sacellis Religiosarum ad fovendam juventutis pietatem rectamque institutionem fundantur, damna illa vix sunt timenda; immo res ipsa postulare videtur ut in ipsa Ecclesia seu Sacello Religiosarum, et non alibi, erigantur. **Conclusion**

Quapropter, ad omnem tollendam hac in re difficultatem, sequentia dubia pro solutione oblata fuerunt: **Questions**

1929 1. An decretum Sacrae Congregationis Episcoporum et Regularium diei 9 Novembris, 1595, extendatur etiam ad pias Congregationes puellarum in Domibus et Sacellis Religiosarum erectis;

1930 2. Utrum in prohibitione erigendi Confraternitates in Ecclesiis Communitatum religiosarum, etiam a Sancta Sede non approbatarum, verbum " Confraternitates " intelligendum sit dumtaxat de Confraternitatibus sensu stricto dictis, et de personis utriusque sexus quae nullam habent cum Religiosis relationem; an etiam de illis Piis Unionibus aut Congregationibus puellarum quae a praedictis Religiosis docentur et educantur.....

Resolutiones:

1931 Eminentissimi Patres Sacrae Congregationis Episcoporum et Regularium, omnibus mature discussis, die 18 Januarii, 1907, responderunt: **Answers**

Ad 1 et 2: Prohibitionem Sacrae Congregationis Episcoporum et Regularium diei 9 Novembris, 1595, in Tirasonensi, quae referebatur tantummodo ad Confraternitates stricto sensu acceptas in Ecclesiis Religiosarum votorum solemnium, valere etiam pro Ecclesiis Sororum votorum simplicium.

1932 Quod vero attinet Pias Associationes quae tantum ex mulieribus coalescunt, nihil obstare quominus in praedictis Ecclesiis, servatis servandis, erigi possint.

1933 Si vero agatur de Piis Associationibus utriusque sexus erigendis, res remittitur prudenti arbitrio et conscientiae Ordinariorum, quorum erit assidue advigilare ut omnia rite recteque procedant.

ACTA SANCTAE SEDIS, *1907, XL. 141, ff.*

No. 134. 1593-1907.

The Fathers General. *Diplomas used in erection and aggregation to the* PRIMA-PRIMARIA.

The Diplomas given here are of two kinds:

1. Those written on parchment for individual Sodalities:

1593, 24 December, Sodality of the Assumption, the Gesù, 1934
Rome: signed by Father Aquaviva;

1616, 8 June, Sodality of Our Lady Immaculate, Roman College: signed by Father Vitelleschi;

1648, 28 April, Priests' Sodality of Our Lady Immaculate, Roman College: signed by Father Carrafa;

1649, 5 October, Bona Mors Sodality, the Gesù, Rome: signed by Father de Montmorency, Vicar-General.

2. Printed forms:

1829 — Date of the election of Father Roothaan;

1853 — Date of the election of Father Beckx;

1885, after 23 June (see the paragraph next to the last) — Generalate of Father Anderledy.

1907, after 2 February — Generalate of Father Wernz. The Diploma twice printed in the Generalate of Father Martin does not differ at all from this.

The Diploma of 1907 is here reproduced in full, with notes indicating how the others differ from it. These are cited by the above years.

The Diploma of 1593 has the picture of Our Lady painted 1935
between the words Claudius *and* Aquaviva. *That of 1649 has Our Lady in the upper left hand corner in the act of praying; on the right the Angel saluting her; in the middle* I H S. *The Diploma of 1829 has the* I H S *on the left, and an* M *on the right with a crown above and a crescent below. The Diplomas from 1853 to 1907 inclusively have* I H S *between the words* Praepositus *and* Generalis.

[1] PRAEPOSITUS GENERALIS

SOCIETATIS JESU

Universis et singulis praesentes Nostras [2] litteras inspecturis salutem in eo qui est vera et aeterna [3] salus.

1936 Non solum ratio sed usus etiam atque experientia semper ostendit piorum hominum Sodalitates, praesertim sub Beatissimae Virginis Mariae tutela institutas, magnam habere vim ad pietatem augendam, tum ob peculiare ac certum ipsius Dei Matris patrocinium, tum etiam ob proprias, quae in ipsis [4] esse solent, virtutis ac religionis exercitationes, tum denique ob mutuum exemplum, quod quidem valde efficax esse solet ad hominum animos in omnem partem facile ac suaviter impellendos. Hanc ob causam, cum Societas nostra omnibus quae suo Instituto conveniunt rationibus proximorum salutem ac perfectionem in spiritu juvare ac promovere cum Dei ope studeret, ne hanc quidem, cujus efficaciam experta est, omittendam putavit. **Preamble**

1937 Quare quum Gregorio felicis recordationis Papae XIII [5] per P. Claudium Aquavivam, antecessorem Nostrum, expositum esset, Romae in Collegio nostrae Societatis institutam jampridem esse Sodalitatem scholarium [6] sub [7] titulo Virginis Annuntiatae, cujus deinceps exemplum secuta, juventus quae in variis Collegiorum nostrorum scholis erudiebatur eandem formam easdemque pietatis exercitationes magno suo bono arripuisset; ac proinde operae pretium videri, ut, quo tam pium opus quotidie magis promoveretur, Pontificia auctoritate non solum confirmaretur, sed etiam spiritualibus beneficiis augeretur [8]; placuit eidem Gregorio [9] felicis recordationis Papae XIII, ut erat animo ad divinum honorem omni ex parte am- **Petition of Fr. Aquaviva**

[1] *The Diplomas up to 1853 inclusively put the name of the General (Vicar-General) at the beginning, with the words:* Societatis Jesu Praepositus (Vicarius) Generalis.

[2] *1593, 1616 omit* Nostras.

[3] *1593, 1616, 1648, 1649 omit* et aeterna.

[4] *1593* — iis.

[5] *1593* — XIII expositum per nos esset, *etc.*
1616, 1648, 1649, 1829, 1853 — XIII per P. Claudium Aquavivam piae memoriae, praedecessorem nostrum, *etc.*

[6] *1593, 1616, 1648, 1649, 1829, 1853* — scholasticorum.

[7] *1593, 1616, 1648, 1649 omit* sub.

[8] *1593, 1616* — ornaretur.

[9] *1593, 1616* — Gregorio ut, *etc.*

plificandum promptissimo, in hac quoque re [10] ejusdem nostri antecessoris postulatis annuere, idque litteris Apostolicis Nonis [11] Decembris anni MDLXXXIV datis contestari.

Gregory XIII

Primo [12] igitur in Collegio ipso nostro Romano Primariam Con- 1938
gregationem ex scholaribus [13] nostris externis sive ex aliis etiam fidelibus sub titulo Annuntiationis Beatae Mariae Virginis Apostolica auctoritate erexit et instituit, eique varias Indulgentias ac privilegia ex Ecclesiae thesauris liberaliter impertiit. Deinde [14] Praeposito vel Vicario Generali, quemcumque pro tempore esse contigerit, potestatem concessit, ut in quibuscumque aliis Societatis nostrae Collegiis [15] extra Urbem alias ejusmodi Sodalitates ex ipsis scholarum discipulis sive [16] ex aliis etiam fidelibus sub eodem titulo Annuntiationis Beatae Mariae Virginis, sine ullo tamen Collegiorum vel Ecclesiarum quae ad ea [17] pertinent praejudicio, erigere, easque huic Romanae uti Primariae, tanquam membra capiti, aggregare liceat, ita ut iisdem gratiis, Indulgentiis, peccatorum remissionibus ac [18] facultatibus fruantur quibus ipsa Primaria. Quarum quidem Congregationum, tam Primariae quam earum quae ei [19] aggregatae sunt, idem Gregorius Societati nostrae curam ita commisit ut ad Praepositum vel Vicarium Generalem spectet, per se ipsum vel per alium quemvis e Societate ab eo delectum, eas visitare, et ad rectam earum administrationem quaecumque decreta condere [20], et quae jam condita sunt expendere [21], quin etiam deinceps, pro rerum ac

[10] *1593* — re pro ipsius Dei gloria postulatis nostris annuere, *etc.*

1616, 1648, 1649, 1829, 1853 — re pro ipsius Dei gloria ejusdem nostri praedecessoris postulatis, *etc.*

[11] *1593, 1616, 1648, 1649* — quarto Nonas.

[12] *1593, 1616, 1648, 1649, 1829, 1853* — Primum.

[13] *1593, 1616, 1648, 1649, 1829, 1853* — scholasticis nostris sive etiam ex aliis simul fidelibus, *etc.*

[14] *1593* — Deinde Nobis ac Praeposito, *etc.*

[15] *1593, 1616, 1648, 1649, 1829, 1853 omit* extra Urbem.

[16] *1593, 1616* — sive etiam simul ex aliis quos ad id pietatis studium permovisset sub, *etc.*

1648, 1649, 1829, 1853 — sive etiam ex aliis simul quos, *etc.*

[17] *1853* — eam.

[18] *1593, 1616, 1648, 1649, 1829, 1853* — ac reliquis omnibus privilegiis fruantur, *etc.*

[19] *1593, 1616, 1648, 1649, 1829, 1853* — ei annexae et subordinatae sunt, *etc.*

[20] *1853* — concedere.

[21] *1593* — expendere et approbare, quin, *etc.*

temporum conditione, ut in Domino judicaverit [22], immutare, corrigere et reformare.

1939 [23] Deinde felicis recordationis Sixtus Papa V, ipse quoque praecipuo [24] Divini cultus augendi studio accensus, ejusdem Nostri antecessoris supplicationibus benigne annuens, facultatem et litteras supradictas Gregorii [25] XIII, sui praedecessoris, ita extendit, concessitque et indulsit, ut similiter [26] Praepositus seu Vicarius Generalis nostrae Societatis pro tempore existens [27], tam in Urbe quam extra eam per universum orbem, non solum unam sed etiam plures Sodalitates, sive scholarium [28] tantum sive aliorum fidelium dumtaxat sive utrorumque simul, tam sub Beatae Mariae Virginis Annuntiatae quam [29] alio quocumque titulo et invocatione, in singulis Societatis nostrae Ecclesiis, Domibus, Collegiis, Seminariis, aliisque locis sub directione vel institutione ipsius Societatis existentibus auctoritate Apostolica erigere et instituere, illasque [30] Primariae Sodalitati praedictae aggregare, eisdemque Sodalitatibus atque earum Sodalibus, scholaribus et non scholaribus, omnes et singulas plenarias vel alias Indulgentias et peccatorum remissiones vel relaxationes, necnon exemptiones, immunitates ceterasque facultates, indulta et privilegia, spiritualia et temporalia, dictae Primariae [31] et singulis aliis

Sixtus V

[22] *1593, 1616, 1648, 1649, 1829, 1853* — judicaverint.

[23] *1593, 1616, 1648, 1649, 1829, 1853* — Sed et postea felicis, *etc.*

[24] *1593, 1616, 1648, 1649, 1829, 1853* — praecipuo (*1829, 1853* — praecipue) zelo divini cultus augendi et, pro sua pastorali solicitudine totius gregis Dominici sibi crediti, spiritualis salutis comparandae studio accensus (*1593* — nostris) ejusdem nostri praedecessoris supplicationibus, *etc.*

[25] *1593, 1616, 1648, 1649, 1829* — Gregorii Pontificis, sui, *etc.*

[26] *1593* — similiter Nos et Praepositus, *etc.*

[27] *1593, 1616, 1648, 1649, 1829, 1853* — existens non solum, *etc.*

[28] *1593, 1616, 1648, 1649, 1829, 1853* — scholasticorum.

[29] *1593, 1616, 1648, 1649, 1829, 1853* — quam alia quacumque invocatione vel titulo in singulis Societatis nostrae. *Then 1593, 1616, 1648, 1649 add* locis, Ecclesiis, Domibus vel Collegiis necnon et in (*1593 omits* in) Seminariis quae Societatis curae commissa sunt, auctoritate, *etc.; but 1829, 1853 add* Domibus, Collegiis, Seminariis aliisque locis sub directione et regimine ipsius Societatis et quae Societatis curae commissa sunt, auctoritate, *etc.*

[30] *1593, 1616, 1648, 1649, 1829, 1853* — illasque sic pro tempore erectas et institutas Primariae Sodalitati praedictae aggregare eisdemque Sodalitatibus sic pro tempore erectis et aggregatis omnes, *etc.*

[31] *1593, 1616, 1648, 1649, 1829, 1853* — Primariae aut aliis Sodalitatibus sic aggregatis vel aggregandis earumque Sodalibus, scholasticis vel aliis, concessa et concedenda perpetuo communicare illasque et illa ad easdem (*1593* — omnes) Congregationes earumque Sodales, etiam non scholares, in-

Sodalitatibus sic aggregatis vel aggregandis concessa et concedenda perpetuo communicare [32] possit.

Clement VIII Praeterea felicis recordationis Clemens Papa VIII easdem facultates ad Congregationes apud quascumque Societatis nostrae Residentias, ut vocant, erectas et in posterum erigendas speciatim extendit. 1940

Gregory XV Quod quidem bonae memoriae Gregorius Papa XV iterum concedens, explicitis verbis simul decrevit praedictas Gregorii XIII et Sixti V, praedecessorum suorum, necnon suas ipsius litteras sub constitutione bonae memoriae Clementis Papae VIII super modo et forma Confraternitates erigendi et aggregandi minime comprehendi.

Benedict XIV Quae omnia felicis recordationis Benedictus Papa XIV confirmavit et ampliavit, prout in litteris Apostolicis sub bulla aurea V Kalendas Octobres, MDCCXLVIII [33], latius explicatur, quibus praedecessorum suorum litteras omnes supradictas integras inserere voluit; immo aliis Litteris datis die VIII Septembris, MDCCLI, Praeposito Generali et ejus successoribus facultatem tribuit omnes utriusque sexus Congregationes, Confraternitates et Sodalitia in Aedibus sive in Ecclesiis Societatis Jesu ubique locorum canonice erecta sive erigenda PRIMAE-PRIMARIAE praefatae aggregandi, non obstantibus quibuscumque Apostolicis, sive pro particulari Congregatione sive generaliter, editis Constitutionibus in contrarium facientibus. Decrevit tamen idem gloriosus Pontifex ut, si quod hujusmodi Sodalitium vel Congregatio Primariae aggreganda titulum alicujus Sancti vel cujuslibet alterius generis habeat, Beatissimam Virginem Mariam in Patronam etiam eligere ejusdemque mysterium aliquod seu festivitatem pro titulo simul cum alio Patrono aut titulo sibi alias electo seu deinceps eligendo assumere et retinere debeat. 1941

differenter et aeque principaliter extendere (*1648 omits from* ac *to* et) ac etiam illis concedere et elargiri possimus (*1829, 1853* — possit).

1593, 1616, 1648, 1649 add prout in diversis Litteris Apostolicis ejusdem Sixti Pontificis latius explicatur.

1593, 1616, 1648, 1649 omit all to Quamobrem.

1829, 1853 omit to Quae omnia.

[32] *1885* — Communicare illasque et illa ad easdem Congregationes earumque Sodales, etiam non scholares, indifferenter et aeque principaliter extendere ac etiam illis concedere et elargiri possit, *etc.*

[33] *1829, 1853* — MDCCXLVIII, item aliis VIII Septembris, MDCCLI, expeditis latius explicatur, et felicis recordationis Leo Papa XII per Apostolicas Litteras in forma Brevis datas die XVII Maji, MDCCCXXIV, Nobis integre perstare decrevit: immo speciali Rescripto sub die VII Martii, MDCCCXXV, ad alias etiam Sodalitates quascumque et ubilibet existentes, quamvis nec in Ecclesiis vel Domibus Societatis erectas nec Societatis curae commissas, auctoritate Apostolica benigne extendit. Quamobrem, *etc.*

1942 Postea bonae memoriae Leo Papa XII non solum litteris Apo- **Leo XII**
stolicis datis die XVII Maji, MDCCCXXIV, decrevit jura ac privilegia olim Collegio nostro Romano concessa, illaque praesertim quibus Congregationi Annuntiationis Beatae Mariae Virginis PRIMAE-PRIMARIAE nuncupatae aggregare datum est, integre nobis perstare, sed etiam speciali rescripto dato die VII Martii, MDCCCXXV, Praepositum Generalem facultatibus necessariis et opportunis munivit ut alias quascumque externas Congregationes vel Sodalitates, etiam non directas ab ipsa Societate, aggregationem tamen petentes, Primae-Primariae Collegii Romani Congregationi aggregare posset.

1943 Postremo felicis recordationis Leo Papa XIII, rescripto Sacrae **Leo XIII**
Congregationis Indulgentiarum dato die XXIII Junii, MDCCCLXXXV, Praeposito Societatis Jesu Generali seu ejus Vicario benigne tribuit facultatem etiam erigendi ubicumque, cum Ordinarii consensu, Congregationes Beatae Mariae Virginis PRIMAE-PRIMARIAE aggregandas, extendendo insuper pristinam exemptionem a praescriptis Constitutionis QUAECUMQUE felicis recordationis Clementis Papae VIII ad externas illas omnes Congregationes a Praepositis seu Vicariis Generalibus erectas et erigendas et ad Sodalitates omnes eidem PRIMAE-PRIMARIAE aggregatas sive aggregandas, eadem nimirum ratione qua exemptio praedicta pro Congregationibus seu Confraternitatibus et Sodalitiis vigebat quae aut in Ecclesiis et Aedibus ipsius Societatis institutae aut saltem ejus curae seu regimini erant commissae.

1944 [34] Quamobrem facultatibus praedictis ab Apostolica Sede nobis **(Erection and) aggregation**
1945 concessis utentes..., *Here are inserted in writing the details of the special Sodality* (*erected and*) *aggregated. See p. 208**. Prima-
1946 riae Congregationi sub titulo Beatae Mariae Virginis Annuntiatae in Collegio Romano erectae aggregamus, ac omnia privilegia, Indulgentias, etiam plenarias, necnon et gratias alias

[34] *1593, 1616, 1648, 1649, 1829, 1853* — Quamobrem, cum sincere Nobis in Christo dilecti Domini Praefectus et Assistentes Congregationis... suo et reliquorum illius Sodalium (*1649* — Sodalitatis) nomine, pro insigni eorum in Deum pietate ac in Virginem Sacrosanctam devotione, a Nobis petierint, tum per se ipsos tum etiam per sincere Nobis item dilectos Dominos praedictae Primariae Congregationis Romanae Praefectum et Assistentes, ut, juxta hanc facultatem Nobis a (*1829, 1853* — Sancta) Sede Apostolica (*1829, 1853* — ut supra) tributam, in... Congregationem unam... sub titulo (*1648, 1649, 1829* — invocatione: *1853* — invocatione et titulo)... erigere eamque praedictae Primariae Congregationi aggregare velimus, Nos, ejusmodi pietatem non solum amplectentes sed etiam magnopere laudantes, auctoritate Nobis, ut supra diximus, concessa, (*1829* — concessa, Congregationem unam, ut supra, erigimus, *etc.*) in.... Congregationem unam sub titulo.... erigimus eamque Primariae Sodalitati Romanae conjungimus et aggregamus ac omnia, *etc.*

praedictae Primariae vel aliis, [35] ut superius dictum est, aggre- 1947
gatis Congregationibus hactenus concessas et in posterum concedendas eodem prorsus modo quo ipsi Primariae et aliis Congregationibus concessae fuerint, communicamus et elargimur in nomine Sanctissimae Trinitatis, Patris et Filii et Spiritus Sancti, cujus Divinam Majestatem supplices oramus ut concessionem hanc de caelo ratam et firmam habere velit, [36] ejusdemque Congregationis Sodales caelestium donorum accessionibus augeat sibique in dies magis caritate conjungat, ac denique etiam, aeternae gloriae compotes, suo et Beatissimae Virginis, [37] quam religiose coluerint, perpetuo dignetur aspectu.

In quorum fidem praesentes [38] manu Nostra subscriptas sigillo Societatis nostrae muniri jussimus.

Gratis.

Datum [39] Romae, die.....

Praep. Gen. Soc. Jesu

Secr. S. J.

[35] *1593, 1616, 1648, 1649* — aliis illi ut, *etc.*

[36] *1593, 1616, 1648, 1649, 1829, 1853* — velit, et Sodales ipsos, coelestium donorum accessionibus auctos, sibi in dies magis reddat acceptos ac, *etc.*

[37] *1593, 1616, 1648, 1649, 1829, 1853* — Virginis, cui pie et religiose servierint, perpetuo, *etc.*

[38] *1593* — praesentes litteras manu, *etc.*

[39] *1885* — Datum... die....

Copies of these Diplomas are found in General archives S. J., *Instit. 36. VIII. The originals of 1593 and 1649 are at the Gesù, of 1616 in the Archives of the Scaletta at St. Ignatius', Rome, of 1648 at the Caravita, Rome.*

From 1853 on, the Diplomas have a page at the back with the Summary of Indulgences as at pages 114, ff., and 196*, ff.*

No. 135. 1 April, 1908.

Decree of the Sacred Congregation of Indulgences. *Grant of continuance for certain Sodalities transferred to a new place with Religious Communities.*

BEATISSIME PATER:

Praepositus Generalis Societatis Jesu, ad pedes Sanctitatis Vestrae prostratus, exponit quod sequitur:

France Postquam plures Religiosorum vel Monialium Conventus Do- 1948

musve e Gallia ob saevientem persecutionem in exteras terras translatae simul cum convictoribus vel convictricibus fuerunt, aliquot Superiores vel Superiorissae ita practice egerunt ac si censerent Sodalitates Marianas in pristinis Domibus vel Conventibus canonice erectas et PRIMAE-PRIMARIAE Sodalitati Romanae aggregatas in novis suis sedibus adhuc subsistere et privilegium supradictae aggregationis retinere.

1949 Ut vero defectus qui in hac agendi ratione admissi fuerunt sanentur, et similibus in posterum casibus occurratur, praedictus orator suppliciter petit ut sive jam translatae sive postea transferendae hujusmodi Sodalitates, dummodo Episcopus loci ubi fuerint translatae eas approbaverit, tanquam legitime erectae et aggregatae haberi, atque omnibus aggregationis qua prius donatae fuerint gratiis et privilegiis gaudere perseverent. **Petition**

Et Deus, etc.

1950 Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a Sanctissimo Domino Nostro Pio Papa X sibi tributis benigne annuit pro gratia, caeteris servatis servandis, et ad proximum septennium tantum. Contrariis quibuscumque non obstantibus. **Grant**

Datum Romae, e Secretaria ejusdem Sacrae Congregationis, die 1 Aprilis, 1908.

S. Card. CRETONI, Praef.
D. PANICI, Archiep. Laodicen., Secret.

GENERAL ARCHIVES S. J., *Instit. 36. VIII.*

No. 136. **17 June, 1908.**

Decree of the Sacred Congregation of Indulgences. *Sanation of defective erections, aggregations and receptions.*

BEATISSIME PATER:

1951 Procurator Generalis Societatis Jesu, ad pedes Sanctitatis Vestrae provolutus, exponit nonnunquam accidere ut in aggregandis Congregationibus Beatae Mariae Virginis... ad respectivam PRIMAM-PRIMARIAM in Collegio Romano... erectam, documenta necessaria Praeposito Generali Societatis Jesu exhibenda vel incompleta sint vel vitio aliquo laborent, ita ut Indulgentiarum communicatio fere dubia evadat. Quum vero in ejusmodi casibus, ob varias circumstantias, difficillimum sit alio modo remedium ferre, ideo supradictus orator, nomine ejusdem Generalis Praepositi, enixe petit ut Sanctitas Vestra omnes ejusmodi erectiones et aggregationes necnon et adscrip- **Petition**

tiones ad singulas Beatae Mariae Virginis... Congregationes hucusque cum quocumque defectu peractas ita sanare dignetur ut socii omnes Indulgentiis et privilegiis sibi ab Apostolica Sede concessis certo gaudere pergant.

Et Deus, etc.

Grant

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, 1952
utendo facultatibus a Sanctissimo Domino Nostro Pio Papa X sibi tributis, sanationem benigne annuit. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria ejusdem Sacrae Congregationis, die 17 Junii, 1908.

S. Card. Cretoni, Praef.
D. Panici, Archiep. Laodicen., Secret.

General archives s. j., *Instit. 36. VIII.*

No. 137. 1846-1910.

Extracts from letters of the Fathers General. *Decisions and counsels touching Sodalities and their direction.*

Power to aggregate

1. Facultatem benigne concedere velit Confraternitates alias, no- 1953
vissimo tempore in hac dioecesi jam institutas et in posterum instituendas, legitime et valide erigendi, sibi adjungendi, aggregandi, ipsisque omnes Indulgentias et gratias spirituales dictae Congregationi concessas communicandi. — Episc. Paderborn., 9 Jan., 1846.

Meae potestatis non est... jus aggregandi alii cuiquam Congregationi concedere — P. Roothaan, 28 Febr., 1846.

Aggregation gratis

2. Si spediscono i Diplomi gratis, come si legge nei medesimi. 1954
Se poi ci si manda qualche cosa per le spese di spedizione, si riceve e si gradisce; se nulla, nulla si domanda; nè per ciò siamo men lieti e pronti a secondare lo zelo dei Prelati e del loro Clero nel promuovere la pietà dei fedeli per mezzo delle Pie Unioni e Associazioni — P. Gen. Martin Episcopo cuidam Italiae.

Fahne Mariens

3. Praefecti quidam Dei divaeque Matris gloriam spectantes, 1955
folia periodica evulgare inceperunt quibus id unum intendunt, ut Sodalitates Marianae in omnibus regionibus, imprimis linguae Germanicae, magis magisque promoveantur atque intimius inter sese sub glorioso vexillo Reginae coelestis conjungantur.

Haec praefectorum vota atque ipsius operis primordia maximo gaudio excepi — Austr., 17 Apr., 1895.

Directors diligent

4. Restat ut qui Congregationibus praesunt semper invigilent ne 1956
e statu hoc florido paulatim decidere incipiant, sed in dies augescant atque roborentur — Arag., 15 Mart., 1898.

1957 5. Primera: En los festejos *(de el Congreso)* y obsequios á la Virgen se vea una sólida piedad Cristiana y se busque al mismo tiempo el bien de las almas, empezando por las de los mismos Congregantes. Segunda: Desearía que no se gastase dinero en cosas de mero lujo y que no se fuera todo en cosas pasajeras que se acaban con el ruido de la fiesta — Arag., 21 Aug., 1903. **Counsel for a Congress**

1958 6. Congregationes recte et diligenter a Patribus regantur, ita ut non solum Sodales Sodalibus ipsis, sed etiam caeteris hominibus prodesse studeant. Nam praeter alia exercitia pia, quae ad suam perfectionem assequendam Sodales obeunt, debent etiam omnia quae ad Ecclesiae et religionis incrementum atque defensionem faciunt sedulo promovere — Galic., 12 Oct., 1903. **Works of zeal, etc.**

1959 7. Procuren que el Congreso no se reduzca á un mero acto de ostentacion piadosa, sino que sea fecundo en resultados practicos y, a ser posible, permanentes para gloria de la Santisima Virgen — Arag., 6 Jan., 1904. **Congress fruitful**

1960 8. Quod conventuri sunt fere 40 aut 50 Patres ex iis qui Congregationibus praesident virorum ac juvenum, optima res est, nec dubito quin ad laudem Mariae Immaculate Conceptae et ad gloriam ejus Divini Filii feliciter cedat — Camp., 4 Jun., 1904. **Congress of Directors**

1961 9. Ex istis regionatim convocandis comitiis utiliores fructus solidioresque videntur colligendi quam ex cogitato primum universo quodam Moderatorum concilio Romae cogendo. Minor enim numerus eorum qui in illis particularibus congressibus adsunt et unitas idiomatis ex una parte, ex altera vero affinitas eorum quae sperari vel timeri in eadem regione possunt, consilia reddunt prudentiora atque efficaciora — Franc., 2 Sept., 1904.

1962 10. Congregatio quae auctoritate Episcopi ex una Ecclesia in aliam transfertur, si in rebus praecipuis nullam mutationem subiit, denuo erigenda et aggreganda non est, omniaque jura et privilegia retinet — Austr., 31 Dec., 1905. **Transfer of place**

1963 11. Receptio a Patre Directore facienda est, qui etiam de iis quae in Consultationibus fiunt certior fieri deberet; quod tamen ultimum non pertinet ad validitatem — Maryl., 29 Jan., 1906. **Director's rights**

1964 12. Proponant Directores ea quae ad altiorem vitam Catholicam pertinent, eam urgeant et ad effectum perducere, rationibus et motivis adductis, conentur. Idque non semel, sed saepius idem. Quod si selectos quosdam Sodales Congregationum Marianarum eosque qui influxum maximum in parochia et in scholis exercent effeceritis eximios Christi et suavissimae Matris nostrae imitatores, facile est conjicere quid reliqui sint facturi. Ita enim factus est homo ut facile ductorem quem suspicit sequatur. Praesertim frequentem et quotidianam Communionem in optimis istis in scholis et in parochia **Better life**

et praesertim in Collegio fovebit Reverentia Vestra — Maryl., 14 Jul., 1907.

Quality more than quantity

13. Peto enixe a Reverentia Vestra ut Congregationes Marianas 1965
omni ope foveat. Directores dirigat et ad altiora urgeat. Doceat eos in Congregatione Mariana non magnum numerum quaerendum esse, sed praecipuum quendam virtutum fervorem et exercitium. Sodales suos apostolos efficiant, iis operibus caritatis et misericordiae propositis quae apud vos fieri possunt ab alumnis — Neo-Aurel., 23 Aug., 1907.

Works of zeal and piety

14. Apostoli ut sint Sodales nostri hortandi sunt, in catechismo 1966
docendo, in visitandis carceribus, in omni denique opere Christianae caritatis et misericordiae quod apud vos fieri potest. Sed et in se meliorem vitam colant quam ordinarii Catholici agunt. Ad Sacram Mensam saepius et quotidie, si possunt, accedant. Orationem mentalem exerceant et lectionem spiritualem. Exercitia Spiritualia quotannis faciant. Sic autem fiet ut pauci hi Sodales optimo suo exemplo alios alliciant ad virtutes colendas — Angl., 27 Aug., 1907.

Quality

15. Curabit Reverentia Vestra ut selectae istae cohortes non tam 1967
numero floreant, quamvis et hoc optandum, sed omnino qualitate membrorum et perfectione vitae perspicuae sint. Neque negligendus nostro praesertim tempore, apostolatus ille laicus qui adeo ad majorem Dei gloriam conferre solet — Maryl., 7 Jan., 1908.

Inner Circles

16. De speciali Sodalitate inter optimos quosque Sodales ipsius 1968
Congregationis instituenda, quam "Ristretto" appellant, cogitari non potest antequam ipsa Congregatio certo quodam temporis spatio stabilitate quadam ornata apparuerit. Neque etiam postquam stabilis evaserit Congregatio, ejusdem circumstantiae semper tales sunt quae illam institutionem permittant vel suadeant, quandoquidem periculum esse potest ne reliqua Congregationis pars paullatim negligatur — Taur., 18 Febr., 1908.

Exercises

17. Conventus saepe et regulariter habeantur, optimae exhortatio- 1969
nes praeparentur, optimus quisque maxime ingredi eas urgeatur, ea tandem omnia fiant quae aetatem suis quamque modis attrahant et teneant. Neque enim est aliud medium efficacius bonos efficiendi quam ut per optimos bene curandos, quod in Congregationibus nostris Marianis fieri solet, omnes demum ad perfectiorem vitam alliciantur — Angl., 9 Mart., 1908.

Frequent Communion

18. Neque est alius facilior modus Communionis frequentis ac 1970
quotidianae usum promovendi et spargendi quam ut Congregationes nostras Marianas id facere doceamus — Maryl., 28 Jul., 1908.

Quality

19. Non sunt admittendi nimia facilitate novi Sodales in Congre- 1971
gationes Marianas. Haec enim Sodalitia, aliter ac Apostolatus Ora-

tionis, solum meliores habere membra debent, quorum exemplo alii alumni ad altiora invitentur.

1972 Curet Reverentia Vestra ut selectis membris constent, ut conventus regulariter secundum statuta habeantur unaquaque, ut plurimum, hebdomada, ut exercitia indicata ibidem ferventer peragant, ut ne in societates quasdam mutuae benevolentiae, etc., degenerent, ut apostolicas virtutes exercere doceantur, demum ut seminaria quaedam sint virtutum Christianarum ultra ordinarias elevatarum — Angl., 24 Jan., 1909. **Character of Sodality**

1973 20. Ad ipsum (*Directorem*) pertinet spiritus in Sodalibus cultura, quae ab aliis, praesertim saepe mutatis, nullo modo procurari posset. Invitari quidem posset aliquis ad Festum aliquod magnum cohonestandum, sed regularis exhortatio et directio ab uno Directore fieri debet — Angl., 28 Jun., 1909. **Exhortation**

1974 21. Saepe ideo Congregationes nostras spem de ipsis conceptam fallunt quia Directores saepius mutantur — Can., 4 Nov., 1909. **Directors**

1975 22. Praesertim nostra aetate, quando fideles juxta ipsorum conditionem, aetatem sexumque in variis coetibus Marianis a Moderatore salutis animarum studiosissimo practice instruuntur et congruenter armantur contra multifaria pericula quae iis undequaque impendent, fieri nequit quin spiritus vere Catholicus inter fideles cujusvis ordinis gradusque in dies magis promoveatur — Austr., 9 Nov., 1909. **How to direct**

GENERAL ARCHIVES S. J., *Reg. Epist.*

No. 138. **10 May, 1910.**

Decree of the Sacred Congregation of the Council. *Directors are members of their Sodalities; Directors can receive persons of a class different from that of their Sodality; a Sodalist remains always a Sodalist; obligation of entering a Sodality where one is living.*

BEATISSIME PATER:

Praepositus Generalis Societatis Jesu petit ut, ad auferenda dubia circa Congregationes Marianas, Sanctitas Vestra concedere dignetur ut: **Petition**

1976 1. Sacerdotes Directores legitimi omnium et singularum Sodalitatum ita Congregationum quibus praesunt sint membra, quin

aliquo ritu recipiantur, ut de jure suo omnium privilegiorum atque Indulgentiarum Congregationis sint participes;

2. Directori uniuscujusque Sodalitatis liceat, ex justa causa, 1977
ad Congregationem quae per se pro adolescentibus erecta est tanquam Sodales etiam adultos virosque patresfamilias admittere; itemque vice versa;

3. Idem valeat in omnibus casibus similibus quoad Sodali- 1978
tates omnes et singulas, etiam feminarum;

4. Causa requisita justa facilius adsit, si quis Sodalium vitae 1979
statum (exempli gratia, ineundo Matrimonium) mutans in Congregatione remanere desideret neque alia Sodalitas Beatae Mariae Virginis ipsi conveniens illo loco habeatur;

5. Sodales omnes, semel rite admissi, semper Congregationis 1980
ejusdem membra permaneant, nisi sponte eam deserant aut indigni dimittantur, ita ut, conditionibus requisitis adimpletis, omnium etiam gratiarum et Indulgentiarum semper participes fiant;

6. Sodales per annum aut tempus diuturnius a loco Sodali- 1981
tatis absentes atque alibi unde conventibus adesse nequeunt domicilium figentes, ad Indulgentias acquirendas teneantur Sodalitatem loco novi domicilii existentem suoque statui convenientem ingredi, nisi contradicat Director hujus Sodalitatis, aut aliud adsit legitimum impedimentum, de quo prioris Sodalitatis Director judicabit.

Die 10 Maji, 1910.

Ex Audientia Sanctissimi.

Grant

Sanctissimus Dominus Noster Pius Papa X, audita relatione 1982
infrascripti Cardinalis Praefecti Sacrae Congregationis Concilii, benigne annuit pro gratia in omnibus juxta petita.

C. Card. Gennari, Praef.

B. Pompili, Secretarius.

General archives s. j., *Instit. 36.VIII.*

No. 139. 21 July, 1910.

The Holy Office. *The Summary of Indulgences is approved.*

Summary of the Indulgences and Privileges which the Sovereign Pontiffs have granted to the Prima Primaria Sodality erected in the Roman College of the Society of Jesus under the title of Our Lady of the Annunciation and SS. Peter and Paul and to the other Sodalities that have been or shall be aggregated to it

I

PLENARY INDULGENCES GRANTED ONLY TO SODALISTS

1983 1. On the day of reception into the Sodality, if, after Confession, they receive Holy Communion on that day. (Gregory XIII, 5 Dec., 1584; Sixtus V, 5 Jan. and 29 Sept., 1587; Gregory XV, 15 April, 1621; Benedict XIV, 8 Sept., 1751; Leo XII, 7 March, 1825). **Entrance**

1984 2. At the hour of death, if, after Confession and Holy Communion, or at least with contrition, they invoke devoutly the Most Holy Name of Jesus in their heart, if they cannot with their lips. (Ibidem, and Leo XIII, 23 June, 1885). **Hour of death**

1985 3. If, after Confession, they receive Holy Communion on any of the following Feasts: Christmas Day, Ascension Day, the Immaculate Conception, Our Lady's Birthday, the Annunciation, the Purification, the Assumption. (Ibidem, and Leo XIII, 23 June, 1885). **Feasts**

1986 4. On All Souls' Day, if, after Confession, they receive the Most Blessed Sacrament of the Altar, they can gain a plenary Indulgence applicable to the souls of Sodalists in Purgatory. (Pius X, 21 July, 1910). **All Souls' Day**

1987 5. Once a week, on any day they choose, provided they have attended a Sodality meeting within the week and provided, after Confession on that or the preceding day, they approach the Holy Table on the day chosen. (Benedict XIV, 24 Apr., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825; Leo XIII, 27 Apr., 1887; Pius X, 21 July, 1910). **Meeting**

1988 6. If, after Confession, they receive Holy Communion at a General Communion of Sodalists. (Leo XIII, 8 Jan., 1886; Pius X, 21 July, 1910). **General Communion**

Retreat 7. On making the Spiritual Exercises, for any number of days, or on making a monthly spiritual recollection for even one day, provided that, after Confession and Holy Communion, they pay a visit to the Blessed Sacrament and there piously offer prayers for the intention of the Holy Father. (Benedict XIV, 29 March, 1753; Summary, 1775, no. 28; Gregory XVI, 7 July, 1843; Pius X, 21 July, 1910). 1989

Sick 8. The Director of the Sodality, if he visits a sick Member of his Sodality and aids him with spiritual advice to bear patiently the discomforts of sickness or to accept death willingly from the hands of Our Lord, and has him recite before some image of Our Saviour Crucified three OUR FATHERS and three HAIL MARYS for the intention of the Sovereign Pontiff, can impart to him a plenary Indulgence on the day on which the sick Sodalist receives Holy Communion. (Benedict XIV, 27 Sept., 1748; 8 Sept., 1751; Leo XII, 7 March, 1825). 1990

II

PLENARY AND PARTIAL INDULGENCES GRANTED ONLY TO SODALISTS

Stations 9. Sodalists can gain all the Indulgences of the Stations of Rome, if, on the Station days, they devoutly visit their Oratory or some public Church and there say seven OUR FATHERS and seven HAIL MARYS and — in the case of the plenary Indulgences — go to Confession and Holy Communion. (Gregory XIII, 5 Dec., 1584; Sixtus V, 5 Jan. and 29 Sept., 1587; Gregory XV, 15 Apr., 1621; Benedict XIV, 24 Apr., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825; Pius X, 21 July, 1910). 1991

Retreat 10. If, for forty days after the Spiritual Exercises, they piously offer prayers for perseverance, they can gain an Indulgence of 200 days for each day, and, if they go to Confession and Holy Communion within the forty days, a plenary Indulgence. (Gregory XVI, 7 July, 1843; Pius X, 21 July, 1910). 1992

III

PARTIAL INDULGENCES GRANTED ONLY TO SODALISTS

Mass 11. Seven years and seven quarantines:

Every time they devoutly hear Holy Mass on days that are not of obligation; 1993

1994 Every time they carefully examine their conscience in the evening before going to bed; **Examination of conscience**

1995 Every time they are present at public or private meetings, **Meetings**

1996 Or at the Divine Office recited for the souls of departed Sodalists or other Catholics, and conducted by the Sodality and approved by its Director;

1997 Every time they visit the poor, or the sick, or the imprisoned; **Visits**

1998 Every time they reconcile enemies; **Reconciliation**

1999 Every time they pray for the sick or for the departed; **Prayers**

2000 Every time they accompany to ecclesiastical burial the bodies of Sodalists or others of the faithful. **Burial**

(Benedict XIV, 24 Apr., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825; Pius X, 21 July, 1910).

12. Three hundred days:

2001 Every time they devoutly recite the Act of Consecration, of St. John Berchmans or of St. Francis de Sales, **Act of Consecration**

2002 Or the anthem HAIL HOLY QUEEN. **Anthem**

(Pius X, 17 Nov., 1906, and 21 July, 1910).

13. One hundred days:

2003 Every time they kiss the medal of Our Lady which is the usual distinctive mark of the Sodalist, and devoutly say the prayer: **Medal**

MARY, WITH HER LOVING SON,
BLESS US, EACH AND EVERY ONE!

For this the Medal must have the approval of the Ordinary and be blessed by the Director of the Sodality or his delegate.

(Pius X, 21 July, 1910).

IV

PLENARY INDULGENCES WHICH ALL THE FAITHFUL CAN GAIN IN THE PLACE WHERE A SODALITY IS ERECTED

2004 14. If, after Confession and Holy Communion, they devoutly visit such place between First Vespers and sunset, on the primary or secondary titular Feast of the Sodality, and there pray for the intention of the Sovereign Pontiff. (Gregory XIII, 5 Dec., 1584; Sixtus V, 5 Jan. and 29 Sept., 1587; Gregory XV, 15 Apr., 1621; Benedict XIV, 27 Sept., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825). **Titular Feasts**

2005 If a Sodality has no secondary title, one other day each year may be chosen for this purpose by the Director – with the consent, however, of the Ordinary (or, if the Director is a Regular

Priest, of his own Superior). (Benedict XIV, 27 Sept., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825).

If the Sodality meeting place varies, or is permanently or temporarily changed, or even if, for the greater convenience of the people and greater solemnity, the primary or secondary titular Feast — with the Director's consent — happens to be celebrated in another Church, nevertheless the same Indulgence avails for a visit to that Church. (Benedict XIV, 27 Sept., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825). 2006

Likewise, if either titular Feast, or even both, cannot be celebrated with sufficient convenience or solemnity on its own day, the Director of the Sodality — with the consent of the Ordinary (or, if the Director is a Regular Priest, of his own Superior) — can designate another day within the year for the celebration of the Feast and the gaining of the Indulgence granted. 2007

If the day chosen be impeded by a double, one Solemn Mass of the Feast transferred as above can be celebrated. (Sixtus V, 29 Sept., 1587; Gregory XV, 15 Apr., 1621; Benedict XIV, 27 Sept., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825). 2008

Triduum of Exposition

15. If they are present at the Exposition of the Blessed Sacrament held in the place of the Sodality for some time on three successive days, and pray there, and perform the other works enjoined, they gain the Indulgences granted for the devotion of the Forty Hours. (Benedict XIV, 15 July, 1749, and 8 Sept., 1751; Leo XII, 7 March, 1825). 2009

V

PRIVILEGES

Delegation

16. The Director of the Sodality can substitute for himself another Priest to receive the faithful and to bless the medals. (Leo XIII, 23 June, 1885). 2010

Sovereigns

17. To all Kings, Princes, Dukes and Counts holding supreme authority and to their relatives, by blood or marriage, within the limits of the first or second degree, provided they have petitioned to be enrolled in a Sodality, the same Indulgences as above are granted, though they be absent, on condition, however, that they perform the same works of piety and pay a visit to some Church. (Benedict XIV, 15 July, 1749, and 8 Sept., 1751; Leo XII, 7 March, 1825). 2011

Communion day

18. Except General Communion, the Communion required for gaining a Sodality Indulgence can be transferred by the Sodalists 2012

to any day within the octave of the one assigned. (Leo XIII, 27 Apr., 1887; Pius X, 21 July, 1910).

2013 19. The prayers recited by the Sodalists together at the weekly meetings, with the intention of directing them to the intentions of the Sovereign Pontiff, suffice for gaining the Indulgences granted for these meetings. (Leo XIII, 26 Aug., 1893). **Prayers**

2014 20. The Indulgences connected with the weekly meetings avail even if the meetings take place only twice a month. (Leo XIII, 26 Aug., 1893). **Meetings**

2015 21. All Indulgences that have been or shall be granted to Sodalities of Our Lady — except, however, the plenary Indulgence to be gained at the hour of death — can be applied also to the souls of the faithful departed. (Benedict XIV, 24 Apr., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825; Leo XIII, 23 June, 1885; Pius X, 21 July, 1910). **Holy Souls**

2016 22. Mass said for a Sodalist departed, in any place and by any Priest, enjoys the privilege of a Privileged Altar. (Benedict XIV, 24 Apr., 1748, and 8 Sept., 1751; Pius X, 21 July, 1910). **Privileged Altar**

2017 23. A servant of a Sodality, as long as he remains in its service, can gain all the Indulgences granted to the Sodalists, and in the same way as they. (Benedict XIV, 27 Sept., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825). **Servants of the Sodality**

2018 24. The Priest who is the legitimate Director of any Sodality is in this sense a member of the Sodality of which he is the head, that without being received with any ceremony, he participates, of his own right, in all the Sodality's privileges and Indulgences. (Pius X, 10 May, 1910). **Director a Member**

2019 25. The Director of a Sodality erected primarily for youths may admit into it grown men and fathers of families. The same holds in similar cases for other Sodalities, even of women. A good reason, however, is requisite. This will more easily exist if on changing his state of life — for example, by marriage — one wishes to continue in the Sodality, and there is no other Sodality of Our Lady suitable to him in that place. (Pius X, 10 May, 1910). **Reception**

2020 26. A Sodalist rightly admitted into a Sodality remains always a member of it, unless he abandons it of his own accord, or is dismissed as unworthy. Hence, by fulfilling the conditions required, he always participates in the favors, too, and Indulgences. (Pius X, 10 May, 1910). **Sodalist always a Sodalist**

2021 27. A Sodalist who is absent for a year or more from the place of his Sodality and settles in another place from which he cannot attend the meetings, is — to gain the Indulgences — obliged to enter a Sodality suitable to his circumstances, in the place **Absence**

of his new residence, unless the Director of this Sodality refuses, or there is some other legitimate impediment, as to which the Director of his former Sodality shall be the judge. (Pius X, 10 May, 1910).

July 21 st., 1910, Thursday in place of Wednesday.

Approval

In the General Meeting of the Holy Roman and Universal Inquisition, their Eminences the Cardinal General Inquisitors in matters of faith and morals, having had the above summary laid before them and having heard the advice of the Reverend Consultors, decreed to petition His Holiness for the approbation of the said Summary. 2022

The same day, His Holiness Pius X, by Divine Providence Pope, in the customary Audience granted the Reverend Assessor of the Holy Office, having heard the report on the above matter, approved the proposed Summary, according to the vote of their Eminences.

ALOYSIUS GIAMBENE,
Substitute for Indulgences.

Die 30 Novembris, 1910.

Cum Suprema Sacra Congregatio Sancti Officii praesens Summarium Anglica lingua exaratum cum originali Latino concordare repererit, illud approbavit typisque mandari permisit.

ALOISIUS GIAMBENE,
Substitutus pro Indulgentiis.

GENERAL ARCHIVES S. J., *Instit. 36. VIII.*

No. 140. **31 August, 1910.**

Father General Wernz. *Diploma used in erections and aggregations to the* PRIMA-PRIMARIA. 2023

This Diploma was printed on the first page of a large folio, with the Summary of Indulgences (pp. 263, ff.) on the fourth page.*

At the corners of the Diploma are the Holy Name of Jesus, with the inscription SODALITAS MARIANA PRIMAE-PRIMARIAE ROMANAE AGGREGATA, *and Our Lady, with the inscription* REGINA, ADVOCATA ET MATER.

These cuts are from the two faces of the medal of the Sodality, made in the year 1909 by Prof. Chevalier Francis Bianchi, papal engraver. The design was approved by

the Father General, and received the Imprimatur of the Master of the Sacred Palace and of the Most Rev. Vicegerent of Rome 8 July, 1909.

The picture of Our Lady on the obverse is the original picture of the PRIMA-PRIMARIA. *For the reverse was chosen the Holy Name of Jesus, to express the purpose of the Sodality of Our Lady —* THROUGH MARY TO JESUS. *The inscription around the figure of Our Lady is from the Act of Consecration of St. Francis de Sales.*

PRAEPOSITUS GENERALIS SOCIETATIS JESU

Universis et singulis praesentes nostras litteras inspecturis salutem in eo qui est vera et aeterna salus

2024 Non solum ratio, sed usus etiam atque experientia semper ostendit piorum hominum Sodalitates, praesertim sub Beatissimae Virginis Mariae tutela institutas, magnam habere vim ad pietatem augendam, tum ob peculiare ac certum ipsius Dei Matris patrocinium, tum etiam ob proprias, quae in ipsis esse solent, virtutis ac religionis exercitationes, tum denique ob mutuum exemplum, quod quidem valde efficax esse solet ad hominum animos in omnem partem facile ac suaviter impellendos. Hanc ob causam, cum Societas nostra omnibus quae suo Instituto conveniunt rationibus proximorum salutem ac perfectionem in spiritu juvare ac promovere cum Dei ope studeret, ne hanc quidem, cujus efficaciam experta est, omittendam putavit.

2025 Quare cum Gregorio felicis recordationis Papae XIII per P. Claudium Aquavivam, antecessorem Nostrum, expositum esset, Romae in Collegio nostrae Societatis institutam jampridem esse Sodalitatem scholarium sub titulo Virginis Annuntiatae, cujus deinceps exemplum secuta juventus quae in variis Collegiorum nostrorum scholis erudiebatur, eandem formam easdemque pietatis exercitationes magno suo bono arripuisset; ac proinde operae pretium videri ut, quo tam pium opus quotidie magis promoveretur, Pontificia auctoritate non solum confirmaretur, sed etiam spiritualibus beneficiis augeretur: placuit eidem Gregorio felicis recordationis Papae XIII, ut erat animo ad divinum honorem omni ex parte amplificandum promptissimo, in hac quoque re ejusdem Nostri antecessoris postulatis annuere idque Litteris OMNIPOTENTIS DEI, datis Nonis Decembris anni MDLXXXIV, contestari. In Collegio igitur nostro Romano Primariam Congregationem ex scholaribus nostris externis sive ex aliis etiam fidelibus unam

Gregory XIII

sub titulo Annuntiationis Beatae Mariae Virginis Apostolica auctoritate erexit et instituit, eique varias Indulgentias ac privilegia ex Ecclesiae thesauris liberaliter impertiit. Deinde Praeposito vel Vicario Generali, quemcumque pro tempore esse contigerit, potestatem concessit ut in quibuscumque aliis Societatis nostrae Collegiis extra Urbem alias ejusmodi Sodalitates ex ipsis scholarum discipulis sive ex aliis etiam fidelibus sub eodem titulo Annuntiationis Beatae Mariae Virginis, sine ullo tamen Collegiorum vel Ecclesiarum quae ad ea pertinent praejudicio, erigere easque huic Romanae uti Primariae, tanquam membra capiti, aggregare liceat, ita ut iisdem gratiis, Indulgentiis, peccatorum remissionibus ac facultatibus fruantur quibus ipsa Primaria. Quarum quidem Congregationum, tam Primariae quam earum quae ei aggregatae sunt, idem Gregorius Societati nostrae curam ita commisit ut ad Praepositum vel Vicarium Generalem spectet, per se ipsum vel per alium quemvis e Societate ab eo delectum, eas visitare, et ad rectam earum administrationem quaecumque decreta condere, et quae jam condita sunt expendere, quin etiam deinceps, pro rerum ac temporum conditione, ut in Domino judicaverit, immutare, corrigere et reformare.

Sixtus V Deinde felicis recordationis Sixtus Papa V, ipse quoque praecipuo 2026
divini cultus augendi studio accensus, ejusdem Nostri antecessoris supplicationibus benigne annuens, Litteris SUPERNA DISPOSITIONE, datis Nonis Januarii, anno MDLXXXVII, facultatem et Litteras supradictas Gregorii XIII, sui Praedecessoris, ita extendit concessitque et indulsit ut similiter Praepositus seu Vicarius Generalis nostrae Societatis pro tempore existens, tam in Urbe quam extra eam per universum orbem, non solum unam, sed etiam plures Sodalitates, sive scholarium tantum sive aliorum fidelium dumtaxat sive utrorumque simul, tam sub Beatae Mariae Virginis Annuntiatae quam alio quocumque titulo et invocatione, in singulis Societatis nostrae Ecclesiis, Domibus et Collegiis, auctoritate Apostolica, erigere et instituere, illasque Primariae Sodalitati praedictae aggregare, eisdemque Sodalitatibus atque earum Sodalibus, scholaribus, et non scholaribus, omnes et singulas plenarias vel alias Indulgentias et peccatorum remissiones vel relaxationes, necnon exemptiones, immunitates caeterasque facultates, indulta et privilegia, spiritualia et temporalia, dictae Primariae et singulis aliis Sodalitatibus sic aggregatis vel aggregandis concessa et concedenda perpetuo communicare possit.

Idem Summus Pontifex, Litteris ROMANUM DECET, datis die 2027
XXIX Septembris, anno MDLXXXVII, omnem dubitandi materiam circa praemissa quomolibet insurgentem tollere cupiens, eidem Praeposito seu Vicario Generali facultatem omnimodam concessit ut Congregationes, unam vel plures, dictarum personarum in singulis

Collegiis, Domibus seu Seminariis vel locis sub directione, gubernio, dministratione vel institutione Societatis Jesu seu illius personarum existentibus vel ab ea dependentibus, sub quovis titulo seu invocatione, modo praemisso, etiam de novo, erigere et, postquam erectae fuerint, et etiam alias erectas eidem Primariae Congregationi aggregare, necnon illis omnes gratias, Indulgentias, etiam plenarias, privilegia et immunitates et indulta eidem Primariae concessa et in posterum concedenda communicare et singulas Litteras praedictas et in eis contenta quaecumque ad Congregationes in Seminariis aliisque locis sub directione, gubernio, administratione vel institutione ejusdem Societatis seu illius personarum existentibus vel ab eis quomodolibet dependentibus extendit.

2028 Praeterea felicis recordationis Clemens Papa VIII, Litteris CUM SICUT NOBIS, datis die XXX Augusti, anno MDCII, ita extendit easdem facultates ad Congregationes apud quascumque Societatis nostrae Residentias, ut vocant, erectas et in posterum erigendas ut idem Praepositus seu Vicarius Generalis etiam illas aggregare Primariae illisque Indulgentias et gratias eidem Congregationi Primariae concessas communicare possit. **Clement VIII**

2029 Postea concessionem Clementis VIII bonae memoriae Gregorius Papa XV, Litteris ALIAS PRO PARTE, datis die XV Aprilis, anno MDCXXI, confirmavit et facultatem addidit Congregationes hujusmodi in quibusvis ejusdem Societatis Residentiis seu illarum Ecclesiis per universum orbem existentibus erigendi, et explicitis verbis simul decrevit praedictas Gregorii XIII et Sixti V, Praedecessorum suorum, necnon suas ipsius Litteras sub Constitutione bonae memoriae Clementis Papae VIII super modo et forma Confraternitates erigendi et aggregandi minime comprehendi. **Gregory XV**

2030 Quae omnia felicis recordationis Benedictus Papa XIV confirmavit et ampliavit, prout in Litteris GLORIOSAE DOMINAE datis sub Bulla Aurea V Kalendas Octobres, MDCCXLVIII, latius explicatur, quibus Praedecessorum suorum Litteras omnes supradictas integras inserere voluit. Decrevit autem idem gloriosus Pontifex ut, si quod hujusmodi Sodalitium vel Congregatio Primariae aggreganda titulum alicujus Sancti vel cujuslibet alterius generis habeat, Beatissimam Virginem Mariam in Patronam etiam eligere ejusdemque mysterium aliquod seu festivitatem pro titulo, simul cum alio Patrono aut titulo sibi alias electo seu deinceps, si voluerit, eligendo, assumere et retinere debeat. **Benedict XIV**

2031 Quo benevolentiae suae atque amoris erga Beatam Virginem Mariam eximio testimonio non contentus, idem Summus Pontifex aliis Litteris QUO TIBI, datis die VIII Septembris, MDCCLI, Praeposito Generali et ejus successoribus facultatem tribuit omnes utriusque sexus

Congregationes, Confraternitates et Sodalitia sive in Aedibus sive in Ecclesiis Societatis Jesu ubique locorum canonice erecta sive erigenda PRIMAE-PRIMARIAE praefatae aggregandi, non obstantibus quibuscumque Apostolicis, sive pro particulari Congregatione sive generaliter editis, Constitutionibus in contrarium facientibus.

Leo XII

Post haec bonae memoriae Leo Papa XII, Litteris CUM MULTA, datis die XVII Maji, MDCCCXXIV, decrevit jura ac privilegia olim Collegio nostro Romano concessa, illaque praesertim quibus Congregationi Annuntiationis Beatae Mariae Virginis, PRIMAE-PRIMARIAE nuncupatae, aggregare datum est, integre nobis perstare. 2032

Idem Summus Pontifex speciali Rescripto, dato die VII Martii, MDCCCXXV, Praepositum Generalem facultatibus necessariis et opportunis munivit ut alias quascumque externas Congregationes vel Sodalitates, etiam non directas ab ipsa Societate, aggregationem tamen petentes, PRIMAE-PRIMARIAE Collegii Romani Congregationi aggregare posset. 2033

Leo XIII

Postremo Sanctissimus Dominus Noster Leo Papa XIII, Rescripto Sacrae Congregationis Indulgentiarum, dato die XXIII Junii, MDCCCLXXXV, Praeposito Societatis Jesu Generali seu ejus Vicario benigne tribuit facultatem etiam erigendi ubicumque, cum Ordinarii consensu, Congregationes Beatae Mariae Virginis PRIMAE-PRIMARIAE aggregandas, extendendo insuper pristinam exemptionem a praescriptis Constitutionis QUAECUMQUE felicis recordationis Clementis Papae VIII ad externas quoque Congregationes Beatae Mariae Virginis jam erectas et ad quascumque Societates, Confraternitates seu Congregationes Primariae aggregatas sive, cum consensu Ordinarii, erigendas et aggregandas, eodem modo quo antea pro Congregationibus vel Confraternitatibus constitutis in Societatis Ecclesiis et Domibus vel ejusdem curae commissis fuerat concessa. 2034

(Erection and) aggregation

Quamobrem, facultatibus praedictis ab Apostolica Sede Nobis concessis utentes, *(Here are written the details of the Sodality, as at p. 208*).* Primariae Congregationi sub titulo Beatae Mariae Virginis Annuntiatae et SS. Petri et Pauli in Collegio Romano erectae aggregamus, ac omnia privilegia, Indulgentias, etiam plenarias, nec non et gratias alias praedictae Primariae vel aliis, ut superius dictum est,aggregatis Congregationibus hactenus concessas et in posterum concedendas, eodem prorsus modo quo ipsi Primariae et aliis Congregationibus concessae fuerint, communicamus et elargimur in nomine Sanctissimae Trinitatis, Patris et Filii et Spiritus Sancti, cujus divinam Majestatem supplices oramus ut concessionem hanc de caelo ratam et firmam habere velit, ejusdemque Congregationis Sodales 2035

caelestium donorum accessionibus augeat sibique in dies magis caritate conjungat, ac denique etiam aeternae gloriae compotes, suo et Beatissimae Virginis, quam religiose coluerint, perpetuo dignetur aspectu.

In quorum fidem praesentes manu Nostra subscriptas, sigillo Societatis nostrae muniri jussimus.

Gratis

Praepositus Generalis Societatis Jesu

Secretarius Societatis Jesu

General Archives s. j., *Instit. 36. VIII.*

No. 141. **1910.**

Father General Wernz. *The end of the Sodality is spiritual; the means used should be adapted to this end; Congresses of Sodalities, especially Directors' Congresses of one and the same country, are praised.*

RESPONSA AD POSTULATA PROVINCIAE AUSTRIAE
1910

Ad Postulatum I: De Conventibus socialibus et de solemnibus Congressibus Congregationum Marianarum.

2036 Responsum. Cum Societas Congregationes intuitu eorum quae a Sancto Patre nostro in Const. p. VII, c. 2, lit. D [1] exposita sunt, " semper inter media fere praecipua habuerit quae ad amplificandum divinum cultum et ad animarum salutem consequendam " (P. Retz, Select. Epist., p. 108) juvant, ita ut P. Vitelleschi " vehementer " hortatus sit Superiores " ut in officiorum distributione prima sit 2037 Directorum Congregationum cura " (Select. epist., p. 78); hinc summi momenti est ut ad Congregationes Marianas promovendas nonnisi apta media adhibeantur omniaque ab iis arceantur quae genuino

Importance

Means

[1] Quia bonum quo universalius eo divinius est, illi homines et loca quae, cum profecerint, in causa erunt ut bonum ad multos alios, qui eorum auctoritatem sequuntur vel per eos reguntur, perveniat, debent praeferri. Sic *ii*.... qui, si juventur, ipsi operarii esse ad alios juvandos poterunt, debent praeferri.

Spiritual end

ipsarum spiritui nocere possent. Quod ut fiat, fundamenti instar semper habeatur finem Congregationum Marianarum non esse alium quam spiritualem, atque totam vitam Congregationum, internam et externam, ita moderari oportere ut omnes experientia discant eas esse " palaestram Christianae pietatis ", in eis " fingi mortalium animos, mores castigari, virtutes imbui.... novamque vitae formam indui " (P. Retz, Select. Epist., p. 108). 2038

Circumstances

Quaenam vero media, praeter pietatis exercitia, adhibere in variis Congregationibus conveniat, ad duplicem earum finem assequendum — videlicet, suimetipsius perfectionis simul ac salutis proximorum — hoc magna ex parte pendet a temporum, locorum ac personarum adjunctis. Quare Provincialis est ut, consiliis Patrum in his rebus peritorum adhibitis, opportunis instructionibus Patres Moderatores juvet atque dirigat. 2039 2040

Ut vero et ego, secundum votum Congregationis Provincialis, judicium aliquod ferre possim de iis quae hac in materia in Congregationibus Marianis a Patribus Provinciae Austriae directis fiunt, velim ut Pater Provincialis, re diligenter examinata et cum Patribus Consultoribus collata, mihi accuratiorem de iis relationem transmittat. 2041

Congresses

Quod tandem Congressus Congregationum Marianarum attinet, qui ultimis temporibus in pluribus regionibus celebrati fuerunt, constat eos jam a piae memoriae Patre Martin approbatos fuisse, adjectis quibusdam instructionibus (Litt. ad Prov. Arag., 21 Aug., 1903, 6 Jan., 1904; Camp., 4 Jun., 1904; Franc., 2 Sept., 1904). 2042

Praeterea, novum hoc unionis et mutuae aedificationis medium summo applausu approbatum est in variis Congressibus Congregationum Marianarum, verbi gratia in Barcinonensi, in Congressu Romano universali; et fructus attulit optimos. 2043

Hinc Congressus ipsi, rite et cum prudenti moderatione instituti, qui caeteroquin nostrorum temporum indoli apprime conveniunt, non solum laudandi a Nostris sed etiam promovendi sunt. 2044

Directions

Normae autem prae oculis habendae cum magna prudentia a Patre Martin, piae memoriae, traditae sunt, nempe ut profectus animorum et solida pietas quaeratur, ne pecunia ad solum splendorem Festi expendatur, ut omnia tendant ad practicos et permanentes effectus consequendos. 2045

Directors' Congresses

Laudavit autem ille speciali modo Congressus Directorum unius ejusdemque regionis, in quibus unitas idiomatis ex una parte, ex altera vero affinitas eorum quae sperari vel timeri in eadem regione possunt, consilia reddunt prudentiora atque efficaciora. 2046

No. 142. 28 November, 1910.

Letter of Father General Wernz. *Papal Blessing granted for Eucharistic Sections.*

REVERENDE IN CHRISTO PATER:
PAX CHRISTI

2047 Certo scio Reverentiae Vestrae non parvae consolationi fore quae sequuntur audire.

Eucharistic Sections

In Audientia die 20 Novembris currentis anni mihi a Sanctissimo Domino Nostro benigne concessa, narravi quae ex variis Collegiis audiveram, et praesertim ex Collegio Pratocanensi Provinciae Missourianae, de foedere quodam Eucharistico in Congregationibus nostris Marianis vigente. Retuli igitur ad Sanctissimum Dominum Nostrum formatam esse inter Congregationum Marianarum Sodales in pluribus Collegiis et Convictibus Americanis Sectionem quam vocant Eucharisticam, cujus membra quotidie, quantum possunt, Sanctissimo Missae Sacrificio interesse, Communionem quotidie vel saltem ter in hebdomada frequentare, et Sanctissimum Sacramentum saltem semel unoquoque die visitare suscipiant, et reliquos alumnos ad eosdem salutares usus adducere.

2048 Haec cum audisset Summus Pontifex, non solum valde placere ea ipsi monstravit sed etiam specialem Benedictionem Apostolicam ad omnes ac singulos dictae Sectionis Sodales et ad Congregationum istarum Marianarum Directores impertiit. Quam peto ut Reverentia Vestra adeo ex corde datam omnibus quorum interest significet.

Papal Blessing

Commendo me Sanctis Sacrificiis.

Reverentiae Vestrae
Servus in Christo,
Franciscus Xav. Wernz,
Praepositus Generalis Societatis Jesu.

Romae, die 28 Novembris, 1910.

General Archives s. j., *Reg. Epist. Miss.*

No. 143. **8 December, 1910.**

Father General Wernz. *Approbation of Common Rules.*

DECRETUM

FRANCISCUS XAVERIUS WERNZ

Praepositus Generalis Societatis Jesu

Auctoritate Nobis a Summo Pontifice Gregorio XIII Constitutione OMNIPOTENTIS DEI die 5 Decembris, 1584, collata, et a Sixto V, Clemente VIII, Gregorio XV, Benedicto XIV, Clemente XIII, Leone XII et Leone XIII extensa et confirmata, qua Congregationum sive Sodalitatum Marianarum regulas condere atque conditas pro rerum et temporum conditione immutare, corrigere et reformare valemus, regulas sequentes, ex regulis communibus quas Praedecessores Nostri P. Aquaviva, anno 1587, et P. Beckx, anno 1855, condiderunt, excerptas, et a Predecessore Nostro P. Martin, anno 1905, statutas, nuper autem ad nova Sanctae Sedis Decreta et ad presentium temporum conditionem diligenter exactas et a Nobis revisas, denuo approbamus atque sancimus, et eas, salva approbatione regularum pro certa personarum classe vel pro particolari regione a Praeposito Generali concessa vel concedenda, declaramus et decernimus esse regulas communes pro usu omnium Congregationum sive Sodalitatum Marianarum in Domibus et Ecclesiis Societatis Iesu erectarum. 2049 2050

In quorum fidem has litteras, manu Nostra subscriptas, sigillo Societatis nostrae muniri jussimus.

Romae, die festo Immaculatae Conceptionis Beatae Virginis Mariae, 8 Decembris, 1910.

FRANCISCUS XAV. WERNZ,

Praepositus Generalis Societatis Jesu.

GENERAL ARCHIVES, S. J., *Instit. 36. VIII.*

No. 144. 8 December, 1910.

Father General Wernz. *Common Rules of the Sodality.*

2051 *The following Common Rules bind, of themselves, only the Sodalities which exist in Jesuit Houses or Churches, However, the nature and aim, the manner of proceeding and the practices of the Sodality are excellently shown in them, so that they may well serve as a mirror for all Sodalities even outside of Jesuit Houses and Churches. Besides, with a few changes in Rules 2, 15, 16, 17 and 69 — ac will be seen in the footnotes — they con be proposed to the Ordinary for his approval.*

REGULAE COMMUNES CONGREGATIONUM MARIANARUM
IN DOMIBUS ET ECCLESIIS SOCIETATIS JESU ERECTARUM

TITULUS PRIMUS

De fine et natura Congregationum Marianarum

2052 1. Congregationes Marianae, a Societate Jesu institutae et a Sancta Sede approbatae, sunt associationes religiosae quae ordinantur ad fovendam in membris suis ardentissimam devotionem, reverentiam et amorem filialem erga Beatam Virginem Mariam, et ope hujus devotionis et tam bonae Matris patrocinio ad reddendos fideles sub ipsius nomine congregatos bonos Christianos, qui sincere satagant se in suo quisque statu sanctificare, et enixe curent, quantum eorum conditio socialis permittit, ut salvent et sanctificent alios et defendant Jesu Christi Ecclesiam contra impiorum hominum impetus. **End, nature**

2053 2. Facultas erigendi Congregationes Marianas in Domibus et Ecclesiis Societatis Jesu, aggregandi eas ad PRIMAM-PRIMARIAM Romanam et communicandi illis Indulgentias et privilegia ipsi a Romanis Pontificibus concessa pertinet exclusive, juxta Constitutiones Apostolicas, ad Admodum Reverendum Praepositum Generalem vel Vicarium Generalem ejusdem Societatis [1]. **Erection**

[1] *For Sodalities outside of the Houses and Churches of the Society of Jesus, must be added:* Facultas autem erigendi has Congregationes extra Do-

Patrons

3. Quum Beatissima Virgo Maria harum Sodalitatum Patrona principalis sit, quemadmodum ex communi earum nomine patet, omnibus illis ut Patrona primaria agnoscenda est, cujus aliquod mysterium vel nomen pro titulo sumi debet. Attamen, si libet, huic titulo primario alius Patroni cujuspiam secundarii addi potest. 2054

Classes

4. Quamvis Sodalitates Marianae pro omni classe fidelium institutae sint, convenit tamen cum constitutione earum organica et juvat ad fines earum efficacius obtinendos, ut instituantur aliae pro aliis personarum classibus quae aetate, statu vel conditione sunt diversae, ita nempe ut habeantur Sodalitates puerorum, juvenum, virorum, studentium, opificum, etc. 2055

TITULUS SECUNDUS

De Exercitationibus communibus Congregationum Marianarum

Meetings when

5. Sodalitates Marianae suos conventus agere debent saltem semel in hebdomada, die et hora determinata in regulis suis vel a particulari consuetudine. Si nihil speciale obest, expedit ut conventus generalis Sodalitatis habeatur singulis diebus Dominicis; immo sine distinctione quovis die festo ex praecepto. Conventus ejusmodi non debent omitti diebus statutis nisi ob rationes omnino singulares, neque interrumpi mensibus aestivis, nisi ob absentiam Sodalium vel propter aliam causam quae ne conventus fiant illo tempore prohibeat. 2056 2057

Exercises

6. Ordinariae exercitationes horum conventum hae esse solent: 2058

Invocatio Spiritus Sancti per hymnum VENI CREATOR; 2059

Lectio libri alicuius pii per decem vel quindecim minuta, dum Sodales congregentur; 2060

Ubi mos est, renuntiatio Sanctorum et diarii ecclesiastici pro singulis hebdomadis ex Calendario, quod sit ad communem usum vel ad proprium harum Congregationum approbatum; 2061

Cantus Matutini aut Vesperarum Officii parvi Beatae Mariae Virginis, prout Congregatio convenit mane aut vespere. Substitui autem potest recitatio vel cantus etiam alterius cujuspiam Beatae Virginis Mariae Officii. 2062

mos et Ecclesias supradictas proprio jure ad Ordinarium loci pertinet. Quo tamen consentiente, potest etiam Praepositus Generalis Societatis Jesu Congregationes illas erigere. Qui solus habet potestatem easdem ad PRIMAM-PRIMARIAM aggregandi vel non aggregandi.

2063 Exhortatio brevis a Directore habita de rebus ad profectum spiritualem Sodalium pertinentibus;

2064 Finis imponetur per recitationem Litaniarum Lauretanarum, vel per aliquas preces ad Patronum secundarium Sodalitatis, vel alias quas consuetudo statuerit.

Extraordinary meetings

2065 7. Praeter dictos conventus ordinarios, debent Sodalitates Marianae etiam alias exercitationes religiosas extraordinarias celebrare, quales sunt Communiones Generales, Exercitia Spiritualia S. Ignatii et Festa solemnia Patronorum cujusque propriorum.

General Communion

2066 8. Communio Generalis Sodalium celebrabitur semel in mense die fixo vel in Festo aliquo solemni Domini Nostri Jesu Christi vel Beatissimae Virginis Mariae, si non sint rationes speciales pro alio die.

2067 Haec exercitatio potest reduci ad Missam cum praeparatione ad Communionem et gratiarum actione et, si ita fert usus, lectionem diarii ecclesiastici pro sequenti hebdomada, cantum antiphonae SALVE REGINA, vel alias breves preces in laudem Beatissimae Virginis Mariae.

Retreat

2068 9. Exercitia Spiritualia fient quotannis per aliquot dies et terminabuntur Communione Generali. Director cujusque Sodalitatis, juxta circumstantias notatu dignas, assignabit tempus quando Exercitia celebrabuntur, durationem eorum et horarium. Nihilominus prae oculis haberi debet ordinarie Quadragesimale tempus esse
2069 optimum. Maxime fructuosus sane modus Exercitia Spiritualia faciendi est seorsim a mundo et ab amicis vacare iis quae clausa
2070 dicuntur. Quod si fieri nequeat, neque etiam totus dies ipsis dari possit, juvat ut sex dies durent, cum duobus saltem secessibus quotidie, mane uno, altero vespere vel noctu, distributis inter principalia exercitia lectionis spiritualis, meditationum, exhortationum, Missae et Rosarii.

Titular Feasts

2071 10. Sodalitatibus celebranda sunt quotannis cum religiosa ali-
2072 qua solemnitate Festa sua titularia. Bene esset, ad majorem laudem et gloriam Beatissimae Virginis Mariae, Patronae principalis, praemittere ejus Festo novendiales preces vel devotum etiam tri-
2073 duum. In Congregationibus quarum Patronus secundarius est S. Aloysius, et etiam in aliis, solet Sanctus Juvenis pia praxi Sex Dominicarum honorari.

Celebration

2074 11. Fiant haec Festa solemniter, et in genere omnes actus publici ea pompa celebrentur quam facultates facile permittant, quaeque conveniat cum Sodalium conditione sociali, semper vitando vanam ostentationem, quae, tantum abest ut finem Sodalitatis proprium promoveat, ut potius multum eam in spiritu debilitet.

TITULUS TERTIUS

De Sectionibus et Academiis

Works

12. Quum Sodalitates Marianae id intendant ut maximam quam possunt sanctitatem Sodalibus suis procurent et ut ad multos alios influxum suum salutarem extendant ad animarum bonum, necesse est ut satagant fovere variis modis pietatem in Sodalibus et inducere illos ad exercenda opera caritatis erga proximum. Haec opera erunt potissimum Doctrinae Christianae instructio, visitationes aegrotorum in hospitalibus et eorum qui in carceribus detinentur — quibus operibus magno zelo sese dedicarunt antiquae Congregationes — vel alia similia, prout necessitates temporis moderni in variis locis requirent. 2075 2076

Sections

13. His operibus bene exercendis conveniet, si numerus et qualitas Sodalium id permittit, sectiones particulares effingere et distribuere, cum forma et vita propria, quamvis semper subordinatas auctoritati quae Congregationem gubernat. 2077

Academies

14. Est etiam valde conforme primitivis Congregationum Marianarum institutis ut sint in iis, praesertim si ex studentibus constant, una vel plures Academiae in quibus juvenes se exerceant in laboribus scientificis, litterariis, artisticis vel oeconomicis, ad majorem in suis cujusque studiis vel professione profectum et ad acquirendam, sub directione personarum competentium, rectam judicandi normam in quaestionibus quae sunt cum fide et cum moribus Catholicis connexae. 2078

TITULUS QUARTUS

De Gubernatione Congregationum Marianarum

General's powers

15. Congregationum Marianarum erectarum in quibuscumque Domibus vel Ecclesiis Societatis Jesu gubernatio suprema pertinet ad Admodum Reverendum Praepositum Generalem vel Vicarium Generalem ejusdem Societatis, juxta Constitutionem OMNIPOTENTIS DEI Gregorii XIII, confirmatam et ampliatam aliis deinde Constitutionibus Apostolicis. Hujus auctoritatis vi, Admodum Reverendus Pater Generalis potest facere et edere statuta, constitutiones et decreta pro Congregationum directione, examinare et approbare illa quae alii, ipso 2079

jubente, fecerint, et moderari, corrigere vel de novo facere illa, quandocumque judicaverit expedire [1].

Director's powers

2080 16. Juxta Constitutionem Benedicti XIV LAUDABILE ROMANORUM PONTIFICUM, Directores particulares, a Praeposito Generali in Domibus vel Ecclesiis Societatis Jesu constituti, plena facultate gaudent in omnibus quae pertinent ad regimen, gubernium et administrationem, tam spiritualem quam temporalem, suarum Sodalitatum, ita ut possint — modo praesentia statuta generalia non tangant — illas regulas, statuta et decreta particularia statuere quae in prudentia sua crediderint opportuna, sicut etiam quae statuerint variare et penitus mutare, quin sit necessarium in ullo casu sententiam vel consensum Sodalium obtinere vel petere.

Nomination of Director

2081 17. Facultas constituendi Directores Congregationum expressa dispositione Admodum Reverendi Patris Praepositi Generalis collata
2082 est Praepositis Provincialibus et Missionum Superioribus. Superiores locales Societatis gaudent erga Sodalitates in suis Domibus vel Ecclesiis erectas eisdem facultatibus quibus ipsi Directores, quorum in locum praeterea possunt ob justas rationes alios ad tempus subdelegare [2].

Council

2083 18. Ad adjuvandum Patrem Directorem in gubernio et administratione Sodalitatis existit coetus Sodalium, ordinarie constans Praefecto, duobus Assistentibus, Secretario, sex vel pluribus Consultoribus, Instructore Candidatorum et Depositario. Hi vocantur
2084 Officiales Majores et soli constituunt Consilium gubernii. Quando circumstantiae id suadent, Director instituet Vice-Officiales, Vice-Secretarium, Vice-Instructorem, Vice-Depositarium, vel alios prorsus novos, et potest dare etiam Sodalibus qui haec officia gerunt Officialium Majorum qualitatem.

Minor Officers

2085 19. Officiales Minores, quales sunt Sacristani, Punctatores, Bibliothecarii et Lectores, muneribus variis funguntur pure executi-
2086 vis, quamvis aliqua eorum magni momenti practici sint. Haec officia constituuntur majori vel minori numero secundum cujusque Congregationis necessitatem.

Election

2087 20. Nominatio Officialium Minorum a libera Patris Directoris
2088 electione pendebit. Quoad membra Consilii vel Officiales Majores, in Congregationibus in quibus non solent etiam illi a Directore li-

[1] *To be added for Sodalities outside the Society:* In aliis Domibus et Ecclesiis Congregationes Marianae ab Ordinario loci dependent tum quoad regularum approbationem tum quoad administrationem spiritualem et temporalem tum quoad visitationem canonicam.

[2] *To be added for Sodalities outside the Society:* Jus Directores Congregationum Marianarum quae ab Ordinario loci dependent nominandi ad Ordinarium pertinet.

bere designari, et propter graves rationes non videtur convenire ut hujusmodi mos introducatur, eligentur majori suffragiorum numero a Sodalibus externis a Directore separatim pro unoquoque officio formatis. In Congregationibus quae prima vice instituuntur, una vel altera praxis assumetur prout prudentia suaserit, attentis circumstantiis, ad majorem Congregationis prosperitatem. Relinquitur tamen liberum etiam alio modo uti Officiales tum Majores tum Minores eligendi, si quando, attentis circumstantiis et Congregationis Marianae fine, alius tandem praeferendus videatur. 2089

Election when

21. Officia renovari solent semel in anno, tempore in regulis vel in consuetudine particulari statuto. Officiis extra hoc tempus vacantibus eodem modo ac supra providebitur. 2090 2091

Powers of Officers

22. Officiales Consilii, sicut etiam Officiales Minores, suis quisque facultatibus gaudent eo gradu iisque conditionibus quibus Director eas ipsis communicaverit. Cujus auctoritati manent subjecti tam individue quam collective, in munerum suorum exercitio. 2092

TITULUS QUINTUS

De Admissione et Exclusione Sodalium

Candidates

23. Quicumque cupit Congregationem Marianam ingredi petitionem suam ad Directorem diriget. Qui solus habet auctoritatem admittendi. Ad petendam admissionem suam utetur, si potest, ope alicujus Sodalis qui ipsum proponat. Candidatus debet esse praesertim moribus irreprehensibilis, eas conditiones habere aetatis, status, professionis, etc., quae in Sodalitate quam petit requiruntur, et firmiter statuere fideliter se adimpleturum esse regulas. 2093 2094

Probation

24. Admissionem definitivam praecedet tempus probationis, quod non minus durabit quam duos menses. Quo tempore Candidatus obligatus erit ad implenda omnia prorsus officia quae Sodalitas membris suis imponit. Qui ex alia Congregatione venit potest statim admitti, si litteras patentes praebet a Directore Sodalitatis unde venit signatas, in quibus testimonium fertur morum ipsius bonorum et ordinariae praesentiae in exercitationibus illius Sodalitatis. Qui non venit directe ab alia Sodalitate, quamvis antea Sodalis fuerit, probationem subibit magis vel minus longam judicio Directoris. 2095 2096 2097

Days

25. Admissio solemnis novorum Sodalium fiet bis vel saepius in anno, in Festis titularibus Sodalitatis vel in aliis Festis principalibus Beatissimae Virginis. 2098

Vote

26. Quando appropinquat tempus admissionis solemnis Candidatorum, Director proponat Consilio nomina eorum qui, ipsius ju- 2099

dicio, possent admitti, et jubeat Officiales Consilii candide sententiam suam proferre et opponere quae forte adsunt contra admissionem propositam. Attentis observationibus a Consilio factis, Director, prout expedire judicaverit, de unoquoque decernet utrum sit inter Sodales admittendus an diuturniori tempore probandus an a Sodalitate penitus excludendus.

2100 27. Solemnis receptio Sodalium celebrabitur in plena Sodalitate, caeremoniae ipsi prope Directorem recipientem immediate adstantibus Praefecto, Secretario et Instructore. Ceremonies

2101 Novi Sodales ad altare procedent quando a Secretario vocabuntur et genibus flexis Actum Consecrationis Beatissimae Virgini recitabunt, unum ex sequentibus:

2102 ACTUS CONSECRATIONIS S. JOANNIS BERCHMANS

Sancta Maria, Mater Dei et Virgo, ego, N. N., te eligo hodie in Dominam, Patronam et Advocatam meam, et firmiter statuo et propono me nunquam te derelicturum, neque unquam contra te dicturum quidquam vel facturum neque permissurum unquam ut ab aliis quidquam contra tuum honorem fiat. Recipe me igitur, adjuro te, in servum tuum perpetuum, assistas mihi in omnibus actionibus meis, neque derelinquas me in hora mortis meae. Amen.

2103 ACTUS CONSECRATIONIS S. FRANCISCI SALESII

Sanctissima Virgo et Mater Dei Maria, ego, N. N., licet qui tibi serviam indignissimus, motus tamen tua admirabili pietate et impulsus tibi serviendi desiderio, eligo te hodie coram Angelo meo tutelari et curia coelesti universa in Dominam, Advocatam et Matrem, firmiterque propono me tibi semper in posterum famulaturum, et quantum in me erit curaturum ut ab omnibus tibi fideliter serviatur. Te igitur, piissima Mater, per Jesu Christi sanguinem pro me sparsum oro atque obsecro, ut me in clientum tuorum numerum atque in servum perpetuum recipere digneris. Adsis mihi in omnibus actionibus meis, gratiamque impetres ut ita me verbo, opere et cogitatione geram ut nunquam nec tuos nec sanctissimi Filii tui oculos offendam. Recorderis mei nec deseras me in hora mortis. Amen.

2104 Deinde Pater Director, vel alius Sacerdos ab eo delegatus, imponet illis numisma Congregationis cum formula consueta, et eos declarabit admissos esse, dicens:

2105 FORMULA ADMISSIONIS

Ego, ex auctoritate mihi legitime collata, vos in Sodalitatem Beatissimae Virginis (tituli primarii) et (tituli secundarii) recipio atque omnium Indulgentiarum PRIMAE-PRIMARIAE Romanae et nostrae con-

cessarum participes efficio. Et nunc quidem nomina vestra referentur in album Congregationis; in aeternum vero scripta sint in coelis.

Formula testimonii receptionis haec est:

FORMULA TESTIMONII RECEPTIONIS 2106

Hoc nostrarum litterarum testimonio constare volumus dilectum in Christo fratrem ..... die ..... anno ..... in Sodalem Congregationis (genus personarum) sub titulo (primario) et (secundario) fuisse cooptatum, ut propterea omnes Indulgentias, favores, gratias ac privilegia quibus Sodales alii jam confirmati fruuntur, obtinere possit et valeat, et cum ex hac vita migraverit, omnibus quae defunctis Sodalibus adhiberi solent suffragiis ab hac nostra juvari debeat.

Datum ex eadem Deiparae Virginis Congregatione die et anno quibus supra.

Director

Praefectus A Secretis

Inscriptio nominum novorum Sodalium in libro Congregationis 2107 numquam omittatur.

Essentials

28. Director Sodalitatis potest in casibus particularibus a for- 2108 malitatibus praescriptis pro admissione dispensare. Est enim in ri- 2109 gore sufficiens ad validitatem ejus ut tam ille qui habet potestatem admittendi quam ille qui est admittendus manifestent formalem suam voluntatem aliquo signo externo.

29. In Sodalitatem unius classis vel conditionis personarum 2110 nequit quisquam alterius classis vel conditionis admitti, nisi Director aliter justa de causa judicaverit.

30. Sodales semel rite admissi in Sodalitatem aliquam semper 2111 ejusdem membra remanent, nisi sponte eam deserant aut indigni dimittantur.

Exclusion

31. Excludetur a Sodalitate quicumque Sodalis vel Candidatus 2112 notabiliter defecerit sive in officiis generalibus boni Christiani sive in particularibus quae in regulis imponuntur. Exclusio semper de- 2113 cernetur a Directore, qui praevie consulet Consilium in casibus specialis difficultatis.

TITULUS SEXTUS

De Officiis communibus omnium Sodalium

Obbligation of Rules

32. Quanquam regulae Sodalitatis non obligant ex sese sub 2114 reatu peccati, sive mortalis sive venialis, sed relinquunt in unaquaque materia eundem gradum obligationis quae existit lege Divina vel Ecclesiastica; nihilominus oportet ut Sodales dictas re-

gulas magni aestiment, et nitantur cum exactissima fidelitate implere, quandoquidem eas voluntarie acceperunt die in Sodalitatem ingressus et in iis inveniuntur media necessaria et efficacia ad obtinendum finem Sodalitatis.

Qualities of Candidate

2115 33. Bonus Sodalis debet praesertim esse Christianus exemplaris, fidem suam et vitam conformando perfecte cum fide et moribus quas sancta Catholica Ecclesia docet, laudando quod illa laudat, reprobando quod illa reprobat, sentiendo in omni re cum illa, neque unquam erubescendo agere in vita privata et publica tanquam filius fidelis et obediens Matris adeo sanctae.

Exercises of piety

2116 34. Curent Sodales diligentissime illa exercitia pietatis explere quae sunt maxime necessaria ad vitam ferventem. Quotidie mane, simul ac surrexerint a lecto, breviter actus fidei, spei et caritatis eliciant, gratias agant Divinae Majestati pro beneficiis acceptis, offerant labores suos Domino, cum intentione lucrandi omnes quas toto illo die possunt Indulgentias, et invocent Beatissimam Virginem 2117 Mariam recitando saltem ter Salutationem Angelicam. Consecrent 2118 saltem quartam partem horae orationi mentali. Adsint, si possunt, 2119 adorabili sacrificio Missae. Recitent sanctissimum Rosarium vel Of- 2120 ficium aliquod Beatae Virginis Mariae. Vespere, antequam cubitum eant, examinent diligenter conscientiam et eliciant actum ferventem contritionis pro peccatis totius vitae et praesertim pro peccatis illo die commissis.

To be avoided

2121 35. Vitent diligenter omnem amicitiam vel conversationem non necessariam cum personis malis vel suspectis. Custodiant se a lectionibus et spectaculis indecentibus. Et generatim fugiant omnes occasiones quae praebent periculum animabus suis vel possint esse scandalo vel malae aedificationi proximis.

Confessor

2122 36. Quantum poterit, habeat Sodalis suum quisque Confessarium stabilem, virum pium, doctum et prudentem. Cui aperiat cum plena sinceritate statum conscientiae suae et a quo permittat se formari et dirigi in omni re quae ad vitam spiritualem pertinet.

General Confession

2123 37. Antequam numisma quispiam recipiat, faciat Candidatus Generalem peccatorum suorum Confessionem, nisi Confessarius aliud 2124 judicet expedire. Postea vero ne solis Communionibus Generalibus regula praescriptis sit contentus, sed ad sancta Sacramenta accedat ea quam Confessarius ipsi suaserit frequentia.

2125 38. Optimum etiam omnibus consilium a Summo Pontifice Benedicto XIV datur ut semel vel bis singulis annis generaliter, ab ultima inchoando, confiteantur. Hoc autem facillime fiet tempore Exercitiorum Spiritualium, vel Recollectionis menstruae, vel ad finem anni.

Communion

2126 39. Invitationem ad frequentem ac quotidianam Communionem

omnibus fidelibus a Sancta Sede factam sibi speciali ratione directam existiment, ideoque enixe commendatur omnibus et singulis Sodalibus ut non iis tantum diebus Eucharistico Pane se reficiant quibus Indulgentiam plenariam lucrari ut Sodales possunt; sed etiam nitatur unusquisque pium illum ac salutarem usum, a Christo Domino et a Catholica Ecclesia optatissimum, sequi ad Sacram Mensam frequenter ac quotidie accedendi.

Devotion to Our Lady

40. Sanctissima Virgo Maria est Patrona principalis Sodalitatum Marianarum: hinc Sodales erga eam profiteantur oportet valde particularem devotionem, nitantur eximias ejus virtutes imitari, omnem fiduciam in ipsa reponant, et se stimulent mutuo ad amandam ipsam et ad serviendum ipsi cum pietate filiali. 2127

Attendance

41. Omnes quam maxime curent ut frequentent tempore ipso praescripto conventus generales Sodalitatis, tum ordinarios tum extraordinarios. Praesentia indicatur variis modis secundum uniuscujusque Congregationis consuetudinem. Inter eos qui maxime commendantur schedularum usus est, quas quisque cum suo nomine tradit Officialibus ad hoc destinatis. Sodalis qui non poterit alicui conventui adesse, verbo vel scripto Patri Directori quamprimum absentiae suae causam deferre debet, cujus erit judicare sitne legitima causa allegata. 2128 2129 2130

Sections and Academies

42. Quum conveniat spiritui Sodalitatis, ut dictum est in Titulo tertio, ut instituantur particulares Sectiones, ordinatae ad magis fovendam in Sodalibus ipsis pietatem, et ad exercendum zelum et caritatem Christianam, valde exoptandum est ut omnes Sodales active se occupent in una ex istis Sectionibus, et etiam expediet reddere hoc obligatorium, ubi circumstantiae id permittunt. Obligatio qua quisque tenetur, juxta studia vel professionem suam, adesse Academiis, si quae in Sodalitate existunt, pendebit ex particularibus regulis cujusque Sodalitatis. 2131 2132

Works in private

43. Curent omnes quantum possunt exercere zelum suum etiam privatim in operibus misericordiae, spiritualibus et corporalibus, et praesertim alliciendo ad Sodalitatem eos quos videant aptos ad illam; ita enim quisque Sodalis fiet verus apostolus gloriae Divinae et sanctissimae suae Matris. 2133

Obedience

44. In omnibus quae pertinent ad vitam Sodalitatis, obediant cum prompta et submissa voluntate jussis et consiliis Patris Directoris. Item debito honore et obedientia utantur erga Praefectum et reliquos Officiales Consilii, etiam erga Officiales Minores, in rebus quae ad cujusque munus pertinent. 2134

Fraternal charity

45. Fraterno amore et caritate Christiana inter se tractent et saepe orent Deum Dominum nostrum pro necessitatibus Sodalitatis et Sodalium, praesertim infirmorum. Quando quispiam eorum ad 2135 2136

vitam aeternam transierit, prosequantur qui possunt cadaver ejus ad sepulturam et omnes privatim suffragia ad requiem aeternam animae ejus procurandam offerant. Praeterea in comuni recitabunt pro eo Officium Defunctorum vel alias preces, et Missam celebrandam curabunt, ut applicetur defuncto Indulgentia altaris privilegiati.

Contributions

2137 46. Contribuat unusquisque ad expensas Sodalitatis aut eleemosynam spontaneam quam sua cuique fortuna permittet, aut summam fixam, parvam tamen, quae consuetudine determinata fuerit.

Absence

2138 47. Qui a loco Sodalitatis ad tempus vel semper abfuturus est, certiorem faciat Patrem Directorem, qui litteras patentes, si necesse est, ei mittet, ab ipso et a Praefecto signatas, quae fidem faciant ipsum esse Sodalem et dignum qui ut talis in alias 2139 Sodalitates admittatur. Sciant autem Sodales omnes per annum aut tempus diuturnius a loco Sodalitatis absentes atque alibi unde conventibus adesse nequeunt domicilium figentes, ad Indulgentias acquirendas teneri Sodalitatem loco novi domicilii existentem suoque statui convenientem ingredi, nisi contradicat Director hujus Sodalitatis aut aliud adsit legitimum impedimentum, de quo 2140 prioris Sodalitatis Director judicabit. Scribant interdum absentes ad 2141 Directorem vel Praefectum; curent observare, quantum per circumstantias licebit, pias Sodalitatis exercitationes et cum exacta fidelitate, ubicumque erunt, eam vitam Christianam et ferventem agant quae bonos Sodales Marianos decet.

TITULUS SEPTIMUS

De Officialibus Majoribus sive Consilii

Virtue

2142 48. Officiales Majores Consilii, sicut reliquos Sodales praecedunt dignitate, etiam debent tanto superare eos exercitio virtutum et exacta regularum observantia quanto altius erit officium ipsis creditum.

Recourse to Director

2143 49. Curent diligentissime officia muneris sui adimplere, et recurrant ad Patrem Directorem quoties necesse erit ad rationem administrationis ipsi dandam, ad consultandum eum de dubiis et difficultatibus occurrentibus, ad novas ab eo instructiones recipiendas, et sic ad efficiendos sese, sicut debent, auctoritatis ejus in Sodalitate gubernanda auxiliares fideles.

Consultations

2144 50. Intersint voce et suffragio conventibus a Patre Directore 2145 vel, eo jubente, a Praefecto indictis. Ubi eae censebuntur deci-

siones Consilii et ut tales promulgabuntur quae absoluta majoritate votorum Consilii factae et a Directore approbatae et rite publicatae fuerint. Sine cujus consensu nulla resolutio, etiam acceptata unanimiter, valida censeri debet.

Opinion

51. Patefaciant clare et candide sententiam suam de quaestionibus quae tractabuntur in Consilio. Nunquam praetendant suam sententiam imponere, neve moveantur suo proprio affectu vel utilitate personali, sed attendant exclusive ad majorem Dei gloriam et spirituale Sodalitatis emolumentum. 2146 2147

Proposals

52. Quando venit ipsis in mentem proponere Consilio aliquid quod possit gravem difficultatem praebere, praevie in particulari exponant illud Patri Directori, qui decidet juxta suam prudentiam utrum conveniat ut illud proponatur et discutiatur, necne. 2148

Prefect

53. Praefectus est auctoritate primus Officialium et quasi brachium dextrum Patris Directoris. Una cum hoc praesidet conventibus, et intervenit, rite ipsi subordinatus, in omni re ad gubernationem Sodalitatis pertinente, et praesertim in admissione et exclusione Sodalium. 2149

Assistants

54. Assistentes Primus et Secundus adjuvant Praefectum in officio suo adimplendo, consilium et immediatam cooperationem ipsi praebendo. Si Praefectus abest, vices ipsius implebit Primus Assistens; hoc vero etiam absente, Secundus Assistens. 2150 2151

Secretary

55. Secretario incumbit acta sessionum Consilii exarare, generale diarium Sodalitatis curare, scribere et subscribere tum diplomata inscriptionis Sodalium tum alia diplomata, litteras patentes, litteras, notitias et alia documenta officialia. In omni hujusmodi re aget ex sententia Directoris et Praefecti. Acta Consilii, diarium Sodalitatis generale et inscriptiones Sodalium prostare debent in tribus libris diversis, qui non debent in ulla Sodalitate deesse. 2152 2153 2154

Councillors

56. Membra Consilii, ut nomen eorum indicat, personam gerunt Consultorum non tantum in conventibus Consilii, quibus adsunt cum suffragio deliberativo, sed etiam privatim, quando vocantur a Directore vel a Praefecto. Ut tutum consilium praebeant, curent quantum possunt cognoscere Sodales et rescire res ad Sodalitatem pertinentes, et, quum ad ipsos praecipuo quodam modo referatur, habeant in omni occasione prae oculis praesentissimum id quod supra de Officialibus in genere dictum est, de partium studio vitando et de recta intentione qua debent sententiam suam proferre. 2155 2156 2157

Instructor of Candidates

57. Instructor Candidatorum munus habet dirigendi Candidatos eosque instruendi in usibus et spiritu Sodalitatis per tempus probationis quod praecedit receptionem in Sodalitatem. Communicet cum Patre Directore quod observaverit de modo procedendi Candidatorum in Sodalitate et extra eam, ut possit Director cum me- 2158 2159

liori cognitione causae receptionem finalem concedere, differre, vel negare.

2160 58. Depositarius colligit eleemosynas vel contributiones fixas Sodalium et benefactorum, ordinarie in sua custodia tenet pecuniam Sodalitatis, et praevio jussu Directoris vel Praefecti solvit Sodali- 2116 tatis expensas. Observet maximam claritatem et diligentiam in libris et documentis sui officii et agat in omni sua administratione ut fidelis procurator parvi thesauri Sanctissimae Virginis ipsi concrediti. **Treasurer**

TITULUS OCTAVUS

De Officialibus Minoribus

2162 59. Officiales Minores, sicut Majores, debent insignes esse pietate et Sodalitatis amore, cum vivo zelo munere suo fungi et visitare Directorem magis vel minus frequenter prout exigit cujusque officii natura. **Virtue**

2163 60. Sodalitas habebit saltem duos Sacristanos, quorum officium erit convenienter disponere Sacellum pro conventibus Sodalium et quae necessaria erunt ad servitium Sodalitatis in exercitationibus suis vel in functionibus religiosis procurare. **Sacristans**

2164 61. Etiam omnino necessarium est ut duo vel plures Punctatores sint. Hi habebunt librum convenienter dispositum cum nominibus omnium Sodalium et Candidatorum, in quo notent unoquoque die cujusque praesentiam vel causas absentiae a Directore recognitas. **Recorders**

2165 62. Lector curam habet lectionis spiritualis quae solet in exercitationibus Sodalitatis fieri, sicut etiam, si usus fert, renuntiationis Sanctorum et diarii ecclesiastici hebdomadarii. **Reader**

2166 63. Bibliothecae cura dabitur uni vel pluribus Bibliothecariis, qui praebebunt Sodalibus, diebus et horis indicatis, catalogum operum quae possidet Sodalitas, tradent opera petita et restituent suo loco quae redduntur. **Librarian**

2167 64. Quum Director et Praefectus nequeant frequenter Sodales infirmos visitare, necesse erit nominare Visitatores, inter maxime zelosos et prudentes, qui cooperationem suam in officio tam pio praestent. Nitantur Visitatores facere visitationes suas infirmis jucundas et procurare illis conversatione sua spirituali, adjumentum et consolationem. Tum ipsi pro illis orent tum curent ut idem in Sodalitate fiat quum ingravescit morbus; et in hoc casu certiorem **Visitors of the sick**

statim faciant Directorem ut infirmus tempestive possit Sanctis Sacramentis muniri.

Other Officers

65. Officia tum majora tum minora consignata his statutis sunt communia omnibus Sodalitatibus. Alia quae propter necessitatem particularem constituentur in aliquibus ex illis statuentur quoad naturam, praerogativas et munera a Directore cujusque Sodalitatis, ad quem solum pertinet jus illa instituendi. 2168

TITULUS NONUS

De Congregationum Marianarum inter se Communicatione

Congresses

66. Ad fines sive uniuscujusque Congregationis proprios sive plurium ejusdem classis sive tandem omnium omnino facilius et certius consequendos, laudandi sunt Congressus Sodalitatum Marianarum qui tum ex Directoribus tum ex Sodalibus, praesertim ex eadem regione congregantur. Hi Congressus deliberationes suas omnemque apparatum ad hoc dirigere debent ut profectus animorum et solida pietas quaeratur, ut pecunia non ad solum splendorem Festi expendatur, ut omnia tendant ad practicos et permanentes effectus consequendos. 2169 2170

Papers

67. Laudandus etiam est usus sive faciendi publici juris sive legendi ephemerides Sodalitatum communes quae de rebus Sodalitatum tractant et spiritum earum in legentibus fovent. 2171

Confederation

68. Juvat etiam ad majorem Dei gloriam et Beatissimae Matris nostrae honorem ut, ubi fieri potest, Sodalitates tum ejusdem classis tum ejusdem regionis confoederationem inter se constituant permanentem, Consilio quodam communi constituto. 2172

TITULUS DECIMUS

De Regulis Localibus

Other rules

69. Ex dispositione Admodum Reverendi Patris Anderledy, aliae regulae, si qua a supradictis parum diversa desideretur, soli Admodum Reverendo Patri Generali proponi possunt [1]. Locales vero 2173

[1] *To be added for Sodalities outside the Society of Jesus:* pro Congregationibus Marianis ipsi subjectis; pro aliis vero tum Ordinario loci tum—quando petunt aggregationem—Patri Generali proponi debent.

regulae quae supradictis forte addentur ipsis ne sint contrariae et, si stabiles esse debent, Provinciali vel Superiori Missionis approbandae subjiciantur. [1]

GENERAL ARCHIVES S. J., *Instit. 36. VIII. A folio with the Decree given above (2049): in the middle are the printed Rules: the whole sealed and authenticated.*

[1] *To be added for Sodalities outside the Society of Jesus:* pro Congregationibus vero quae Patri Generali non sunt subjectae, subjiciantur regulae additionales Ordinario loci.

APPENDIX[1]

No. 145. **16 March, 1713.**

Decree of the Sacred Congregation of Bishops and Regulars. *Sodalities cannot possess property and are subject to the Father General.*

IN CAUSA ASCULANA

In causa Asculana vertente inter Confratres S. Mariae Assumptae Congregationis erectae intus Collegium dictae civitatis ex una et Patres Societatis Jesu ex altera partibus de et super praetensa independentia ipsorum Confratrum a dictis Patribus Societatis Jesu super asserto dominio et proprietate situs et mansionum dictae Congregationis seu Sodalitatis nec non super praetenso dominio vasorum argenteorum, suppellectilium caeterarumque rerum ad praedictam Congregationem spectantium, rebusque aliis, etc.

Sacra Congregatio Eminentissimorum et Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, referente Eminentissimo Gualterio, censuit, declaravit et decrevit constare de aggregatione; et Sodalitatem non posse possidere, ipsosque Confratres parere debere Praeposito Generali Societatis.

Romae, 16 Martii, 1713.

G. Card. CARPINEUS.
F., A. Nicenus, Secr.

DANZETTA, DE SODALITATIBUS MARIANIS SUB CURA SOCIETATIS JESU, *Summarium, VII.*

[1] *The following documents have not been utilised in Part 1 and are not entered in the General Index.*

No. 146. **2 December, 1740.**

Decree of the Sacred Congregation of Bishops ant Regulars. *Sodalities cannot possess property and are subject to the Father General.*

IN CAUSA FIRMANA

In causa Firmana vertente inter Congregationem Theologorum et Philosophorum erectam in Collegio Societatis Jesu civitatis Firmi ex una et Patres ejusdem Societatis ex altera partibus, de et super praetensa electione Depositarii pro conservatione et custodia eleemosynarum et supellectilium ejusdem Congregationis independenter a praedictis Patribus, etc.

Sacra Congregatio Eminentissimorum et Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium negotiis Episcoporum et Regularium praeposita, referente Eminentissimo Gentili, ponente, partibus hinc inde auditis, ac re undique mature discussa, censuit in casu de quo agitur dandum esse Decretum emanatum die 16 Martii, 1713, in causa Asculana circa hujusmodi subjectum, nempe Sodalitatem non posse possidere, ipsosque Confratres parere debere Praeposito Generali Societatis; et ita observandum esse decrevit.

Romae, 2 Decembris, 1740.

I. Card. FIRRAO
C., Archiep. Damiat., Secret.

DANZETTA, DE SODALITATIBUS, *etc.*, *Summarium, VII.*

No. 147. **7 December, 1748.**

Decree of the Sacred Congregation of Indulgences. *Summary of Indulgences.*

Summarium Indulgentiarum concessarum
tam Congregationi Primae-Primariae
sub titulo Annunciationis Beatae Mariae Virginis
in Collegio Romano
quam caeteris Sodalitiis Confraternitatibus aut Congregationibus
in reliquis Societatis Jesu Collegiis Domibus
Seminariis Residentiis
et quibuscumque aliis locis sub gubernio ejusdem Societatis existentibus
vel Sodalitia sint scholarium tantummodo vel non scholarium
vel utrorumque simul
sive utriusque sexus Christi fidelium
dummodo eidem Congregationi Primae-Primariae
a Praeposito ejusdem Societatis pro tempore Generali
juxta facultatem ipsi ab Apostolica Sede concessam [1]
pluriesque confirmatam
sint aggregatae

INDULGENTIAE PLENARIAE
PRO OMNIBUS UTRIUSQUE SEXUS CHRISTI FIDELIBUS

1. Quicumque Sodales, aut qui sunt extra Sodalitatem Christi fideles utriusque sexus, vere poenitentes et confessi ac Sacra Communione refecti, Ecclesiam seu Cappellam, Oratorium seu locum ubi erunt in die festivitatis seu solemnitatis invocationis seu

[1] Septies emanarunt Litterae Apostolicae : Bulla Gregorii XIII, *Omnipotentis Dei Salvatoris Nostri*, die 5 Decembris, 1584; Bulla Sixti V, *Superna dispositione*, die 5 Januarii, 1587; Bulla ejusdem Sixti V, *Romanum decet Pontificem*, die 29 Septembris, 1587; Litterae Apostolicae Clementis VIII, *Cum sicut Nobis nuper exponi fecisti*, die 30 Augusti, 1602; Litterae Apostolicae Gregorii XV, *Alias pro parte*, die 15 Aprilis, 1621; Litterae Apostolicae Benedicti XIV, *Praeclaris Romanorum Pontificum Praedecessorum Nostrorum de inclyta Societate Jesu benemerentissimorum vestigiis insistentes*, die 24 Aprilis, 1748; Bulla Aurea Benedicti XIV, *Gloriosae Dominae Dei Genitricis Mariae cultum ac venerationem*, die 27 Septembris, 1748.

tituli sub quo unaquaeque Sodalitas erecta sit, a primis ejusdem diei vesperis usque ad solis occasum ejusdem Festivitatis, pie visitaverint et ibidem pro reipublicae Christianae conservatione et augmento, pro haeresum extirpatione, principum Christianorum mutua et universali pace ac Romani Pontificis prosperitate oraverint; vel alias preces pro sua quisque devotione ad Deum effuderint, Indulgentiam plenariam consequuntur.

2. Si Sodalitium alium titulum seu alium patronum habuerit praeter Beatissimam Virginem, eo die quo ejusdem Festum celebrabitur eodem modo Indulgentia plenaria concessa est: si talis titulus non adsit, cujuslibet Congregationis Moderator potest singulis annis eligere quem voluerit.

3. Utraque Festivitas etiamsi extra locum Sodalitii celebretur, et ad alium diem infra annum, etiam ad diem Dominicum, transferatur; praedictae Indulgentiae eo die quo celebratur Festum et ad altare in quo celebratur, concessae sunt, etiam si incidisset eo die festum duplex; quo casu una Missa votiva solemnis de hujusmodi Festo translato celebrari poterit.

INDULGENTIAE PLENARIAE PRO SOLIS SODALIBUS SEU SODALITIORUM MINISTRIS SEU IPSIS INSERVIENTIBUS

4. Quo die in Sodalitatem quispiam recipitur, si vere poenitens et confessus fuerit, eodemque die Sanctissimae Eucharistiae Sacramentum sumpserit in Ecclesia ubi praedicta Sodalitas fuerit, vel ubi potuerit, plenariam omnium peccatorum suorum Indulgentiam et remissionem consequitur.

5. Item in articulo mortis.

6. Item Sodales qui festis diebus Natalis et Ascensionis Domini Nostri Jesu Christi, et Annunciationis, Assumptionis, Conceptionis, et Nativitatis Beatae Mariae Virginis, vere poenitentes et confessi, Sanctissimum Eucharistiae Sacramentum ibidem sumpserint.

7. Necnon semel in hebdomada in iis diebus in quibus, juxta dictae PRIMAE-PRIMARIAE sive aliarum alibi erectarum vel erigendarum Congregationum ac Sodalitatum statuta ac regulas seu consuetudines, Sodalium conventus haberi solent; et vere poenitentes et confessi, ac Sacra Communione refecti, Ecclesiam sive Cappellam, Oratorium seu locum uniuscujusque Congregationis ac So-

dalitatis visitaverint, et ibi pro Christianorum principum concordia, haeresum extirpatione, et Sanctae Matris Ecclesiae exaltatione pias ad Deum preces effuderint: quoties tamen in eadem hebdomada bis, aut ter conveniunt Sodales, dies pro Indulgentia plenaria consequenda erit ad singulorum arbitrium; monentur tamen Sodales a Moderatorum directione in his et in omnibus dependere.

8. In Sodalitiis in quibus Sodales vespere, noctu, seu alia quacumque hora post meridiem convenire solent, dies pro Indul-dulgentia plenaria consequenda vel eadem vel subsequens esse potest ad eorum arbitrium.

9. Moderatores ejusdem Societatis Jesu Presbyteri quoties Congregationum Sodales aut ministros visitaverint, eosque spiritualibus monitis, sive ad morborum incommoda patienter toleranda, sive ad mortem de manu Domini libenter acceptandam adjuverint, et coram aliqua Crucifixi Salvatoris Nostri imagine ter saltem Orationem Dominicam et Salutationem Angelicam juxta Pontificis et Sanctae Matris Ecclesiae mentem ab ipsis recitari curaverint, quo die iidem infirmi Sanctissimum Eucharistiae Sacramentum sumpserint, Indulgentiam plenariam ipsis applicare possunt.

10. Indulgentiam plenariam, semel in hebdomada concessam, bis in anno lucrari possunt Sodales etiam si locum ipsum Sodalitii non visitaverint, dummodo aliud Templum visitent in quo Sanctissimum Eucharistiae Sacramentum sumant, et Generalis Confessio, vel totius anteactae vitae vel ab ultima generali, praecedat.

11. Hac occasione Generalis Confessionis usus maximopere laudatur, uti etiam praecipue a Summis Pontificibus specialis erga Beatissimam Virginem Mariam devotio commendatur. Sodalibus insuper injungitur ut Praepositi Generalis ac peculiarium Moderatorum ab ipso deputatorum mandatis consiliisque alacri et prompta voluntate obtemperare nunquam recusent.[1]

[1] In omnibus quibuscunque rebus ad Congregationem spectantibus volunt Summi Pontifices hujusmodi dependentiam, non obstantibus quibuscunque, prout in eorum Litteris Apostolicis continetur; sed expressius derogatur contrariis in Brevi Gregorii XV, et Bulla Aurea Benedicti XIV. Quae Bulla Aurea, motu proprio emanata 27 Septembris, anni 1748, omnes Praedecessorum Litteras in forma specifica confirmat, et novas gratias, Indulgentias et privilegia concedit.

INDULGENTIA SEPTEM ANNORUM
QUAM IIDEM CONSEQUUNTUR TOTIES QUOTIES

12. Qui corpora Sodalium vel aliorum Christi fidelium ad ecclesiasticam sepulturam prosecuti fuerint;

13. Qui per campanae signum de extremo alicujus fidelis agone aut transitu admoniti, Deum pro infirmi salute aut ejus felici transitu vel pro defuncti requie fuerint deprecati;

14. Qui coetibus, tum publicis tum privatis, vel divinis officiis, vel spiritualibus colloquiis et exhortationibus;

15. Qui piis officiis, etiam in Sodalium vel aliorum Christi fidelium defunctorum per ipsam Congregationem ordinandis, et a Praeposito Generali Societatis Jesu vel ejus Vicario approbandis; et

16. Qui Missae Sacrificio, diebus feriatis, interfuerint;

17. Qui conscientiam suam diligenter examinaverint vespere antequam cubitum eant;

18. Qui pauperes infirmos, tam Sodales quam alios, in hospitalibus vel domibus privatis, et

19. Qui carcere detentos visitaverint;

20. Qui pacem inter inimicos conciliaverint.

DECLARATIO ET ALIAE INDULGENTIAE

21. Has etiam omnes Indulgentias consequi poterunt Sodales ubivis locorum commorantes, si apud Ecclesiam eorundem locorum aut alibi, ut poterunt, opera praestabunt quae sunt servanda ad hujusmodi Indulgentias consequendas.

22. Sodales consequuntur omnes Indulgentias Stationum Ecclesiarum Urbis, sive intra sive extra muros illius, si diebus Quadragesimae et aliis anni temporibus ac diebus Stationum hujusmodi, Ecclesiam Societatis Jesu, si ibi fuerit, alioquin aliam Ecclesiam seu Cappellam in locis ubi eos pro tempore esse contigerit, devote visitaverint, et ibi septies Orationem Dominicam et septies Angelicam Salutationem recitaverint.

INDULGENTIAE PRO DEFUNCTIS

23. Omnes supradictae Indulgentiae applicari possunt in suffragium animarum fidelium defunctorum.[1]

24. Altare cujusvis Congregationis aut Sodalitii ejusmodi est privilegiatum, cum extensione ad omnes Sacerdotes pro anima quorumlibet ipsorum Sodalium tantum.

25. Ipsi vero Sodales Sacerdotes possunt pro anima suorum pariter Sodalium celebrare Missam cum eodem privilegio ad quodlibet altare cujuscumque Ecclesiae.

Sacra Congregatio Indulgentis Sacrisque Reliquiis praeposita supra expressum Indulgentiarum ac Privilegiorum Summarium approbari, publicari, ac imprimi posse censuit. De quibus facta per me, ejusdem Sacrae Congregationis Prosecretarium, die 7 Decembris, 1748, Sanctissimo Domino relatione, Sanctitas Sua votum Sacrae Congregationis benigne approbavit.

FR. J. PORTOCARRERO, Praefectus.
A. E. VICECOMES, Prosecretarius.

A printed sheet dated ROMAE, MDCCXLVIII. TYPIS REVERENDAE CAMERAE APOSTOLICAE.

[1] Bulla Aurea non exprimit omnes Indulgentias applicari posse in suffragium animarum fidelium defunctorum; sed haec gratia concessa est in decreto emanato 7 Decembris anni 1748, in quo postquam dicitur Congregationem PRIMAE-PRIMARIAE, caeterasque Sodalitates, Confraternitates aut Congregationes, sub quovis titulo aut invocatione Beatae Mariae Virginis erectas et erigendas, plurimas pro utriusque sexus Christi fidelibus obtinuisse Indulgentias, additur: "Sanctissimus Dominus Noster Benedictus Papa XIV.... Ut omnes et singulae Indulgentiae, sive plenariae sive partiales, aut alias quomodocunque Congregationi PRIMAE-PRIMARIAE, caeterisque Sodalitiis aut Confraternitatibus vel Congregationibus praefatis hactenus concessae etiam animabus fidelium defunctorum per modum suffragii applicari valeant, praesenti in perpetuum valituro, benigne concessit atque indulsit."

No. 148. 7 July, 1843.

Brief of Gregory XVI. *Indulgences granted for prayers for perseverance after Missions and Retreats.*

GREGORIUS PAPA XVI
AD PERPETUAM REI MEMORIAM

INJUNCTI Nobis divinitus Apostolici muneris ratio postulat, ut coelestium munerum thesauros dispensationi Nostrae a Domino concreditos fideliter erogemus, cum id ad animarum salutem speramus in Domino profuturum. Exponi itaque Nobis nuper curavit dilectus filius modernus Praepositus Generalis Clericorum Regularium Societatis Jesu, ipsum, ad majorem animarum lucrum et utilitatem obtinendam, summopere cupere ut nonnullae Indulgentiae per Nos concedantur Christi fidelibus qui post peracta missionis aut etiam recessus spiritualis exercitia, a Clericis Regularibus praedictae Societatis Jesu tradita in Ecclesiis, Oratoriis, plateis aut campis, pias preces per quadraginta dies ad impetrandam propositorum perseverantiam persolverint. Suppliciter propterea Nos adiit, ut hanc veniam de hujus Apostolicae Sedis gratia elargiri velimus.

Nos, impense desiderantes ut ex hujusmodi spiritualibus exercitiis aut missionibus finis melius obtineatur, uberioresque exinde fructus obveniant; ejusdem moderni Praepositi zelum et vigilantiam plurimum in Domino commendantes, ac ipsam Societatem Jesu, quae utiles et fructuosos in Ecclesia Dei quotidie fert operarios, speciali praerogativa prosequi volentes; piis hujusmodi votis et supplicationibus benigne annuendum censuimus.

Quamobrem de omnipotentis Dei misericordia, ac BB. Petri et Pauli, Apostolorum ejus, auctoritate confisi, omnibus et singulis utriusque sexus Christi fidelibus qui post peracta missionis aut etiam recessus spiritualis exercitia, a Clericis Regularibus dictae Societatis Jesu tradita in Ecclesiis, Oratoriis, plateis aut campis, pias preces per quadraginta dies, incipiendo a die quam designabit exercitii aut missionis praeses, ad obtinendam perseverantiam recitaverint, ac interea temporis vere poenitentes et confessi Sanctissimum Eucharistiae Sacramentum sumpserint, plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in

Domino concedimus. In quocumque vero ex hujusmodi quadraginta diebus, Christi fidelibus supradictis qui, peractis ut praemittitur spiritualibus exercitiis aut missionibus, preces praefatas corde saltem contrito persolverint, biscentum dies de injunctis eis, seu alias quomodolibet debitis, poenitentiis in forma Ecclesiae consueta relaxamus. Quas omnes et singulas Indulgentias, peccatorum remissiones ac poenitentiarum relaxationes etiam animabus Christi fidelium quae Deo in charitate conjunctae ab hac luce migraverint, per modum suffragii applicari posse impertimur.

In contrarium facientibus non obstantibus quibuscumque.

Praesentibus perpetuis futuris temporibus valituris.

Volumus autem ut praesentium Litterarum transsumptis seu exemplis, etiam impressis, manu alicujus Notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud Sanctam Mariam Majorem, sub annulo Piscatoris, die septima Julii, MDCCCXLIII, Pontificatus Nostri anno decimo tertio.

A. Card. LAMBRUSCHINI.

INSTITUTUM S. J., *I. pp. 374, f.*

No. 149. **18 December, 1906.**

Rescript of the Sacred Congregation of Indulgences. *The recitation of the Little Office of Our Lady is private if the doors of the Chapel, etc., are closed.*

Desideratus Josephus Mercier, Archiepiscopus Mechliniensis, huic Sacrae Congregationi Indulgentiis Sacriisque Reliquiis praepositae exponit quod sequitur:

In pluribus communitatibus religiosis votorum simplicium suae Dioecesis, Officium Parvum Beatae Mariae Virginis etiam publice seu communiter recitatur in lingua vernacula. Cum membra istarum communitatum sint linguae Latinae ignara ideoque difficilius introduci possit regula recitandi Officium hac lingua, cum autem ex De-

creto diei 20 Augusti, 1903, Indulgentiae annexae istius Officii recitationi, si lingua vernacula fiat, valeant tantum pro recitatione privata; hinc enixe rogat infrascriptus Orator ut concessio praefati Decreti extendatur ad recitationem publice seu in communi peractam, ita ut omnes qui in communitatibus religiosis suae Dioecesis Officium Parvum Beatae Mariae Virginis recitare solent lingua vernacula lucrentur Indulgentias, sive privatim sive publice seu in communi id recitent.

Quam gratiam.

Sacra Congregatio Indulgentiis, Sacrisque Reliquis praeposita petitioni Reverendissimi Archiepiscopi Mechlinensis respondendum mandavit: Recitationem Parvi Officii Beatae Mariae Virginis retinendam esse adhuc privatam, quamvis ipsius recitatio locum habeat in communi intra septa domus religiosae, immo et in ipsa Ecclesia vel publico Oratorio praedicte domui adnexis, sed januis clausis.

Datum Romae ex Secretaria ejusdem Sacrae Congregationis, die 18 Decembris, 1906.

A. Card. TRIPEPI, Praef.
† D. PANICI, Archiep. Laod., Secret.

ACTA SANCTAE SEDIS, *1907, pp. 187, f.*

No. 150. **10 November, 1910.**

Letter of the Cardinal Prefect of the Sacred Congregation of the Council. *No number of members is prescribed as requisite for the erection of any Confraternity.*

REVERENDISSIME DOMINE UTI FRATER:

Relatis in Sacra Congregatione Concilii ab Amplitudine Tua propositis dubiis:

1. An scilicet sufficiant pro erigenda in parochia Confraternitate tres sorores religiosae, quae veritates religionis Christianae docent, et insuper una persona civilis, quae pueros invigilat tempore discendi ....

Eminentissimi Patres respondendum censuerunt:

Ad 1: Pro erigenda quacumque Confraternitate nullus est praescriptus numerus adscribendorum....

Die 10 Novembris, 1910.

Uti frater,

C. Card. GENNARI, Praefectus.

BASILIUS POMPILI, Secretarius.

ACTA APOSTOLICAE SEDIS, *1911, p. 390.*

Nos cum Prole pia
Benedicat Virgo Maria!

ERRATA

PART I.

Page 5, for *B.* read *Ven.* John Ogilvie.
P. 28, for *75* in line 5, read *72*.
Page 32, for *606, 1297* in line 3 of the notes, read *622, 1346*.
Page 104, for *1645* in line 2 of the notes, read *1643*.
Page 108, for *2118* in line 3 of the notes, read *2116*.
Page 108, for *2118* in line 5 of the notes, read *2117*.
Page 129, for *Rule 17* in line 4 of the notes, read *Rule 7*.
Page 137, for *p. 203* in line 4 of the notes, read *p. 283*.
Page 141, for *Munich* in line 7 of the notes, read *Lucerne*.
Page 169, after *May* in the last line of the notes, add *1911*.

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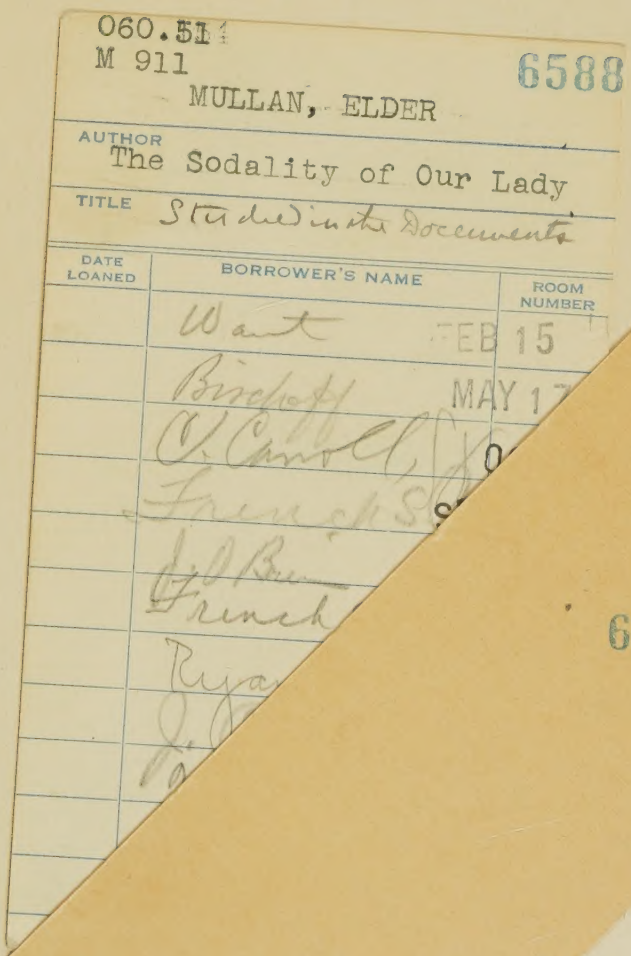

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